This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

Handbook to Christian and Ecclesiastical Rome

Monasticism in Rome

Ecclesiastical Rome

1900

Library of the Divinity School.

Bought with money

GIVEN BY

THE SOCIETY

FOR PROMOTING

THEOLOGICAL EDUCATION.

Received 15 Sept. 1900

HANDBOOK TO CHRISTIAN

AND

ECCLESIASTICAL ROME

CORRIGENDA.

SINCE this book was sent to press, the following changes have occurred :

Pages 451—453. Cardinal Respighi has been appointed Cardinal Vicar of Rome. Cardinals Canossa, Mazzella, and Haller are dead.

Page 350. Monsignor Guidi, the *Uditore santissimo*, is dead, and has been succeeded by Mgr. Costantini (page 350). Monsignor Merry del Val, Master of the Wardrobe, has been appointed President of the College of Nobili Ecclesiastici (page 497). The vacancies left by these changes have not yet been filled.

May 5, 1900.

LONDON
ADAM AND CHARLES BLACK
1900

HANDBOOK TO CHRISTIAN

AND

ECCLESIASTICAL ROME

BY

M. A. R. TUKER

AND

HOPE MALLESON

Part III.

MONASTICISM IN ROME

Part IV.

ECCLESIASTICAL ROME

ILLUSTRATED

LONDON

ADAM AND CHARLES BLACK

1900

Divinity School

Copyright, 1899,
By THE MACMILLAN COMPANY.

Norwood Press
J. S. Cushing & Co. — Berwick & Smith
Norwood Mass. U.S.A.

M252 ha
1897
pt. 3-4

TABLE OF CONTENTS.

PART III.

CHAPTER I.

ORIGIN OF MONASTICISM.

PAGE

Asceticism — causes within the Church — causes without — Therapeutæ — the solitaries and anchorites — life in the desert — the penitents — the Stylitai — cenobitism — spread of monasticism — monks as a lay body — Virginity — the Roman matron — Athanasius — Reception of monasticism in Rome — Marcella — Jerome — Early monasticism in the West — S. Martin of Tours — Early Rules — First houses in Rome — double monasteries — dress of monks — names for monks — vows — enclosure — property and dowry — government of Orders — number of Religious houses in Rome — style and titles of monks — number of monastic Rules 1–51

CHAPTER II.

MONKS.

S. Benedict and the Benedictines: — The monastery, how built and governed — Rule of S. Basil — Basilians and Antonians — the Rule of S. Benedict — the noviciate — lay brethren — oblates — Greatness of the Benedictines — Benedictine nuns — Benedictine canonesses — the *laus perennis* — The Black Benedictines — Branches

of the Benedictines: Cluny, Cistercians, Camaldolese, Vallombrosans, Carthusians, Sylvestrians, Olivetans, Oblates of S. Francesca Romana, Trappists, Bridgettines — Extinct Benedictine Congregations — Saints of the Order and their Emblems. Consecration of an abbat and abbess — profession of nun and monk . . . 52–1

CHAPTER III.

FRIARS.

THE MENDICANT ORDERS: — S. Francis and the Franciscans — S. Dominic and the Dominicans — S. Theresa and the Carmelites — The Servites — The Minimites — Fratelli della Penitenza — Hospitallers of S. John of God . 140–2

CHAPTER IV.

CANONS.

AUGUSTINIAN CANONS AND AUGUSTINIAN FRIARS: — Matricularii — the clergy in the bishop's house — Augustine and Eusebius of Vercelli — Chrodegang — Chapter of Aix-la-Chapelle — Yvo of Chartres — canonesses — Congregations of Regular Canons — Habit of canons — Augustinian Hermits — Augustinian Nuns — Rule of S. Augustine — S. Jean de Matha and the Trinitarians — S. Peter Nolasco and the Order of Ransom — Order o S. John of Jerusalem, or of Malta — Hermits of S. Jerome — of S. Paul the First Hermit — Romites of S. John Baptist — Oblates 203–2

CHAPTER V.

Section I

THE SISTERS OF CHARITY.

THE COMING OF THE SISTERS OF CHARITY: — Sisters of Charity of S. Vincent de Paul — Mary Ward and the Institute of Mary — Filles de la Sagesse — the Petites

PAGE

Sœurs des Pauvres — Bon Secours de Troyes — Sisters of Charity in Rome — Nursing Sisterhoods — Teaching Sisterhoods — Missionary Sisterhoods — Congregations following the Jesuit Rule — semi-enclosed Congregations — dress of the active charitable Congregations . 249–294

Section II.

CLERKS REGULAR.

Theatines — Somaschi — Barnabites — Jesuits — Clerks Minor — Ministers of the Infirm — Clerks of the Mother of God and of Pious Schools — Ecclesiastical Congregations — Religious Institutes. Missionary work. Confraternities 294–329

PART IV.

CHAPTER I.

THE POPE.

The titles, dress, and insignia of the pope — sedia gestatoria — state carriages — cavalcata — papal orders and titles of the Holy Roman Empire — Peter's pence — Law of Guarantees — Pope's Court and Household — papal troops — diplomatic corps — Nuncio — Legate — papal offices of State — Bull — brief — encyclical — vicariate of Rome — palatine offices 333–363

CHAPTER II.

PAPAL CEREMONIES.

Election of the popes — Conclave, history and rules of — funeral of the pope — ordination of the pope — Consistory — cappella papale — beatification and canonisation, process and ceremony — the Roman Carnival . 364–389

CHAPTER III.

PAPAL PALACES.

PAGE

Vatican palace — Sistina — Paolina — Chapel of S. Lorenzo — Borgia apartment — Stanze of Raphael — Museums — Vatican library — Archives — Mint — Pope's gardens — Roman libraries, Collegio Romano, Alessandrina, Casatenense, Angelica, Vallicelliana — Papal palaces and villas — Dataria — Cancelleria — Castel Gandolfo . 390–444

CHAPTER IV.

CARDINALS.

Cardinals, their origin, their titular churches, dress, ceremonial regarding, the three grades of cardinals, list of cardinals — Sacred congregations, Inquisition, Index, etc. — Patriarchates — Bishops — titular Bishops — episcopal insignia and dress — visit *ad limina* — Prelates and Monsignori — Canons — Priests — origin of ecclesiastical dress — style and titles of ecclesiastics — Seminaries and seminarists 445–49

CHAPTER V.

ECCLESIASTICAL ORDERS.

Seven orders of the Hierarchy — origin of titles *episcopus*, *presbyter*, etc. — Office of the bishop — of the presbyter — of the deacon — of the widow and deaconess — of the sub-deacon — of the acolyte — of the lector — of the exorcist — of the ostiarius — chorepiscopi — celibacy — ecclesiastical endowments and immunities . . . 50

APPENDIX.

PAGE

List of the Popes and anti-popes — Arms of the Popes — List of the Fathers and Doctors of the Church — Councils — Pontifical Academies — Roman books: — Liber Pontificalis, Sacramentaries, Ordo Romanus, Pontificale . 536–562

LIST OF ILLUSTRATIONS.

COLOURED ILLUSTRATIONS.

PRINTED SEPARATELY FROM THE TEXT.

PLATE		FACING PAGE
I.	Benedictine in the Cuculla, Benedictine, Cistercian	92
II.	Camaldolese, Carthusian	108
III.	Poor Clare, Franciscan Minor, Franciscan Conventual, Capuchin	158
IV.	Dominican, Carmelite	176
V.	Franciscan Tertiary, Servite	196
VI.	Canoness of the Lateran	212
VII.	Augustinian Romite, Trinitarian	225
VIII.	Sister of Charity of St. Vincent de Paul	251
IX.	Petite Sœur des Pauvres, Passionist, Père Blanc, Concettino	261
	Ground Plan of the Vatican Palace	442

ILLUSTRATIONS.

PRINTED IN THE TEXT.

	PAGE
Diagram of the Abbey of St. Gall	55
Carthusian Cell	111
Badges of the Religious Orders	137–139
Seal of the *Sede Vacante*	372
Cardinal's Hat and Shield	449
Badge of a Chapter of Canons	484
Arms of the Popes	549–554

PART III.

MONASTICISM IN ROME.

ERRATA

Page 33, last line, for pp. 92, 175, read pp. 92, 176; for pp. 175, 197, read pp. 176, 196.

Page 60, first line of note, read Pt. IV., p. 482; last line of note, for p. 482, read p. 217.

Page 212, third line of notes, for pp. 86–7, read p. 86.

Page 215, line 11, insert ancient before Holy; line 12, for possessed, read held.

Page 221, line 4, for p. 246, read p. 289; line 10, for 3, read 2.

Page 253, line 21, for College, read Collége.

Page 356, line 12, for officers, read serjeants.

Page 499, line 27, for Sagristia, read Sagrestia; second line from bottom, for Piazzo, read Piazza.

Page 501, line 21, for adopt, read adapt.

Page 508, line 3 of note, for *dispositonis*, read *dispositionis*.

Page 521, second line of note, for *De Velandis Virginum*, read *De Virginibus velandis*.

Page 547, first line of third note, for *Papœ*, read *Papa*.

Page 555, line 20, date 329–389, before Gregory.

Page 556, line 13, for is read its.

PART III.

MONASTICISM IN ROME.

CHAPTER I.

ORIGIN OF MONASTICISM.

Asceticism — causes within the Church — causes without — Therapeutæ — the solitaries and anchorites — Life in the desert — the penitents — the Stylitai — cenobitism — spread of Monasticism — monks as a lay body — Virginity — the Roman Matron — Athanasius — reception of Monasticism in Rome — Marcella — Jerome — early monasticism in the West — S. Martin of Tours — early Rules — first houses in Rome — Double monasteries — Dress of monks — names for monks — vows — enclosure — property and dowry — government of Orders — number of Religious houses in Rome — style and titles of monks — number of monastic Rules.

THOUGH monasticism proper does not make its appearance till the IV. century of our era, it was the outcome of a still earlier form of Christian dedication, anchoritism; which again had its prototype in the asceticism common to all religious philosophies.

Asceticism. Asceticism, ἄσκησις, [exercise, the exercising oneself in any kind of discipline] a word by the III. century denoting *moral* discipline only, existed from the first among Christians: the Christians as regarded the world around them were ascetics, men who followed the rule expressed so well by S. Bernard 1100 years later in the words *sustine, abstine,* who for the sake of a greater good and because of a clearer light both bore and abstained from

Employment of the term "ascetic."

many things. Clement of Alexandria, while representing Christianity itself as an asceticism, mentions the 'ascetics' as those "more elect than the elect." He terms the Patriarch Jacob an ascetic. Cyril of Jerusalem applies the term to the prophetess Anna and those like her; Epiphanius to Marcion who abstained from marriage, Jerome to one who chose voluntary poverty. In the III. century it is applied to a confessor of the Faith suffering imprisonment; while Eusebius says ascetics are devout persons who ministered to the poor, and with Basil, and in the 'Life of Antony' attributed to Athanasius, it designates the monks.*

"Si la vie monastique n'apparaît que vers la fin du iiiième siècle," writes Renan, "c'est que, jusque là l'église est un vrai monastère, une cité idéale, où se pratique la vie parfaite." The Christian was "par essence, un être à part, voué à une profession même extérieure de vertu, un ascète enfin." But the profession of asceticism in addition to the Christian profession was brought about by well-defined causes both within the Church itself, and exterior to it. The primitive Church did not recognise the possibility of a Christian falling into grave sin, and the earliest factor in asceticism, acting within Christianity itself, was the gradual weakening of this presumption. In 220 Callistus had affirmed the principle that even men stained with the deadly sins might be restored to the Christian communion. In 252 Novatian had rejected the election of Cornelius because the latter accepted the principle that the Church was a mingling of the good and the bad, and, taking his stand on the contrary principle had become the first anti-pope. Peter once doubted whether Christ had called any but Israel (Acts x.); Paul

Causes within the Church.

* The earliest reference to what later Christians meant by *ascetic* life — as when the laity of Alexandria declared Athanasius to be 'a pious *ascetic* Christian' — is to be found, perhaps, in Socrates' allusion to the Apostle Philip's daughter who "lived according to the Holy Spirit." With much probability this signifies a combination of asceticism and virginity based on Matt. xix. 20, 21.

vatian now objected to Peter's successor that the sheep and the goats were never intended to feed side by side in communion with the Church. A little later, in 340, the Council of Gangres declared that the maxims of the Gospel, concerning poverty and the like, were not meant for the simple Christian: and it is then, though not till then, that in Renan's words "les parfaits se créeront des lieux à part, où la vie évangelique trop haute pour le commun des hommes, puisse être pratiquée sans atténuation . . . *pour que les conseils de Jésus soient pratiqués quelque part.*" And the monastery was nothing else but the life of the counsels. It is when the Church ceased to be "un vrai monastère," that the sentiment thrust itself upon the Christian conscience and imagination with immense force, that to be "kept from the evil" the Christian should be "taken out of the world." In the IV. century this seemed still more clear — for the Christian was no longer an elect and proved man, all men by right belonged to the great *Ecclesia fratrum;* the world was baptised.

Causes without.

To these internal causes were added others drawn from the state of society at the time. The apathy and indifference of the Christian population towards the State had become complete; the imperial system afforded no rôle for the individual citizen, who suffered perforce the curse of idleness, and saw round him a world steeped in the corruption and servility of the later Empire, the victim of those great and tragic misfortunes which then befell men. Men's faculties could not be employed, could not develop, happily or harmoniously, human nature was thwarted and hence warped. Desolation of spirit, disgust at an enervating inactivity, thrust Christians into the path of asceticism — at once something strenuous and something individual — and emphasised in the imagination those special characteristics of the Gospel which lent so sacred a sanction to the conception of life as a renunciation, as figured in the death of the Cross.

The contrast of the claim made by Christianity with the condition of the world around, brought about a religious

exaltation, and decided for thousands of Christians a *vocation*, the call to the desert. The ideal of life became mystic contemplation, "Repelled by a world grown ineffably corrupt, the Christian . . . descended into the depths of his own personality, and cultivated the inner world of moral freedom" neglected by Roman paganism.*

But there was a philosophic influence at work, coöperating with the internal and external causes which determined the rise of monachism — the traditions of the East and the teaching of the Schools of Alexandria. The eternal war of mind and matter, flesh and spirit, belonged above all to the East; the Neo-Platonic schools sanctioned and organised the aspiration after a life abstracted from the external and material. It is when Christianity comes into contact with this school of thought, that its inherent asceticism develops. The asceticism to be found among the later Jews especially, forms a further factor in the result — an asceticism of which they possessed the type in Elijah, which was imitated by John the Baptist, and systematised in the sect of the Essenes that so profoundly affected nascent Christianity, and inspired the apocryphal Gospel of the Egyptians.

For Egypt is the classic land of monachism, Egypt the country subject to the dual influence of Judaic and Platonic thought. It is Egyptian Judaism which presents us with those precursors of Christian monachism, the Therapeutæ, whose mode of life so strikingly resembled what Christian monachism later became, that it has been commonly believed that these people were indeed not Jews but primitive Christians.

The Therapeutæ.

The Therapeutæ are described by Philo in the VIth book of the Treatise concerning Virtues. They are, in contradistinction to the Essenes, ascetics who cultivated the contemplative life. The word therapeutæ, *θεραπευταί*, means either 'healers,' or 'worshippers.' "They are most fitly called healers, male and female," writes Philo, ". . . by reason of their professing an art of heal-

* Gregorovius.

ing more excellent than that which is found in cities;" for their art heals the soul. Perhaps, however, their name signifies 'worshippers,' "because they have been educated by nature and the holy laws to worship the true Being." They dwell in solitary cots, outside the towns, having left all, country and kindred, and are to be found throughout Egypt, but more especially in Alexandria. They pray twice every day, about dawn and about eventide, at sunrise praying "for that day which is really fair, that is, that their minds may be filled with celestial light;" but at sunset "that the soul may be wholly relieved of the disorderly throng" of sensible things. They do not eat or drink till sunset. On the 7th day they come together, in solemn assembly, remaining in complete isolation for the rest of the week. Though the ascetic life was alien to Judaism as a system, especially in its earlier stages, the Jews became influenced by their environment when they settled in Egypt. Behind this Egyptian Judaism, therefore, there lies the Egyptian mythology: celibate communities were attached to the Egyptian temples, dedicated to philosophy and the cultivation of divine knowledge, observing a strict rule of abstinence, eating no flesh, drinking barely any wine. These religio-philosophic societies, which under the names of Oriental Fakir, Buddhist Bhikshu, the Egyptian celibate, were comparatively feeble institutions, sprung up, at the touch and shock of the great vital force of Christian spirituality, into a world wide power.

Thus asceticism became the "adopted child" of the Christian Church.

The Solitaries.

The solitary life, the combination of asceticism with isolation, was the earliest definite form of this ascetic life among Christians. "La solitudine fu sempre un' de' bisogni del Cristianesimo," writes Dandolo. That self-dependence and sense of personal responsibility, for which there was no place in the old Roman system, had become paramount facts for the Christian: with him a new art had been born into the world, "the art of self-direction," and inevitably he was led to another new

thing, the experience of himself as an individual; and it is in this aspect that the monastic life first presents itself to us: a wonderful, an overwhelming, an extravagant experience.

Anchorite. The solitary was called *anchorite*. Until the middle of the III. century the ascetics did not separate themselves from civil life; Tertullian emphatically declares that Christians are not men living in woods, or exiles from life — *silvicolæ*, and *exules vitæ*. It is when they fled to the deserts and forest fastnesses that they became hermits, anchorites (ἠρῆμος, a solitary, a desert; ἀναχωρέω, to retreat or withdraw from the world).

Paul the first hermit, 228–341. Paul the First Hermit is the patriarch of Anchorites. His country was upper Egypt, near Thebes. He fled to the desert at 23 years old, having been warned by his sister during the persecutions of Valerian that her pagan husband meant to denounce him as a Christian. When the Emperor was taken prisoner by the Persians, the fugitives to the desert returned, but Paul remained. For 90 years he abode without seeing a human face or hearing a human voice. Then, the story tells us, Antony, "the Great Monk," at 90 years old went forth to see an anchorite more perfect than himself. Paul hearing the footsteps bars his door, and Antony from daybreak to midday begs for admittance. Paul, who had been fed for 60 years by a raven who brought him half a loaf each day, had received a whole loaf on the day of Antony's visit, and as neither would accept the honour of breaking the bread, each held his piece of the unbroken loaf till evening, so engaged in holy con verse that they forgot to eat, and spent the entire night prayer.* Paul then dying at 113 years old, is buried Antony, who returned to tell the story of his life.

Antony, 251–356. Antony had himself been born of Christian parer in upper Egypt in 251, the same year that Paul fled

* Paul was in fact, it is said, provided with food and rai from a palm tree near his cave. The raven is a hermit's eml and according to saint-lore would be made the subject of a le later.

the desert, and while Laurence lived in Rome, and Cyprian at Carthage. His parents dying when he was 18, leaving him with a little sister and some land, he sold all his property, provided for his sister, and fled to the desert. Here he sought the advice of other solitaries, and attained to a great penance. He was the model solitary, and the Father of monachism, teaching the ascetic life to others, when he believed that he ought no longer to refuse "this spiritual alms." He died in 356.* It is at this time that communities of anchorites arose, grouped together in what were known as *Lauras*, a word of uncertain origin. The Laura was a collection of huts, and is thus a link between the desert and the monastery. The causes of this *rapprochement* of the solitaries is untraced.† The huts were very poor, but afforded shelter, and were not placed near each other "as in cities," but dotted about at a distance, the very description which Philo gives of the dwellings of the Therapeutæ: it is moreover in the Egyptian Thebaïd that lauras were principally found, and they continued longer in the East than in the West.

Lauras.

It is difficult to realise the vast change which anchoritism produced. The motives and causes which we have described led to an incredible 'flight for the desert'; it became, one may say, the fashion to spend some years in the desert, as it was later the fashion for young men to go to the Universities. The far larger number of hermits lived their whole lives away from the public worship of the Church, and many received the Eucharist only when they came to die, and then often, as the legends relate, by miraculous means. Solitaries who lived near towns used to enter the town on Sunday to assist at the Liturgy, reserving the Eucharist, with which they were accustomed to communicate themselves in the desert. Basil tells us that this was the universal custom throughout Egypt in

Life in the Desert.

* "The Egyptian peasant respectfully declined a respectful invitation from the Emperor Constantine," writes Gibbon.

† But *cf.* Therapeutæ.

his time; nor did it cease among the solitaries till the XII. century.*

Naturally the untutored imaginations of the solitaries led them into all sorts of excesses, and nowhere was materialism more rife. Serapion, an Egyptian monk of the IV. century, on hearing that "God is a Spirit" cried out: "They have taken away my God! Who is there now to worship?" † This tendency of the monks to anthropomorphism is alluded to both by Rufinus and Cassian. It is easy to understand, from this, the fact that the monks were always on the side of superstition. From the time of Antony till Benedict rescued monachism everything was exaggerated; a literal interpretation of precepts was insisted on, undisciplined impulse governed. It was an orgy of anthropocentric theology, of a blind besotted mistaking of means for the end, of that literal interpretation which kills.

The Penitents.

We gain another picture of the desert from the stories of the penitents. For it was not only the young flying "with their youth in their hands" to the safe refuge of the desert which created the ascetic life, it was also the passion of repentance.

Thaïs.

One of these wonderful examples of sorrow was Thaïs, a woman of sinful life but of rich endowments who lived in Alexandria. The story runs that when Paphnutius heard of her he longed to help her, and putting on worldly dress he went to the city to try to win her soul. In that age, and in those surroundings, no one sorrowed, no one enjoyed, by halves: Thaïs spent 3 years in solitary penance; at the end of which time Paphnutius takes the advice of Antony, desiring that Thaïs should live in this austerity no longer. Antony and all his disciples prayed for light, and Paul the Simple sees a magnificent couch in paradise and exclaims "This must be for my father Antony!" "By no means," he hears a voice answer him, "it is for Thaïs the penitent." Paphnutius then

* Martène, *De Antiquis ecclesiae Ritibus.*
† Cassian, *Collationes.*

went to her, and she most unwillingly left her retreat, dying two weeks afterwards.

Pelagia.

In the middle of the v. century an anchorite on Mount Olivet excelled all others by his great austerity and holiness. He occupied himself in prayer, in reciting the ecclesiastical office, in the singing of psalms. Brother Pelagius sung these sweet hymns also in the night, and it appeared to those who heard him as a choir of angels. One day they burst open the cell of the holy anchorite, to find her dead; for she was really a woman, and this is the wonderful story that the desert then heard about her: — Pelagia had been the chief singer at the theatre of Antioch. Nonnus the bishop who was preaching as she passed the church one day, ceased his discourse and gazed on her with the rest as she passed. Then he finished his preaching, and asked the other fathers if they had not observed her extraordinary beauty: "I looked upon her wondrous beauty with the greatest attention, for God will set it before our eyes when He calls us and our flocks to account on the great day of judgment." When he returned home the good bishop threw himself on the ground, and wept that he should take less pains for his soul than Pelagia for her body: "I am naked poor and hateful before Thee and men;" and so he wept all that day and night with his deacon.

On the next Sunday Pelagia is present at the mass of the catechumens, and Nonnus preached. She writes to him wishing to become a Christian, and when Nonnus, surrounded by the other fathers, speaks with her, she asks for baptism. The archdeaconess Romana is then sent for, who instructs her and assists at her baptism. After staying with Romana for some time, she is supplied by Nonnus with a man's dress, and she departs to the desert. When she dies, the solitaries praise God, and the holy women crowd to see their sister "in whom God had concealed such vast treasures of grace." On Mount Olivet there existed a church dedicated to her.

But the great forces which had formed the original impulse of anchoritism, were unable to direct the result-

The Stylitai, 388–459.

ing avalanche; "sweetness and light" were soon destroyed, asceticism developed on its materialistic side not its contemplative, the desert ended in being a protest against the humanities rather than a vindication of the spiritual nature, the spiritualities.

This spirit culminated in Simeon Stylites, of Antioch, so called from his self chosen torment which was to live for 37 years on a pillar (*stylos*) some 3 feet across, and raised by him in 430 to a height of 40 cubits (60 feet). A group of ascetics, known as stylitai, followed this example. Even in the West and as late as the VI. century, Gregory of Tours has left an account of a visit he paid to a monk who having ousted a huge statue of Diana from its column, lived for some time in its place. The bishops had descended on him, and pointed out that he was an audacious fellow to think he could imitate the holy Simeon of the Pillar! And in this able fashion the scandalous piety was banished from the West, and from an age which had outgrown it. Stylitai are found in the East up to the XII. century. Other exaggerations penetrated from the East: S. Senoch, a barbarian in origin, had himself walled up at a spot near Tours, in such a position that he could not move from the waist downwards, and in this way he lived for several years, the object of popular veneration.

Cenobitism.

The next step in the organisation of asceticism was *cenobitism*, the monastic life led by a group of men or women under one roof, and one control. The dwelling-house was called a *cœnobium* (κοινόβιον). It was now

Pachomius and a rule.

that Pachomius gave a rule for ascetics, and became probably the first monastic lawgiver. From him dates the monastic life proper. He was followed by Hilarion (300–371) and Macarius.*

Pachomius and Syncletica.

Pachomius (born 292) had enrolled himself as a catechumen on his return in 313 from the campaign against Maxentius. In 325 he founded the famous cœnobium of Tabenna, a territory in the Upper Thebaïd, and be-

* The so-called Egyptian "Rule of Macarius" was followed by some monks in Burgundy.

came its first *Abbas* or father. He successively established 9 religious houses, and ruled 1400 brethren. A similar great work was performed by his sister Syncletica of Alexandria who founded the first house of nuns.

Spread of Monasticism. Fourth century.

The spectacle of a life of sacrifice and liberty, of enthusiasm joined to austerity, affected the popular imagination, and the deserts were literally peopled with these ascetics. Fifty thousand, it is said, would gather round Pachomius at Easter. Antony's contemporary, Ammon, "The Father of Egyptian Monachism," formed hermit settlements on or near Mount Nitrius, a part once inhabited by Therapeutæ; Rufinus, who tells us that as many persons lived in the desert as in the cities, speaks of 10,000 religious women, and twice as many men, established at Oxyrynchus, the spot where the "logia of Jesus" were recently found, and Ambrose and Chrysostom both speak of communities of Virgins abounding in the East, in Alexandria and throughout Egypt. In the v. century, Palladius still describes them as settled at Tabenna and in other parts of Egypt. In Africa the great number of recruits, writes Augustine, came from the poor. Five and ten thousand would reside in one district, while fanatic hordes of monks roamed through Mesopotamia and Armenia, peopling the deserts of the Holy Land, Lebanon, and the Upper Thebaïd.

Monks as a lay body.

The monks were a lay body; Antony, Ammon, Hilarion, Pachomius, Benedict, were laymen. The rules for cenobites were all rules for laymen, and no member of Pachomius' community might be ordained. To-day the term "regular clergy" which is given to monks seems to imply that these were in origin a clerical body, but nothing is less true. Monks bore no office in the Church, and were therefore in sharp contrast with those who did. There is no vaster difference between the monasticism of to-day as compared with the original institution than this, that while the ancient monastic rules were dictated for laymen, and dictated by those who were anxious to keep monasticism lay, to be a monk or friar is now tantamount to being a priest.

How this has modified monastic life in modern times cannot easily be realised. Now, the career of a priest has taken precedence of the career of a monk, and what would not be allowed to the latter is allowed to the former: in some Orders the monastic life would appear to be suspended in favour of the duties of a parish priest or other pastor, leaving of the monk or friar nothing but the dress. The change was gradual: Benedict would not suffer a priest to bear rule in a monastery; S. Gregory forbade a man to follow the double vocation of monk and presbyter, and denied that it could be properly discharged by one man, and in Cassian's eyes to desire orders is a temptation of the demon. But when monasticism had won universal admiration, when it was judged to be conversion from the secular and semi-pagan world without, when the profession of monasticism was recognised as itself the profession of 'religion,' the monks desired to be considered as separate from the laity. It is possible that while on their side the influence and independence they enjoyed ceased to satisfy, and they coveted the privilege which could only come from the clergy, the fear that by their preaching and other acts the monks while still laymen were usurping the powers of the presbytery induced the latter to ordain them, and there are not wanting instances of bishops ordaining monks by force.* The general tendency is shown in the warnings given by solitaries and abbats against ordination, and in the emphasis laid by Cassian on the 'rule of the Fathers' that a monk should avoid the society of bishops and women — of the former lest they should ordain you. His story of the solitary discovered conducting the mass of catechumens alone in his cell, shows how the rôle of

The monks wish to rank as separate from the laity.

* It is by no means impossible that the poor monks sought orders as the only means of preserving any rights and influence in a society which soon regarded the "Church" as chiefly, even exclusively, the clergy. But the point must not be too much pressed: as a lay ascetic body their power lay in the hold they had on the imagination of the people; and it is after the monks fell like parish presbyters under the complete power of the bishops, that we hear them spoken of in a Council held in 633 as "reduced nearly to slavery."

the deacons and priests in the churches had affected the imagination of the monks. In the VI. century it was necessary to prohibit them from wearing the clerical orarion, and buskins in place of sandals, but from this time the transformation might have come more quickly had it not been for the strongly lay character of Benedict's Rule. The repugnance of the early monks to clerical orders, which the greater number regarded as a worldly life, no longer existed; and to Benedict this change was an evil to be strenuously guarded against. It was not, indeed, possible that monasticism should lack episcopal patronage; the monks were a weapon to hurl against heresies on the one hand, a bulwark against pagan manners on the other. In the Eastern Church, where the spiritual affinity of monk and cleric was early utilised, the monks became a disorderly and fanatic horde always ready to support an episcopal doctrine, and to throw themselves on the side remote from moderation and peace. Such a gang existed in the IV. century, and was characterised by a Pagan on-looker as "swine in human form," and such a gang was ready to do yeoman service to Cyril of Alexandria in the murder of Hypatia, done to death by his monks with incredible barbarity in a Christian church. The Christian Father Chrysostom, on the contrary, earned their enmity, and the scandals they reported of him were sedulously gathered up by Bishop Theophilus of Alexandria, who calls Chrysostom an unclean demon, and says he was sold to the devil. Jerome took care to translate this scurrilous diatribe into Latin, and to introduce it to the West. Such were the amenities extended by bishop to bishop, and propagated by one Father of the Church concerning another, with the help of the monks.

Though all the Fathers of East and West without exception praise monasticism, its early history in the West shows that the immense influence of S. Benedict prevailed, and that early Western monks were as a rule not only laymen but laymen who regarded their profession as separate from, not an appanage to, that of the cleric. Even as late as the X. century, among the 500 monks at

S. Gall, 52 only were priests, and 39 deacons. But the change, though gradual, was everywhere sure; first the monks wanted a church and service of their own, in place of that attendance at the city basilica which had been their rule and which formed a prominent feature of the Divine office in the IV. century.* The priest for the service of this church introduced the clergy into the monastery; but it was the creation of a class of *hieromonachi*, priest-monks, ordained to perform the requisite sacerdotal functions, which, as has been well remarked, by introducing a distinction between the monks, destroyed the homogeneity of monasticism. The general law which makes men covet the privileged office succeeded in sinking the monk in the priest, while the belief that monasticism was preëminently the highest Christian life, ended in the declaration of Boniface IV. that monks are *more than competent* to the exercise of all clerical functions: the change was complete; henceforth the monks were regular clergy and all other priests ranked as merely secular clergy.

It has not been generally realised that monasticism among women possessed still earlier an ecclesiastical character; for the nun represents not only the cenobite ascetic, but the Ecclesiastical Virgin who as such took rank among the clergy.† This fact receives confirmation, as we shall see, from the rite of profession of a nun in use to-day; the great episcopal rite performed by Liberius in Rome, by Ambrose in Milan, by Nectarius in Constantinople, and which bears no relation to the rite for professing a monk, is still observed in the profession of a nun.

Virginity.

Athenagoras (II. century), Justin Martyr (103–165), Minucius Felix (late II. century), and Clement of Alexan-

* See Silvia's *Peregrinatio* for the attendance of the monks at all the Canonical Hours.

† To this day it is as a consecrated virgin, rather than as a *monastria* or nun, that members of the old Orders enjoy whatever little distinction between themselves and the laity remains to them, since the day of the power of the great abbesses. For the Canonical Virgin see Part IV., p. 526.

dria (nat. 150–60), all cite the fact that the Christians numbered among them many virgins of both sexes, as the peculiar glory of the Faith, and "Virgins of both sexes" are enumerated by Tertullian as a grade having rank in the Christian Ecclesia.* The primitive Church sanctioned and encouraged perpetual virginity, following Matt. xix. 11, 12, but this Catholic institution was objected to by the Arians, who likewise condemned monasticism. The Eastern bishop Methodius (circa 300) is the first ecclesiastic who extolled virginity as the special means of mystic union with the divine Being, as the destined end of the Incarnation. He taught that the old mankind was Adam; the new mankind as a whole is a type of the Second Adam. Everyone should become Christ, and this comes to pass through virginity and asceticism. The cult of virginity was one of the most startling of all the unlikenesses between the new Christian and the old Pagan society: Gibbon, in his 15th chapter, refers to the difficulty which was experienced in recruiting 6 vestals for the service of Vesta — among the Christians, however, first in Africa and the East, then in the West, groups of voluntary communities of virgins established themselves from very early times.† Antony when he fled to the desert in 270 left his sister in a House of Virgins, *παρθένων*, and there he found her several years after ruling the same community. In Africa, especially, they were held in honour, and Ambrose laments that what was so honoured there was hardly known in Europe. At the request of his sister Marcellina he wrote the treatise "On Virgins," and preached this institution in the West with so much success that during 3 solemn days 800 virgins were consecrated by him at Milan.

Ambrose and Marcellina.

* *Cf.* also Tertullian *De Velandis Virginum* x., and the Ignatian *Ep. to Polycarp, ii. 9.*

† Though the Jews at no period of their history honoured virginity, the Therapeutæ under Egyptian influence boasted of women who had "embraced chastity not out of necessity but out of a desire for wisdom and an immortal offspring, such as the God-loving soul can bring forth unaided." The celibate communities attached to the Egyptian temples were of both sexes.

The rank of ecclesiastical virgin was an hierarchical grade, but its subsequent history belongs rather to monasticism, because it is certain that a nun is the lineal descendant of the Ecclesiastical Virgin, and that this rank, which originally was shared by both men and women, exists nowhere to-day but in the consecrated nun. To trace the causes which joined these two vocations in one would be of great interest — but whatever the cause, the earliest of all Religious Houses were not those of hermits or ascetics, but those of virgins, of women professing canonical virginity. As such, these communities were communities of regular clergy, and these women were canonesses * rather than nuns.

The social forces at work in the Empire and in the Church must be taken into account in order to rightly place, not the woman hermit, but the ecclesiastical virgin of Asia Minor and Africa, and the first nuns of the West. Christianity irresistibly suggested a new life for women, a new place for women. The belief of barbarous peoples, and the general belief of pagan peoples, was, and is, that women have no place or dignity outside of marriage. It was the profession of virginity which first destroyed this conception. The life of the ecclesiastical virgin led publicly before the Church † differed in importance and significance from that ascetic life, that orgy of individualism and solitary liberty in which, from the first, women participated like men. One striking exception, that of the Vestals, had been offered by imperial Rome to the absence of all rôle for unmarried women: but it was the coexistence in early Christian society of the new dignity borne by the ecclesiastical virgin with the social preëminence of the Roman Matron, which defined in Rome and elsewhere the freedom and importance of women in monasticism.

The Matron.

The Roman Matron was neither wife nor single; she was a lady who had entered into a free contract with her husband, which reserved to her her own independence, her own property, and her own name. According to

* See p. 203. † See Part IV., p. 526.

Roman jurisprudence the only valid Patrician marriage was the *confarreatio* which made of the wife a chattel in the hands of her husband, whose adopted child she became: "a fiction of the law neither rational nor elegant bestowed on the mother of a family the strange characters of sister to her own children and of daughter to her husband or master, who was invested with the plenitude of paternal power." * To evade this state of things, the women of great and wealthy families "*declined the solemnities of the old nuptials*," and, after the Punic wars, adopted the title of *Matron*, previously used to designate a lady or woman, but seldom a married woman, and ceased to be a *mater familias*, who was a wife *in manu*. Moral and social dignity soon attached to the word,† and it will be remembered with interest that it was such *summates matronæ*, exalted matrons, who helped to establish Christianity in Rome; that the great names of Christian history, Lucina, Priscilla, Cyriaca, Proba, Marcella, Paula, belonged not to those in the servile position of the legal wife of that time, but to women enjoying an absolute and complete independence. How they used this independence the story of the primitive Church shows; they eagerly accepted the new Faith which held out hope of a better and purer world, they dedicated to it their fortunes and their social pre-eminence, they educated their children to love and follow the new light.

Athanasius, Marcella, Jerome; reception of Monasticism in Rome.

Athanasius, who had best understood the spirit of the great monk Antony, must rank as the "Sponsor," the spiritual father of monasticism, which he lifted into the public life of the Church. He desired to save Christianity from the secularisation that would have ensued had it merely represented one of those philosophical systems which strove for the predominence in his time; and he doubtless saw in monasticism a means of establishing that

* Gibbon, Chap. XLIV. See also Maine, *Ancient Law*, Chap. V.

† By decree of Aurelian 270–275, purple dalmatics, an imperial privilege, were extended to all matrons.

religious piety, that birth of the world to the redemption of a divine life, which he cared for as the true riches brought by Christ.

The Roman temperament has never been ascetic. The life of the Eastern solitaries was not only distasteful to the Roman, it was loathsome and immoral. "When will this detestable race of monks be hunted out?" asked the Roman Christians on the death of the young Blesilla in 384 of overmuch fasting and austerity; while a pagan poet of Gaul tells of a Christian friend so unhappy as to believe that he would feed on celestial joys in the midst of his voluntary filth. Jerome himself tells us that in the African cities, and in Carthage especially, if a monk be seen he is overwhelmed with curses. If one come into the town to accomplish some pious work, the people pursue him with outrage, bursts of laughter, detestable hissing.

The conditions indeed of the Christian West differed profoundly from those of the Christian East. The general habits of life of the West had not been modified by Christianity; in the East, on the contrary, one aspect of the Faith had been favoured by the temperament of the people to the exclusion of all others; the dishevelled and dirty Eastern solitary who was at home in Syria and Egypt, was for centuries a monster in Western eyes. When Monasticism invaded Rome it portended the invasion of Western society by those manners which had come to be honoured as distinctively Christian.

Marcella.

But if the account of Monasticism brought by Athanasius and the monks of Pachomius (in 340 and 374) was ill received in Rome generally, it was eagerly listened to by Marcella, whose ear they gained, and who determined to put this life into practice. The first example of monastic life in Rome occurred when she converted her house into a monastery; and Jerome writes of "Rome become Jerusalem," *Romam factam Jerosolymam*, under the influence of Marcella. It was not till late in life, 382, that she made the friendship of Jerome, whom she sought on his arrival, and who became thenceforth her constant

Founds the first monastery in Rome.

companion. "Jerome found himself in the presence of a judge rather than of a disciple." * He wrote for her some 15 treatises on different biblical questions and ecclesiastical history. Of this learned woman Jerome writes: "All that I learnt with great study and long meditation the blessed Marcella learnt also, but with great facility and without giving up any of her other occupations or neglecting any of her pursuits." "As often as I set before myself her diligence in holy reading, I cannot refrain from condemning my own slothfulness." Difficulties of interpretation and translation were referred to her, and Jerome tells us that when they were not unanimous on any question "we consulted Marcella by word of mouth or letter, and always had occasion to admire the correctness of her decision." When Jerome left Rome bishops and priests came to her with dubious passages of Scripture for explanation: *Sic ad interrogata respondebat, ut etiam sua, non sua diceret, sed vel mea, vel cujuslibet alterius, ut in eo ipso quod docebat se discipulam fateretur . . . ne virili sexui, et interdum Sacerdotibus, de obscuris et ambiguis sciscitantibus, facere videretur injuriam.*† Which means to say that being thus questioned Marcella answered in such a way that though her arguments were her own, she called them Jerome's or some one else's; so that where she was actually the instructor she pretended to be the disciple, in order that in thus enquiring of her about obscure and ambiguous subjects, the virile sex and bishops should not appear to suffer injury. Jerome might have spared us this ludicrous spectacle of the strong woman sustaining the self-respect of her interlocutors by means so childish.

Her learning.

When Origen's *Principia*, translated by Rufinus, reached Rome, Marcella in concert with Jerome combated his theories; and it is an unpleasing incident in her life that she procured his condemnation. Pope Siricius had fa-

Marcella and Origen.

* She rebuked the invectives in which Jerome habitually indulges when stalking a theological adversary, but was not herself free of the *odium theologicum*.

† Jerome, *Marcellæ ad Principiam*. Epist. 127.

voured Origen, and his successor Anastasius hesitated to condemn him; but Marcella went to him and pointing out the passages she urged were erroneous, became in Jerome's words "the cause of the condemnation of heretics" (*damnationis hæriticorum Marcella principium fuit*). She is connected with another doctrine: she invited the pope to declare the perpetual virginity of Mary, against which Helvidius had written; since which time it became the usage to recite: "*Post partum virgo inviolata permansisti.*"

Marcella in the Sack of Rome.

During the sack of Rome in 410 Marcella was thrown to the ground and beaten in the barbarians' efforts to discover hidden treasure. She clasped her tormentors' knees, showing them her humble monastic dress, and besought them to spare the virtue of her adopted daughter Principia. The Goths, often magnanimous, thereupon led the two women to S. Paul's, but Marcella died in Principia's arms a few days later, leaving all she had to the poor.

"The School of Jerome."

Marcella was not only at the head of all works of religion and charity, but also chief of the society of able women who in the Rome of her day effected so much, and which owed its existence to Jerome. The names of these women, of most of whom Jerome wrote a life, and whose fame he declared could never perish, are *Paula*, with her daughters *Eustochium* and *Blesilla;* the great Proba's daughter *Læta*, and granddaughter *Demetrias*. Marcella's sister *Asella*, and friend and adopted child *Principia*. *Fabiola*, *Lea*, *Melania*, *Albina*, *Turia*, *Sophronia*, *Salvira*, *Piniana*.

Paula.

Paula, the most distinguished of these, came to know Jerome through Epiphanius who had visited Rome when Damasus in 382 summoned the bishops thither. On the death of her husband Julius Toxotius she retired broken hearted to Marcella's house on the Aventine. She was one of the most learned women of her age, a Hebrew scholar, and Jerome's referee for the difficult points arising in his translation and commentary of Ezechiel. Daughter of the Gracchi and the Scipios, of the line of Agamemnon, her possessions in-

cluded the city of Necropolis built by Augustus. This great wealth she despised, and eventually, urged thereto by Jerome's description of the beauties of the solitary life, she founded a monastery at Bethlehem, and a second where Jerome himself died. Born in 347 she died in Bethlehem in 404, in her 57th year; and to Jerome's question: "Why do not you speak, are you troubled?" answered: "By no means, all within me is peaceful." *Eustochium*, the most gifted of Paula's daughters, was the recipient of some of his most interesting letters, and of his complaints against the clergy of Rome, old and young. She is sometimes represented in art learning at his knee. *Blesilla* was a widow at 19, her austerities, which led to her death, did not prevent her being, with her mother and sister, a Hebrew scholar, and Jerome who recounts her unusual talents says she had great grace in speaking. *Læta* was Paula's daughter-in-law, and shared Proba's exile in 410; she founded a monastery. *Demetrias* dedicated herself to the religious life while quite young, giving up everything with which this world had endowed her; she became a "prodigy of sanctity"; she, also, shared her grandmother's exile in 410.* *Asella* was made the head of a Religious house, and spread Christianity in Rome. *Fabiola* Jerome calls the "wonder of all ages." She was the first person to found a hospital for the sick in Rome, and was its chief nurse. She did much to further Western monasticism, travelling through Italy and seeking out the solitaries and the new monasteries. The dramatic scene outside the Lateran on Easter Eve in 390 when Fabiola stood in the porch of the basilica with tears and cries, barefoot, bareheaded, and in torn garments, as a public penance for the divorce of her first husband, filled Rome with wonder. In 395 she joined Jerome and Paula at Bethlehem; but died in Rome. Jerome describes her death and her burial, at which all Rome gathered, and which was "grander than had been the triumphal processions of her ancestors." *Lea* a

* Augustine dedicated his book on Holy widowhood to her mother Juliana, and the book on Prayer to Proba.

Roman Matron, was also head of a Religious house. *Melania* (nat. 350) had a convent of 50 virgins on the Mount of Olives, where she reconciled heretics. She knew Jerome and Paula in Bethlehem, and on her return to Rome in 397 was received by Paulinus of Nola with great honour; and was the bearer of his letter to Augustine in 400. She was the friend and supporter of Rufinus; and Palladius stayed at her house when he came to Rome to plead the cause of Chrysostom. Her son Publicola married *Albina*, and their daughter Melania the Younger was married to Pinianus. She died in 410.

Thus the principle of the monastic life was introduced into Rome through the labours of these gifted women, in the midst of the corruption of clergy and laity. In that gorgeous society, and possessed of immense wealth and social importance, they offered the spectacle of a complete contempt for such things, a voluntary renunciation of pleasures. Ardent searchers of the Scriptures, lovers of learning and of education on the very eve of the decay of learning, we find Jerome writing for them a work on the education of girls. Lovers of purity, poverty, solitude, and study in a period of vice and splendour and distraction, it is such people who adapted the asceticism of the East to meet the evils around them in the first Christian city of the West.

Jerome.

From the date of his arrival in Rome Jerome became the sponsor of Roman monasticism. Eusebius Hieronymus Sophronius, or Jerome, is of all the Latin Fathers the most popular and the most often represented in art. He was also the most learned. Born at Stridon in Dalmatia, 340–342, the son of rich parents, he was sent to Rome to study, and there, led astray by bad companions, was saved by his love of virtue and of learning. He then studied law becoming famous as a pleader. Between his visits to the schools of Gaul and to the East (373) he was baptised, some say in Rome. It is of 4 years passed in a desert of Chalcis, that he gives us such a vivid description, when his companions were scorpions and wild beasts, and awful temptations assailed him. He

became a great Hebrew scholar, drawn to that language by his Christian interests, but having to overcome the strong disgust the study caused to a lover of Plato and Cicero. After 10 years absence he returned to Rome, wearied by the religious controversies which then as since agitated the East. In Rome he upheld the practice of penance and the virginity to which he had vowed himself at his baptism. He vehemently reproached the ecclesiastical world at Rome for its vices, and was repaid by the undying enmity of the Roman clergy, who had no names too bad for him. At this juncture, when Valentinian had issued laws against the greed of the clergy, Damasus made Jerome his secretary, and the latter composed the Letters by which the pope sought to redress their excesses. He induced the band of noble and learned women known as his 'School' to adopt his views regarding a life of penance, chastity, and solitude, which were indeed the moral passions of Jerome's life, despite the scandalous reports of the Roman clergy, which eventually led to his being sent out of Rome by Pope Siricius, who did not view him with favour. He died at a great age; the picture now in the Vatican represents his last communion in the Chapel of Bethlehem shortly before he breathed his last, A.D. 420. His body was moved from Bethlehem to S. M. Maggiore. His great work is the translation of both Testaments into Latin forming the "*Vulgate*." Besides lives of the elder Christian fathers, and of members of his 'School,' and Commentaries on books of the Old and New Testament, he has left some 150 letters.

In Art.

While the other three Latin Fathers are represented two as bishops and one as pope, Jerome is depicted either half-clad as a penitent in the desert, or long-bearded and mantled, holding a church or a book. A lion is also his proper and ancient emblem, as a solitary, and in allusion to his fiery temperament. It is also usual to represent him with a cardinal's hat on his head or at his feet, and even a scarlet mantle. There were no cardinals in the present sense in Jerome's time, but it

As a Cardinal.

is alleged that he fulfilled during the 3 years of his second sojourn in Rome the offices which fell to the pope's first deacon, and hence work similar to that of the future cardinals of the Roman Church. But Jerome had no ecclesiastical dignity. He had indeed acceded about the year 380 to the wish of Paulinus, and become a priest, but he steadily refused all rank and his presbyterate never affected the layman and the monk which Jerome always remained.* He was in fact the first in the line of lay apostles of Christian Rome — Jerome, Catherine of Siena, Frances of Rome, Bridgid of Sweden, ending with Philip Neri; all of whom the Roman Church has canonised. No one lashed the Church harder or loved it more — he is represented with a church in his hand as its luminary and upholder — and in nothing surely has Rome been greater than in her reception of such apostles, and her exaltation of them. In the worst ages these are the men she has held up before her children, not the panderers to her vices, and the fact has hardly been sufficiently remarked.

Early Monasticism in the West.

S. Martin of Tours, 316–397.

The earliest monastic communities in the West were founded by Martin of Tours, first at Milan before 371, and then in Gaul. S. Martin is one of the greatest of the early saints. He was mainly instrumental in overthrowing the remnants of paganism, and no contemporary exercised a greater influence on his age.†

* He never consecrated the sacrament, or performed any other office of a presbyter.

† He was born in Hungary of pagan parents, his father being a Roman tribune. At 15 he was moved to become a catechumen, but before his baptism he was sent into Gaul with a cavalry regiment, where he was the admiration of all men for his boundless charity and the mildness of his manners. He was in army quarters in Amiens in 332 when the cold was so great that people died in the streets, and it was then that meeting a naked beggar he shared his cloak with him; and that night he dreamed of Jesus Christ. He now hastened to receive baptism. At 40 years old he left the imperial army, and spent many years in retirement, until in 371 he was elected bishop of Tours by acclamation of the people.

Cassian, 350–447.

Cassian followed S. Martin as a creator of Western monachism; he had visited the monasteries of Egypt and Palestine, a sack on his back and a staff in his hand, and on his return described the practices of the Eastern monks, about which there was a growing curiosity in the West; publishing at Marseilles in 420–440 his two works, the Institutes and the Conferences or Collations.* The Eastern customs were adapted for Western monasteries, Cassian himself recognising the modifications necessary.

Monastic activity in Gaul.

From now onwards the chief monastic centre was Gaul. At the beginning of the v. century the principal monasteries were erected; but the great impulse was given to monastic life by the Rule of Cæsarius in 508.

Cæsarius and Cæsaria of Arles.

Cæsarius, Bishop of Arles, the most illustrious of the bishops of his time, was born in 470 and died in 542. He first founded a convent of women with his sister Cæsaria at their head. Her rule joined with that of Cæsarius was adopted by Radegund, Queen of Clothair I. and abbess of Sainte-Croix, Poitiers. It was sent to her by Cæsaria Junior † in an epistle which has been declared to be one of the ablest literary monuments of the age. In it she insists on learning and on a knowledge of literature; and while recommending pious lections and fidelity to all duties, counsels great moderation in austerities and fasts.

Radegund, 519–587.

Radegund Abbess of Ste Croix was a still more remarkable

Desiring to escape their importunities and veneration, he afterwards retired to a cell near Tours, where he built the Abbey of *Marmoutier* and gathered Religious round him. He is not only a great saint in France, but was venerated very early in Rome, and by Benedict himself. He is the Patron of soldiers. In Art he appears either habited as a bishop, an abbey-church in his hand; or as a soldier on horseback, halving his cloak with a sword, a beggar at his feet: sometimes he is clothing a poor man with his sacerdotal robe. His feast day is November 11.

* There were as many rules in the East, he said, as monasteries or even as monks' cells. Cassian was made a deacon by Chrysostom. He founded the Abbey of S. Victor, in which the University of Paris may be said to have taken its rise; that great abbey-school where Abailard and William of Champeaux held their controversy. The site is now the *Halles aux vins* in Paris.

† Cæsaria's successor.

nun.* Her great talents had been fostered at the royal villa of Aties where she received her education. In her monastery study came next to prayer; even at night a *lectrice* read to her. Each day, writes one of her children, she gave them lectures, showing great solicitude that they should understand and that none should have an excuse for pleading ignorance. The poet and bishop Venantius Fortunatus was a monk of the double monastery she governed, and has recorded how richly her spirit was stored with knowledge, so employed, that a prominent place in the literary history of the VI. century must be assigned to her.

Donatus, a disciple of Cæsarius, Ferreolus, Aurelian of Arles.

Donatus of Besançon introduced the Rule of Cæsarius into his diocese in 532, combined with that of Benedict; and the Rule spread rapidly in Gaul. Other legislators were Aurelian of Arles (499–553), and Ferreolus Bishop of Uzès in Languedoc (521–581).

Patrick, Bridget, Columba.

But the Celtic people were not behindhand; Patrick founded monasteries in Ireland and Scotland in the V. century, and Bridget (Abbess of Kildare) founded and ruled houses in Ireland at the end of the V. or beginning of the VIth. Columba founded Iona in 563.†

Columban.

But it is *Columban* who for some time rivalled Benedict as a monastic legislator: born in Leinster the year of Benedict's death, 543, he devoted his life to an uncompromising reform of manners, and met with opposition on all hands. He founded a monastery at Bangor in Wales, and in 585 crossed to France with 12 monks, founding Luxeuil in 590, and Bobbio in Lombardy later. At both these great monasteries his Rule was afterwards combined with Benedict's. Columban also founded

* Radegund and Agnes of Poitiers, and Ingetrud of Tours were the first rulers of Frankish nuns. The former was ordained a deaconess by S. Médard.

† Columba is the Columkille of Oswy's dispute between the Scottish Church and Rome, held at the instigation of Wilfrid of York. There is a distich about the 3 Irish apostles which runs:

> "Three saints one grave do fill,
> Patrick, Bridget and Columkille."

houses in Ireland, Scotland, and the Isles, and one in England in 563. In England, in the next century Hieu, followed by Hild, or Hilda, governed a double monastery of men and women at Whitby in Yorkshire: John of Beverley and the most remarkable bishops of her time were among Hild's scholars here, and it is she who took the peasant Caedmon into the monastery, and made of him the first English poet. It is from this monastery also that Wilfrid of York went forth. The monasteries and schools of Whitby, under Hild's rule, were an example of the Celtic clan system; the Benedictine rule was not adopted till later. In the VII. century Isidore of Seville, and Fructuosus, Archbishop of Braga, legislated for Spanish and Portuguese monasteries. Monasticism in Germany was introduced entirely by the English Benedictines in the VIII. century.

England.

Spain and Portugal.

Germany.

When the great impulse towards monasticism began in Southern Gaul Eastern monasticism was already fully developed, and its evil tendencies served as an object lesson for the West. Indeed the motive power of monastic activity in the West was the very opposite of that in the East — it was not the desire for isolation but for combination. The men of peace and of ideas felt the need of conversation, intellectual and religious: the age offered no facilities for this; and the monastic life, by drawing men together, defined their thoughts, and afforded mutual support and edification. Not isolation and repression, but combination and an instinct of civilisation therefore lay at the root of the Western movement. The Rules indited at this period give evidence of this: — The Rule of Caesarius for *nuns*, the earlier rule, remains one of the most important monuments of early monastic discipline. It embodies the rule of Augustine; there is to be no property, the keeping of waiting women is prohibited even to the abbess, and all save the abbess must employ themselves, in rotation, in the labours of the house. The nuns are required to study 2 hours each morning, and a nun is to read aloud during work until 9 A.M., and also during meals. One of the depart-

Differences between Western and Eastern Monasticism.

Early Monastic Rules in the West.

ments of the monastery is the *MS. room*. The nuns are to be lettered, and though little girls of 6 and 7 may be received and educated, no child is to be admitted who cannot already read. Those outside the convent are not to be entertained, and banquets to distinguished women visitors, to bishops or abbats, must be very rare. With this exception, neither Churchmen nor laymen were allowed inside. Silver plate was to be used in the oratory only. Thus the life of these Religious, none of whom might be there unless of her own free will, was passed in mental and manual work, in educating, in listening to reading, in chanting the divine praises. The Rule for monks forbids presents to be received, directs that there should be community of goods, and that the tasks are to be chosen by the Superior. One of the penalties is for late comers to service, who are to be caned on the hand.

Of S. Isidore of Seville.

The Rule of Columban (543–615) is one of the most austere of Western rules; that of Isidore of Seville (ob. 636) is one of the mildest. It is chiefly interesting for its list of officers: under the abbat are the *provost, dean, sacrist, doorkeeper, cellarer, hospitaller, hebdomadary, schoolmaster*. The monks sleep 10 in a room, in charge of the dean; a monk with administrative ability is to be hospitaller, and have charge of the sick; another is to be set apart to teach the boys. The monk's dress shall be neither splendid nor mean, but sufficient for warmth; he must not wear linen, which was costly in the West; he is to have 3 tunics, 3 capes (*pallia*) and a hood, hose and shoes. Meat is allowed on festivals; but baths are permitted only to the sick. Absence from the convent is prohibited, except with the license of the Superior.

Mabillon cites a law that no bishop, even if invited to do so, was suffered to enter the more private portions of a nuns' monastery, or to interfere with the abbess in her correction. The rule of Cæsarius orders that confessions to the bishop must be made through the abbess; and Marcella made a rule never to have speech with bishops, clergy, or monks without having in her company

"grave women, virgins and widows." Bishops and priests were the persons principally excluded from the first monasteries of women.

Earliest *Cœnobia* in Rome, before Benedict.

In 397 when Martin of Tours was followed to the grave by 2000 monks, Jerome was writing to Pammachius in Rome, congratulating the city on now possessing the monastic life of which till then it had been in ignorance. It is certain that until the closing years of the IV. century the only monks known in Rome were men of the type of vagabond-monk * like Rufinus, Pelagius, and Jerome himself. But communities of consecrated virgins dwelt by the Roman basilicas earlier still. It is not known where Marcella retired when she left her mother's palace on the Aventine in 387. Jerome says she went outside the walls, and it has been surmised that she retired to the *Ager Veranus* (Basilica of S. Lorenzo). As she and Principia were found near the basilica of S. Paul during the Sack it appears likely that this was the site of her monastery. A community of *Virgines sacræ* was to be found beside S. Lorenzo in the IV. century, and another in the latter half of the Vth. Similarly early cœnobia were to be found by S. Agnese; and in the V. century Basilian monks lived by S. Paul's, and by the Lateran; Leo I. built the monastery of S. Peter by that basilica and Sixtus III. erected one by S. Sebastian. The Aventine,† the Ager Veranus, the Nomentana by S. Agnese, the Appia by S. Sebastian, the Lateran, and the Vatican, are therefore the 6 earliest monastic sites in Rome.‡ In the Campagna, Paulinus of Nola built a "monastery" in the early V. century. By the end of the VI. century S. Gregory the Great speaks of *the* 3000 *nuns of Rome.*

Double monasteries.

The system of double monasteries in which the abbess was Superior of related houses of nuns and monks, rose almost contemporaneously with monasticism. In the VI. century the Frankish Radegund ruled the first such

* Called by Cassian *circumcelliones.*

† See p. 20. ‡ *Cf.* Chap. II. p. 65, 91.

double monastery at Poitiers, the Irish Columban propagated them in Gaul, Hild in the early VII. century ruled a related house of men and women, and the Anglo Saxon nunneries were nearly all instituted on this principle, which was introduced with Christianity into Germany and Belgium.* The Gilbertines, the only Order of English origin, were founded on this system. S. Fructuosus in the VII. century introduced it into Spain. Muratori says that there were never double monasteries in Italy; but Bede mentions one in Rome itself in the VI. century, when a monk "from the monastery of virgins" was one of the persons selected as archbishop of Canterbury before the election of Theodore.† The case of Paulinus' and Terasia's monastery would seem to be another in point. They were however never in vogue. The last double monastery was Fontevrault.‡

The problem of double monasteries is obscure; Montalembert drops a hint of its meaning when he speaks of maternity as "the natural form of authority." No doubt the fact that this is so, that the father's authority is derived from the law, is created by the law, partly accounts for primitive matriarchy. But barbarous tribes and ancient civilisations as well as modern have experienced the powers of administration possessed by female sovereigns, and it may fairly be supposed that this formed a further excuse for all matriarchal institutions. It is a fact that may be noted every day in mixed societies of men and women, that whether it be for a game or for work of more importance, a woman is a more successful leader of men and women than a man; that she can bring out, knit together, and employ the elements distributed in a mixed society, as men cannot do. Given then an initial advantage in dual monasteries, the origin of the rule of the abbess is not far to seek. Lastly if one system was tested

* The Anglo Saxon nuns had found it prevailing in the Gallican monasteries where they received their education, and which had been under the influence of Columban — such were the abbeys of Chelles, Faremoutier, Jouarre.

† Hist. Eccl. iv. 1.

‡ *vide* p. 119.

with success, the opposite system met everywhere with failure. It is certain that communities of women gathered round religious founders, or round some saintly personage, in Egypt, in Ireland, and elsewhere; but if, as is suggested, double monasteries at first existed as a measure of safety in lawless times, and the abbat was given the principal authority, no such communities flourished or survived. In the present day the government of female Orders by male Orders has been found an obstacle to the due development of the former, and relief from it is frequently sought of and granted by the Holy See. There is a further confirmation of a rule so consistently operative. At Messines the Abbess and her community of Benedictines went in state on certain days to recite the Divine Office in the Capitular church of the town: all the canons were not only appointed by the Abbess but subordinate to her, and occupied the stalls to the left, the nuns the stalls to the right. In secular Chapters, also, where there were often joint choirs of canonesses and canons, the canons were subordinate; nor did the canonesses always desire to retain the double choir; for instance at Mons they dismissed the canons retaining themselves the Collegiate church, the canons only nominally retaining their prebends.

DRESS OF MONKS.

Dress of monks.

The garb adopted by the first solitaries indicates the 2 influences acting in Egyptian monachism: for while some assumed a mantle of goat's hair or sheepskin, called the *melote*, in imitation of a hermit of the type presented by the Baptist,* others wore the philosopher's pallium. In the West close cut hair and the pallium, or mantle, mentioned by Jerome, were the distinguishing badges. The Eastern monk's "little frock or thin mantle of goatskin" were fitted to cause laughter rather than edification in the cold climate of the West, writes Cassian.

Dress of the first solitaries and monks.

* *Cf.* I. Clement to the Corinthians 17.

This "little frock" was the sleeveless tunic called *colobio* or *tonaca mozza*. S. Martin of Tours wore a "dark tunic"; and such a tunic to the ankles with a mantle of some dark colour (sometimes of skins) appears to have been the usual dress of monks from the IV. century to the time of Benedict, and is mentioned in the v. century as "the habit of religion." It was, like the pallium, the simplest and least fashionable dress of the time.* We find several allusions to the shabby simplicity of monastic dress: Syncletica's nuns wore "a poor habit"; in the IV. century the monk is described as "barefoot and in a dirty black habit," while the Roman nun of the same period is described as wearing "an ample tunic" which, says Jerome, was dark and coarse. With cenobitism a new item of costume appears, the cowl, *cucullus*, a cape or hood, with which at will the face could be concealed. It was worn by peasants and infants, and was intended to teach the monk humility and perhaps custody of the eyes. The monks of Tabenna wore it at the Liturgy. Cassian speaks of it, as a hood reminding the monk of a child's simplicity. The cowl plays an important part in Benedictine dress; with them it is a very ample cloak, reaching to the ankles, with wide sleeves, and is always worn, according to the founder's direction, in choir. To the v. century outfit of the Egyptian monk mentioned by Cassian, colobio,† melote‡, hood, girdle,§ and sandals, which were only however to be worn as a luxury and not at divine worship,‖ Benedict added a special item of monastic costume, the *scapular*, to be worn when the monk was at work. The *scapular* is a long strip of cloth,

Cucullus, or hood.

The Benedictine cowl, or mantle.

The Scapular.

* Tertullian, *De pallio*, v., vi.

† Signifying self-mortification, it was of linen.

‡ Cassian condemns the wearing of the melote outside the dress, as too conspicuous; he would have it worn round the waist and thighs, as it may be seen to this day on peasants of the Roman Campagna.

§ To remind the monk that his loins must be girded up as a good soldier.

‖ The melote and girdle which the monks of Pachomius wore over the tunic, were both removed to receive the Eucharist.

generally of the colour of the habit, which is passed over the head and hangs down the whole length of the habit, back and front. It may be regarded as an apron to protect the monk while working, extending the length of the dress behind and before; or as a mutilated tunic, of which the sides and arm-pieces are wanting. This work-a-day item has become the sacred garment of Western monachism, a parable of the dignity of work which its founder would have loved, a continual remembrance that "to work is to pray," *laborare est orare*. S. Benedict also required his monks to wear *stockings*, an item unknown to Egyptian monachism. He forbade the wearing of skins. The habit worn by the first Benedictines was of unbleached wool, though they later became known as "the black-robed monks." All Benedictine reforms have, however, adopted a white habit, and it is probable that the habit of S. Benedict resembled that of the Cistercians, a white tunic and cowl and a dark scapular for work. In contradistinction to previous directions, S. Benedict prescribed the wearing of the more decent and dignified of the monks' garments in church and at the Liturgy; the ample cloak was intended to cover the semi-nudity of the sleeveless tunic, and to provide a clean and special garment for the *opus divinum*, the Divine office in choir.

Colour of the Benedictine habit.

In addition to the tunic, girdle, scapular, and, on occasion, cowl, the Carthusians and Camaldolese wear a cloak out of doors (the colour of the habit) which is called by Italians *capperuzzio*. The Franciscans and Carmelites do the same. The *cappa* is now distinctively Dominican (see p. 175). The ancient sleeveless tunic has developed into a garment with wide sleeves, used as pockets. The hood, which all monks and friars wear, is attached to a shoulder-cape called the *capuce* (*caputium*).*

The cloak.

The later tunic and hood.

The scapular is worn by all Western monks including Western Basilians, and by all friars except the Franciscans.

By whom the scapular is worn.

* See Mozzetta, Part IV., p. 335. The shape and size of the hood and the length of the cape attached, vary. For figures of the *scapular* see plates at pp. 92, 175, and of the *capuce* pp. 175, 197.

Shoes and sandals.

All Benedictines, Canons, and Dominicans wear shoes and stockings. There are both 'discalced' and 'calced (barefoot and stockinged) Carmelites and Augustinians; but all Franciscans except the conventuals are 'discalced.' Discalced friars and nuns wear sandals, either of wood or hempcord, strapped over the foot. The Mendicant Orders wear a rosary, and so do the lay brethren of monastic Orders. For the *hat* see p. 485. For the dress of Clerks Regular and of the modern active Orders of women, see Chap. V.

Rosary.

Hair.

All monks and friars now wear the Roman or coronal tonsure; in the IV. century the monk used to have his hair cut short, it was Paulinus of Nola's custom in the vth, and hair cut short on one pattern is ordered in Isidore of Seville's VII. century Rule. For the rule as to the beard of monks and friars see Part IV., p. 489.

Dress of Nuns.

The women solitaries certainly dressed in much the same way as the male hermits; but the ecclesiastical virgins had apparently from the first distinguishing points of dress, quite distinct from that of the ascetics. The present nuns' costume is the heir of both of these. All nuns wear a robe or tunic, called the *habit*, tied with a *girdle*. Over this is generally worn a *scapular*. On the head is a veil worn over the *whimple* (or *guimpe*), which is a close-fitting linen cap encircling the face and chin, and terminating in a bib; with a piece for the forehead, called the *fillet* (or *bandeau*). The veil is most usually worn over an under veil, called the *veilette*. When the nun makes her final profession she is given a ring which she wears always, and a crown which she now wears only on the day of her profession. Of these items of costume the tunic, girdle, and scapular are monastic, the crown, ring and veil belong to the canonical virgin.

The crown.

Ring.

In Rome the earliest mark of the consecrated virgin seems to have been the crown, a gold fillet symbolising the crown of virginity, or as Optatus says, of victory. This earliest headdress was called *mitra* or *mitella*. At a much later date a ring and bracelet were added, emblems of betrothal to Christ. From the III. century, at least, it

was the custom in some places to give a white veil to virgins; Athanasius says it is the sign of belonging to Christ alone, and this is the meaning given in the rite of consecration to-day.* The Church of Africa did not think it fitting to veil a virgin who was the glory of the Church in which she held a preëminent place, and Tertullian wrote a Treatise "concerning the veiling of virgins," in which he attempted by quaint arguments to persuade that Church to veil Ecclesiastical Virgins.† The custom introduced by S. Paul, and advocated by Tertullian, was not accepted by large bodies of Christians, but it met those views of the Gentile world which suffered a constant infringement by Christian manners and the Christian worship, to the point, probably, in a dissolute city like Corinth, of thereby seriously endangering the success of the Gospel. Veil.

It must however be remembered that the principle of veiling the face of women — which has prevailed in Musulman countries — though repugnant to the Christians who hoped to forge a better world with quite other weapons — was not wholly absent even in the primitive Church, large numbers of whose converts were heirs of the corruption of Greece and Rome. "Dans certaines parties de la communauté chrétienne, on vit paraître à diverses reprises, l'idée que les femmes ne doivent jamais être vues, que la vie qui leur convient est une vie de reclusion, selon l'usage qui a prevalu dans l'Orient Musulman. . . . Il s'agissait de savoir si le Christianisme serait, comme le fut plus tard l'islamisme, une religion d'hommes d'où la femme est à peu près exclue."‡ Now, the veil takes the place of the

* Jerome calls it *flammeum Christi;* the flammeum was the red veil of the Roman bride.

† In the mosaics of S. Zeno in S. Prassede the distinction approved by the African Church is made: the virgins are crowned with the *mitella*, while the Madonna and Theodora are veiled as matrons (*mulieres*).

‡ Renan, *Marc-Aurèle et la fin du Monde Antique.* A pagan lady veiled herself as a sign of distinction, of apartness — the veil being a fiction which enabled her to be in the street and yet never be in the street. Amongst her peers she was always unveiled. At the inception of Christianity the uses of the veil in

monk's hood which when worn over the head has a very similar appearance. Irish sisters of Mercy wear the veil down over the face in the streets, and regard it as a sign of retirement from the world. In this sense the monk's cowl has always been used, at prayer and meditation.

Hair.

The consecrated virgin, unlike the Roman bride who wore her hair loose, had her hair gathered up and tied. Ambrose, Optatus, and a Council held in 325 prohibit shaving the head, but Jerome and Augustine both speak of it as the custom. It was done in Egypt and Syria for cleanliness, but amongst the Teutons was not viewed with favour, as it was their custom to shave an adulteress. To-day a nun's hair is cut off with the same ceremonies as tonsure at her "clothing." To be both shorn and covered, as nuns are to-day, appeared, it will be remembered, a self-evident anomaly to S. Paul.*

Present day.

The habit of monks and nuns and of the Superior or other officers in a monastery, is the same in all respects:

---

the civilised world all suggest apartness or dedication — the taking part in something which for the moment or permanently separates you from others. Thus the Roman Emperor was veiled when he offered sacrifice as Pontifex Maximus, a veil was placed over the new bride and bridegroom, the Vestal Virgins were always veiled, while women of the upper classes in Greece and Rome did not appear in the streets unveiled. But the fact that "not many mighty, not many noble" were to be found in the first Christian assemblies (I. Cor. i. 26) made such a custom the less natural and welcome to them. Nevertheless the very fact that it imposed a sort of distinction on the women of the poor *Ecclesia Fratrum* not possessed by their sisters outside the Ecclesia — a distinction which would have been valued by them as a moral not a social one — may have insured its permanence.

With the Jews the veil was a praying veil, and as this scarf or as a mantle — for it is called the virgin's *pallium* long before it is called *velamen* — the veil may have originated. It may be presumed that the first Christians refused to adopt the veil in the sense of the pagan world around them; that they neither veiled the face of the Christian virgin as did the vestals, nor adopted for presbyters the sacrificial veil of the Roman priest.

* Tertullian also violently objects to cutting the Virgins' hair short, and intelligently proposes it as a work "of the world, the rival of God!"

there is no difference of dress except sometimes between choir and lay brethren, and that between professed Religious and novices; and this latter distinction only exists in convents of nuns. The monastic dress was not rigidly adhered to in early times. When Charlemagne made inquiries regarding monastic costume, it was found that neither cuculla nor scapular were worn at Monte Cassino. The former was, however, in use among the French Benedictines, but the Cassinese wore instead a *cappa* over a melota. At the close of the x. century the sainted Abbess Etheldrytha is represented in splendid coloured robes, and her veil and shoes are cloth of gold. At this time the dress of nuns in nowise differed from lay costume; the dress of the Anglo-Saxon royal nuns was often gorgeous, and caused Bishop Aethelwold when he saw Abbess Editha at the court of her father King Edgar to thus accost her: "Daughter, the Spouse whom you have chosen delights not in external pomp. It is the heart which He demands." "True, Father," she replied, "and my heart I have given Him. While He possesses it He will not be offended with external pomp."

Dress of professed Religious, and novices.

For the ceremony of Clothing monks and nuns, see p. 135.

The earliest names for the monks show, like their dress, the combination in the early ascetic character of disciple of the Alexandrian Schools, and descendant of the Hebrew prophets. They were known not only as 'philosophers' and 'Friends' or 'Lovers,' 'of God' but as Servants of God,* and Seers. 'Renouncers' and 'athletes of Christ' betoken their character of *ascetic*, which is Basil's name for them. From the IV. century they were known as monazontes, monachos, askêtês (monk, ascetic) in the East. In the West in the IV. and V. centuries an isolated monk was known as a *confessor*, and the term *religiosus* was introduced. This term as confined to monks and nuns is an outcome of cenobitism;

Names for monks.

Religious.

* Jerome.

admission to a monastery was called *conversion*, and in the III. and IV. centuries *religion* came to mean the profession of monasticism, and hence the monks became *par excellence* the *religious*. From the V. century the names *nonna* and *nonnus* appear,* grandmother and grandfather, as a title of respect, still retained in the word *nun*. Much earlier, religious women were designated by the various titles for consecrated virgins (Part IV. p. 526). A very usual name was *monastria*, the inmate of a monastery; then we find *velata*, *sanctimonialis*,† *castimonialis*, and the later abbreviation *monialis*. In the beginning of the VI. century nuns were known as *asketriai* (ἀσκητρίαι), and *asceteria;* and their houses were called *ascitaria*.

Nun.

New name on profession.

All monks and nuns take a new name on their profession, that of some saint, usually of their Order, and sometimes with the prefix *S*. The Benedictines retain their surname after this saint's name, so do Canons Regular, Basilians and other Eastern Orders, Augustinian Romites, Dominicans, Servites, all Tertiaries, and nearly all modern Congregations of women. Carmelites lose the surname, and, like the discalced Augustinians and Trinitarians, add a saint's name to their own Christian name only. Franciscans though they retain the surname are usually called by the saint's name.

Vows.

Three vows are taken in every Religious Order and Congregation, and the 'profession of Religion' primarily means the profession of these 3 vows. They are poverty, chastity, and obedience. Poverty is understood to mean the renunciation of all personal property, but among Franciscans corporate poverty also is intended. Benedict added as a 4th vow *stability;* and many religious congregations add a vow, expressing the special scope of the Order, as hospitality, care of the sick, the redemption of captives, missionary work.

The vow of obedience, and order.

Although the obligation of obedience now looms so large in the monk's horizon, it is the latest of the 3

* Palladius, *νόνις*. † The term used by Gregory the Great.

in order of time; the primitive ascetic rule being confined to a life of poverty and chastity. The cohesiveness and orderliness brought by the vow of obedience into monasticism, has been said to be the result of the influence of the clergy; but it seems more natural to assume that it was simply because the great lawgivers distrusted the lawlessness of anchoritism that the observance of a rule under vows which is in fact the characteristic not of the clergy but of the monks, was introduced by them.* The observance of a rule by the clergy — the true principle of *regular clergy* — was rather borrowed from monasticism than vicê versâ. The organisation which existed in the hierarchy of the IV. century was something entirely distinct from that brought about by the vow of obedience imposed on monks: nor did any vow form part of primitive ordination. Religious obedience was insisted on by Benedict partly as a bulwark against the fanatic lawlessness of the Eastern monks, but perhaps partly also as a contribution to monachism of the Roman sense of law and order by the great Western legislator.

Benedict and obedience.

The distinction now recognised between simple and solemn vows, is not original. Solemn vows are vows taken publicly, *coram ecclesia;* but the form in either case is the same. The theory at the present day is that only nuns with *papal enclosure*, and who have renounced their power of inheriting property, may take solemn vows. This obviously implies the concurrence of the civil and ecclesiastical powers, such as is implied in canon law but exists nowhere in modern States. Monks may and do take solemn vows without any of these disabilities.

Simple and solemn vows.

Solemn vows are perpetual; so are simple vows unless the contrary is expressed. Several modern congregations take the vows for one year, renewing them on the same day annually; these are called temporal vows.

Renewable and perpetual vows.

It used to be very difficult to obtain a dispensation from perpetual vows; but at the present day it is not so

Dispensing vows.

* On the other hand at the beginning of the IV. century Cassian represents obedience as the chief virtue among the Egyptian monks; certainly among them a principle of servility not of orderliness.

difficult. The vow of Chastity, however, is never dispensed, and no one who has taken perpetual vows may ever marry, even though he be dispensed from the other two, and so cease to be monk or nun.

Irrevocableness of the vow of Virginity.

S. Basil regarded the marriage of a nun as adultery; in Southern Gaul the married nun was sentenced to a long excommunication. But Epiphanius draws a distinction between marriage and profligacy; in the former case, he declares, the excommunication should be removed after penance done. Leo I. allowed of no reinstatement; S. Augustine says that though marriage is very culpable, it is not invalidated by her profession;* and the council of Chalcedon recommends the married nun to mercy. The Theodosian Code allowed the ecclesiastical virgin to return to the world any time before she attained 40 years.† It is not till Benedict's rule was completely established that the vow of virginity was finally regarded as irrevocable.‡

Relation of the civil power to the vows.

No modern government, Catholic or Protestant, recognises any of the vows as binding; and by the civil law of all countries no one can be "enclosed," everyone may legally marry, and no one may legally divest himself of the power of inheriting. The vows are therefore voluntary and in the strictest sense religious only.

How taken.

Vows are always taken in the hands of the Superior. The ceremony of profession differs in different Orders and Congregations: sometimes it takes place privately in the Chapter Room, sometimes in church during mass, in which, after the vows have been taken, the newly professed person communicates. [See pp. 130, 134, 173.]

Enclosure.

All nuns living under solemn vows are now *enclosed;* that is, they can never leave the precincts of the monastery where they live. Enclosed nuns do not ever speak

* *De bono viduatate*, viii. 9, 10.

† *Cf.* p. 63.

‡ S. Gregory alludes to one of his three aunts who abandoned her profession and married, in the words *oblita consecrationis sui*, "forgetful of her consecration."

with the outside world, except through a grate, called in French the *grille*.* A double grille, used by Dominican nuns, and even in some modern Benedictine houses, consists of two gratings set a few feet one from the other; the nun stands behind the further grating, and sometimes speaks with her veil drawn over the face, or with the grille curtained. Enclosed nuns have no locutory or *parloir*, the room set apart in other religious Orders in which persons from outside are received. Letters or other objects delivered at an enclosed monastery are placed on a revolving cylinder, called the *tourelle*. The grille is Dominican, and was introduced by S. Dominic. What is described above is *papal enclosure*. It is however certain that the custom is not ancient; indeed it was never ordered till Boniface VIII. issued the Bull *Periculoso* ordaining the enclosure of nuns. The order was however systematically evaded, and the custom was finally established in 1545 by the Council of Trent (Session 25). Both Boniface and the Council of Trent appealed to civil magistrates to compel enclosure by force, under pain of excommunication if they refused. Historically, however, enclosure formed no part of the life of the canonical virgins in the primitive Church, or of the first cenobites, or of the great nuns after Benedict; indeed the life led by all these made such a custom utterly impossible. It is, in fact, precisely in those Orders for women which did not arise till the XIII. century, that enclosure was accepted with most fervour.† In German Switzerland it may be said that papal enclosure has never existed in Benedictine abbeys, 4 of which still exist without it; and in Austria it has never been accepted by some of the great abbeys. In so celebrated an abbey as S. Pierre at Rheims there was no enclosure till 1602–1626, when the then abbess restored it "according to the norm of the

Papal enclosure.

* There may be a grate without papal enclosure, but not vicê versâ.

† See Franciscans p. 149. Dominicans p. 173. Carmelites p. 189.

sacred canons." In the new world, America and Australia, Benedictine enclosure is non-existent.

Nuns going forth.

Though a French Council in 755 says that "nuns must not go forth," the whole authoritative history of nuns shows us that they did go forth.* At the end of the VI. century, the order for the procession during the great plague runs: *All the Abbesses with their communities* (to start) *from the church of SS. Peter and Marcelline, with the presbyters of the first region.* In 800 Pope Leo III. was met on his arrival in Rome, "by the nuns and deaconesses," and Cancellieri remarks that virgins had then no enclosure. In 1112, Paschal II. sent the nuns to meet the Emperor Henry V. Chaucer shows us Prioresses and nuns joining the common pilgrimage to Canterbury in the XIV. century, as they had pilgrimaged to Rome in the VIIIth. Until the last few years a vestige still remained of the old usage; for on the Feast of Corpus Christi, the nuns of Nonburg used to walk in the procession; a custom which emulated in the XIX. century the VI. century procession of S. Gregory, to honour a festival which was entirely due to a Benedictine nun of the XIIIth.

Enclosure and the canonical virgins.

As enclosure attaches to nuns in their character of consecrated virgins, it is interesting to see that in the early Church the consecrated virgins lived at home. The Council of Carthage in the IV. century still speaks of them as living with their families; S. Jerome says some continued to dwell at home, and some left.

It must be remembered that at the time when enclosure was enforced by the Council of Trent none of the modern teaching and charitable Orders existed, and when Mary Ward in the XVII. century proposed to institute an Order without enclosure, the reason the pope gave when condemning it, was that she had undertaken a matter beyond the powers at the disposition of her sex. It may be safely affirmed that no action initiated by Catholics since the Reformation has done so much to show the resources and spirit of Christian charity, or to win respect for

* Similar decrees say that abbats must not go forth, and they must not be taken as implying enclosure in the modern sense.

Catholicism, as the institution of the unenclosed congregations for women. It is indeed in part because the hands of the nuns of the West were tied by enclosure, that the modern congregations multiplied apace.

Among monks the Carthusians and Trappists are enclosed, and never leave the precincts of the monastery except when ordered to journey from one monastery to another. Otherwise enclosure among men principally refers to the absolute prohibition to receive members of the other sex into the monastery. Men can easily obtain permission to visit the monks in the enclosed portions of the house.

Enclosure among men.

Every religious house is enclosed; that is persons from outside may not enter certain portions, which are the dormitory and refectory, with their precincts, and the choir, without permission from the competent authority. This enclosure is a disposition made by the Diocesan. But the only canonical enclosure is the papal enclosure described above, which brings the subject of it under canon law.

"Episcopal enclosure."

Against princes and princesses of the blood there is no enclosure.

A 'canonically erected house' means one that is recognised by the Church as under an acknowledged rule.

Canonically erected monastery.

Where there is no enclosure, nuns and monks may go out when necessary, and in obedience to the superior.

Monks and nuns without enclosure.

For the form of strict enclosure which has always existed in hermit Orders, see p. 102.

Hermits.

The rules regarding the property of intending monks and nuns vary slightly: all make a will before their final profession, and they may leave their property as they like. But by canon law a nun is bound to bring a *dowry* with her to the monastery. In England the sum usually required, but with so many exceptions as not to form a rule, is £1000, in Italy 5000 francs, or even so small a sum as 1000 francs (£40) is accepted. The rest of her property she may dispose as she likes, but in many cases the natural interest of monk or nun in their monastery leads

Property and dowry.

them to bequeath all they have to it. At first, nevertheless, when a monk and nun divested themselves of their property, it usually went to benefit their relations or the poor.

No dowry is required of men, and the dowry for women is designed as a means of support for the enclosed nun. In self-supporting congregations, such as tuitional Orders, no dowry is necessary, the work of the Religious is the dowry she brings to the House. Poverty is not, however, a barrier to the admission of a Benedictine nun.

Government of Orders.

By an Abbat.

The earliest form of government is that by an abbat, the ruler of a house of monks; the Rule of Benedict did not contemplate an abbat ruling in chief over several monasteries. Benedictine Congregations are now governed by an abbat general, separate abbeys by an abbat. Each congregation, until recently, was divided into provinces, all the houses in a province being under a Provincial. Benedictine nuns are ruled by an abbess, each house being entirely independent, even though possessing identical statutes; there are no Provincials.

By a General.

Carmelites, Franciscans, and Dominicans have always been governed by a Father General, who is superior in chief over the whole Order; the Order being divided into provinces under Provincials. Modern congregations, like the Jesuits, are also governed by a General. A "Mother General" is a modern title; nearly all modern congregations of women, including regular Tertiaries, are governed by a Mother General. The head of the separate houses of unenclosed communities are called *Superiors*. Augustinians (men) are governed by a Prior General, or other Superior General; the nuns are ruled by an abbess, a prioress, or a Superior. Regular Canons are ruled by a Prior General and Provincials. As a general rule, therefore, *monks and nuns* (Benedictines) live in *abbeys; friars and Canons Regular* (men and women) in *priories*. But there are *abbeys* of Franciscan and of Augustinian *nuns;* and there are no Franciscan priories. The houses of Tertiaries and Oblates have, properly, no designation.

A certain amount of control has always been exercised over the abbat or other superior and over the monastery, by the bishop. Hormisdas (514) restricted their power to that of simple *visitation*.* The attempt to consolidate episcopal jurisdiction over the monks was made during the v. and vi. centuries. In the vii. century there was a settled formula of compact with the bishop, designed to limit his interference and cupidity: the bishop was to be anathema and excommunicate for 3 years if he broke the compact. S. Boniface was one of the first to remove a monastery, that of Fulda in Germany, from episcopal control, and place it under direct papal jurisdiction.† Charlemagne's policy was to diminish ecclesiastical authority, and he substituted the emperor for the pope in final appeals. In England the bishop's authority was never more than nominal. The exemption of the religious Orders from episcopal control in the late middle ages caused much heart burning. Especially were the Mendicant Friars free of this control.

Episcopal control.

In the West the centralising authority of the papacy took the place to a certain extent of that episcopal control which was lacking in both East and West. Certain Benedictine Congregations are exempt from the bishop's authority, a distinction noted in the form of the vow. Benedictine nuns are under the supervision of the Diocesan unless exempted. The example of S. Boniface has been frequently followed since, and adopted by many congregations; so that over some the bishop has only the right of simple visitation, and the congregations are directly subject to the Holy See.

Papal jurisdiction.

Abbats, but not Abbesses, are bound to pay the visit *ad limina*. The Abbat of S. Alban's in the time of Innocent III. had to pay this visit every 3 years, which entailed much disorder and expense on the monastery.

Abbat's visit *ad Limina*.

Orders are governed not only by the Superior General,

Chapter.

* This exemption was obtained by S. Cesarius for the Nunnery at Arles.

† A double monastery at Vienne obtained exemption in the middle of the vii. century.

but by means of *General Chapters*. The first Chapter General was held at Citeaux in 1119. The Carthusians in 1141 held one in imitation. In 1215 the Lateran Council made the convocation of Chapters General obligatory on all Orders. They are generally held at the Mother House of the Order.

Procura.

Every integral Order has a Procurator General who represents its interests, and resides at a *Procura* of his Order in Rome; and a Secretary General for the affairs of the whole Order. The present pope has required the Generals of men's Orders to reside in Rome; but this does not include all the Clerks Regular, or the Generals of Ecclesiastical Congregations.

Generals to reside in Rome.

Legal status of the monasteries.

On June 19, 1866, the Chamber of Deputies at Florence (which was then the capital of United Italy) passed a law suppressing the monasteries. By this law every monastery in Italy was to cease to exist as a corporate body, all its property was confiscated, the more celebrated houses were declared national monuments, * and others were to be converted into hospitals, infant asylums, and schools. If they were not so appropriated at the expiration of one year, their revenue was to form part of the *fondo per il culto*, or fund for public worship. The monks and nuns were in many cases allowed to remain for a term of years, or until they dwindled to a specified number, † on condition always that no new novices were accepted; a law which was evaded by sending for Religious from other houses. The monks and nuns, whether turned out from their monasteries or remaining there conditionally were to be pensioned at rates varying from 150 to 600 francs (£6–£24) a year: the lay brethren of Mendicant Orders receive 150, priests 300; lay brethren of monastic Orders 300, choir monks 600. Nuns in enclosed Orders 600, lay sisters 300. The pensions only

* No voice was raised to preserve even Monte Cassino, or the Certosa at Pavia.

† Since the suppression some 300 have been abandoned, in many cases by concentrating the Religious in one monastery.

apply to those who were in the convent before 1870; and are therefore a continually diminishing sum.* The entire revenues escheated to the Crown, part going to form the 'Fund for public worship' out of which the pensions of monks, income of incumbents, revenues of diocesans, repair of ecclesiastical fabrics, and similar expenses are paid. † Exemption from confiscation was urged, but in vain, in favour of the historic Camaldoli in Tuscany, the Sisters of Charity, and the Fate-bene-Fratelli. By this law "Religious Orders, corporations, and congregations, regular and secular, as also conservatories and asylums which maintain the community life, and have the ecclesiastical character, are no longer recognised in the State." They have no legal tenure, it is illegal to profess a monk or nun in any House which falls under this law, and new monasteries can no longer be held in the name of the community. ‡ Some Religious stay on in charge of schools and asylums, others as custodians of Houses declared national monuments. The Archives however have been removed to the public libraries.

Increase of Religious Communities in Rome.

Religious communities have multiplied enormously since the Suppression. There is scarcely a street of importance in Rome without a convent, and this applies to the new quarter as well as to the well known monasteries in the old quarters. The number indeed is a constantly increasing one.

Numbers.

The old Orders have some 100 monasteries, 72 of men, and 28 enclosed houses of nuns. § The active Sister-

* These pensions amount (1899) to 4,412,000 francs a year; distributed among 13,875 Religious.

† This Fund is disbursed through the Ministry *di Grazia, Giustizia e Culto.*

‡ They are therefore always purchased in the name of a private person.

§ Men: Benedictines ('White' and 'Black,' Monks and Hermits) 16. Canons 4. Eastern Monks (3 Basilian) 5. Franciscans 23. Dominicans 11. Augustinians 5. Carmelites 8.

For Enclosed nuns, refer to Chaps. II., III., and IV. For the semi-enclosed communities, refer to Chap. V., p. 285 and p. 286; and Chap. IV., Oblates.

hoods, with Franciscan and Dominican Tertiaries, have 130 houses, including their residences at 8 public hospitals of which they have the charge; while semi-enclosed Communities and Oblates have 18 houses more. Regular Clerks and other ecclesiastical congregations have 70 houses in Rome. A total of some 336. These 336 represent 191 monastic and Religious congregations, and 175 Orders,* 100 of women and 75 of men — or 175 different Religious habits to be distinguished in the streets. Some 18 of these are however never seen, because they are worn by strictly enclosed nuns; and some 34, being Congregations of Clerks, wear a dress hardly distinguishable from that of ordinary secular priests. Fifteen more, observing a semi-enclosure, virtually never go out† — thus leaving about 108 habits constantly to be met with in the streets of Rome.

Corners of monastic Rome.

Of the monasteries in which the historic Orders live, 53 of the old Houses are still occupied by monks and friars; and the nuns have 19 old monastic sites, most of which date from the XVI. century. The rest are new. Several Communities of women, also, occupy one ancient building: S. Pudenziana 3; S. Bernardino da Siena 3; S. Cecilia 2; SS. Quattro Incoronati 2.

Some of the old quarters of Rome are nests of monastic dwellings — such is the *Suburra*, between the slopes of the Quirinal and the Esquiline; some portions of Trastevere, and the Celian hill: while clusters of monasteries were grouped round the Lateran, S. Maria Maggiore, and the Vatican, many of which still remain. As a rule nothing conveys to the visitor their monastic importance; a small unpretentious door, in a narrow *vicolo*, is often the only entrance to one of these old busy centres of life. If you are privileged to ring the bell, the door is jerked open from above, and you find your way upstairs to the *tourelle*, and thence after inquiries made, to the *grille*.

* There are 34 *congregations* of enclosed nuns, living in 28 monasteries, and representing 18 Orders, though the congregations are not interdependent. See pp. 90, 216.

† See *footnote* § to the last page.

Initials of Orders and Congregations.

The initials of the Benedictine Order are: — Black Benedictines O. S. B. (*Order of* S. Benedict); Cistercians O. Cist.; Trappists O. C. R. (Order of Reformed Cistercians). Other monks write the first letters of their Order, as *Cart.* Carthusian; *Vall.* Vallambrosan. Franciscans: O. M. (*Ordo Minorum*, recently changed from O. S. F.); Capuchins O. M. *Cap.* (from O. S. F. C.); Conventuals O. M. *Conv.* Dominicans: O. P. (*Order of Preachers, Ordo Praedicatorum*) and O. S. D. (the latter usually for women); Carmelites: *Carm. Calc.* and *Carm. excal.* ('Calced' and 'Discalced'); Augustinians: O. S. A.; Servites: O. S. M. (Order of the Servites of Mary); Lateran Canons Regular: C. R. L.; Premonstratensian Canons: C. R. P.; Jesuits: S. J. (*Society of Jesus, Societas Jesu*); Redemptorists: C. SS. R. (Congregation of the Most Holy Redeemer); Passionists: C. P. (Congregation of the Passion); Marists: S. M. (*Societas Mariae*); Oblates of Mary Immaculate: O. M. I. Congregation of the Mission (Vincentians): C. M.; Sulpicians: P. S. S. (priest of St. Sulpice); Pious Society of Missions (Pallottini): P. S. M.; Rosminians: Inst. Ch. (Institute of Charity). Several congregations add the entire word to their name, ex. gr. '*A. B.* Barnabite.'

Style and titles of monks and Religious.

A consecrated Abbat or Abbess is addressed with the episcopal style of *Right Reverend.* Abbats and Abbesses elected for a period are *Very Reverend.* A consecrated Abbat is *Lord Abbat,* but some abbats prefer the title Father. A consecrated Abbess is *Lady Abbess* (Madame l'Abbesse); an abbess elected for a period and Franciscan abbesses are *Mother Abbess.* An abbat elected for a period is *Father Abbat.*

A Prioress of Dominican nuns is *Lady Prioress* (Signora Priora), oftener *Mother Prioress* (Madre Priora); a Prior is *Father Prior.* Other Prioresses are *Mother Prioress.*

The Superior General of any Order or Congregation is *Very Reverend;* but in Italy he or she is *Reverendissimus, a, Most Reverend,* a distinction not rendered in

English. The style *Molto Reverende*, Very Reverend, is that of superiors below the Superior General, as the Superior of a house, Prior under an abbat, etc. The Franciscans have an intermediate title *Molto Reverende Molto*. All these titles apply to both men and women.

Dom and Dame.

Benedictine monks are always addressed as *Dom*, Benedictine nuns as *Dame* (Italian *Donna*), in all houses ruled by an abbess. *Domnus*, *Domna*, used to be the title of the abbat and abbess only, later of all monks and nuns; and this prefix, an abbreviation of *Domnus*, is the proper and exclusive title of all Benedictines, the only monks of the West. In Gregory the Great's letters he styles laymen *domnus*, and women *domna*. All friars and monks in ecclesiastical orders are *Reverend*. The proper style of Augustinians, Franciscans, Dominicans, Carmelites, Trinitarians, Servites — of all Mendicants * — is *Fra;* but the fact that the friars are nearly all priests has made it usual to call them *padre*, Father, and to retain *fra* for lay brethren. All simple nuns, other than Benedictine, as Franciscans, Carmelites, Dominicans, Augustinians, Servites, as well as the Sisters of all other Congregations are called *Sister* (*Suora*). Friars of the above 5 Orders, are *Brother* (*Fra*), but if priests, *Father*. And *Father* is the proper title of all Clerks Regular. In some modern Congregations not only the Superior, but all the Religious, have the title of *Mother;* this is the case especially in Congregations having the Jesuit Rule.

Fra.

Prelate-deputy of the Roman monasteries.

The monasteries have a *deputato ecclesiastico*, not a member of their Order, who represents them at the Vatican. Any prelate may be nominated to represent one or more Religious houses. The larger number of Roman monasteries were represented by Monsignor Accoramboni, Archbishop of Heliopolis and Canon of the Lateran, who died in May, 1899.

* Of all, that is, described in Chap. III. and in Chap. IV. from p. 214.

Every great Order of men has its *Secretary General* for the affairs of the whole order, its *Definitors* who form the Council of the Superior General, and its *Postulator* who 'postulates' the cause of its saints, and whose special field therefore is its hagiography. Officers for the external affairs of Orders.

An Order has besides its *Procurator*, who upholds its interests in Rome, where each Order has a General *Procura*, the residence of this officer. Procurator.

Every Order of men, except the Black Benedictines, has a Superior General who rules the whole Order: most great Orders are distributed in *Provinces*, or national centres, ruled by *Provincials*.

Cloistered nuns, as the Franciscans, Carmelites, and Dominicans have no Superior General, and in consequence no Mother-house: in the case of the Dominicans the nuns are under the Order of Friars Preachers; in the case of abbeys of Black Benedictines and of Cistercians, the houses are each separate and independent; the abbess being the sole Superior.

There are only 4 Rules in the Church: (*a*) the Rule of S. Basil, (*b*) of S. Benedict, (*c*) of S. Augustine, (*d*) of S. Francis. All Religious Orders must follow one of these four rules. The 5 great Orders in the Western Church (excluding the Basilians) are: (1) The Augustinian, (2) Benedictine, (3) Carmelite, (4) Franciscan, (5) Dominican. These are divided into an Order of Monks and Orders of Friars, or Monastic and Mendicant Orders. The only Monastic Order of the West is the Benedictine. Since the Council of Trent there have been no new Orders, all other religious bodies being simply Religious *Congregations*. But there are other Foundations long previous to the Council of Trent, which are also *Orders*, and are affiliated to 1 of the 4 great Rules: Thus there is the Trinitarian and Servite Order. The divisions of great Orders like the Benedictine, Augustinian, Franciscan, are also *Orders:* 'The Cistercian Order,' 'Order of Capuchins,' 'Order of S. Clare.' The Rules of the Church.

CHAPTER II.

MONKS.

S. BENEDICT AND THE BENEDICTINES — the Monastery, how built and governed — Rule of S. Basil — Basilians and Antonians — the Rule of S. Benedict — the noviciate — lay brethren — Oblates — greatness of the Benedictines — Benedictine nuns — Benedictine canonesses — the laus perennis *— the Black Benedictines — Branches of the Benedictines: Cluny, Cistercians, Camaldolese, Vallombrosans, Carthusians, Sylvestrians, Olivetans, Oblates of S. Francesca Romana, Trappists, Bridgettines — Extinct Benedictine congregations — Saints of the order and their Emblems.*

Consecration of an abbat and abbess — Profession of nun and monk.

THE word *monastery* * rightly denotes the dwelling house of monks and nuns, the word *convent* the community itself. In Italy nunneries are always called *monasteria*, while *convent* is more usually employed for the dwellings of monks; the reverse is the case in France and England. The idea of a Benedictine monastery is that everything essential should be contained within its enclosure; well, mill, bakehouse, workshops. One great wall surrounded the buildings, and one gate gave access to them.

The first consideration of a monastic dwelling was, and is, the church, which lay to the north and protected the cloister built on the south side. Round the church were grouped the monastery buildings. These consisted of a

* The abode of a solitary; *μόνος, alone.* Among the Therapeutæ it was the name of each solitary cell; and Cassian records this meaning. *Cœnobium* on the contrary is the name for the dwelling of several monks or nuns, and denotes the manner of life, while the former word signifies the *place* only.

dormitory, refectory, cloister, chapter house, and grounds, with other rooms and offices; the cellar, wardrobe, infirmary, and guest house, all of which are mentioned by S. Benedict.

Dormitory. The dormitory was a long room in which all the Religious slept. It was not till the XIV. century that separate cells were generally introduced, and a dormitory now consists of a wide corridor on either side of which open the cells of the monks. Separate cells were adopted at Lérins as early as the VI. century; but the Cistercians have a common dormitory to the present day.

Refectory. The refectory is the dining hall; narrow wooden tables run along 3 sides of it, the parallel tables for the Religious, the transverse table for the superior, his or her abbatial or episcopal guests,* and perhaps the Prior or Prioress. A pulpit placed on one side serves for the lector who reads during the refection.

Cloister. The cloister is a quadrilateral roofed portico, built round an open space, or grass courtyard, in the centre of which is the convent well. The original courtyard was utilised by roofing in this running portico, thus affording space, light and air, where the monks could see to work, and where exercise could be taken in bad weather. The life of the monastery centres in the cloister, it is the common workroom, and work is the great business of the monk. Here was carried on the studious activity of the later middle ages, here MSS. were copied, repaired, and studied, and here the wonderful examples of illuminated vellums were wrought. Important as it is, the cloister did not appear till late; Æthelwold's Concordia (X. century) says monks are to sit here and read after terce and mass; but in Rome the earliest are of the XII. century. The work of a monastery before this was done in the monks' common room, in the *scriptorium* attached to every abbey, or in the codex-room or library, which is mentioned as part of a IV. century monastery in Africa, and as part of a VI. century monastery in Gaul.†

Scriptorium.

Library.

* At an abbess's table, none but another abbess.

† See pp. 28, 217.

The cloister was often beautifully decorated with twisted pillars, inlaid with mosaic work, forming arches or unglazed windows, underneath which ran a continuous stone seat. It is these lovely cloisters which can still be admired all over Europe, in Spain at the Escurial, in Rome at the Lateran and S. Paul's outside the walls.

Chapter house.

The Chapter house is a room or hall — not to be confounded with the chapter house of secular canons adjacent to their cathedral, though their origin is the same — in which the Rule is read, and where the community assembles to transact all monastic business, such as nominations and elections.* The martyrology and rest of Prime is recited in the Chapter house. Here, too, the monks meet once a week for the 'Chapter of faults'; a painting over the abbat's seat in the Chapter house of Mont' Oliveto alludes to this in the scene of Christ's judgment: "Let him that is without sin among you first cast a stone at her."

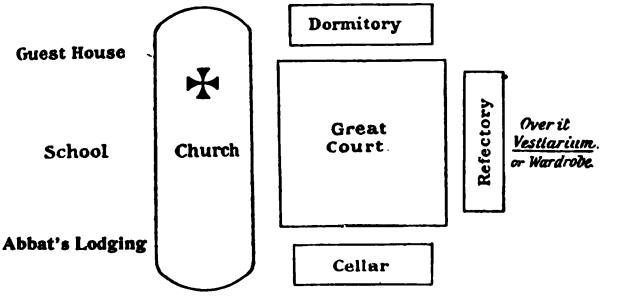
Besides these rooms, there is a common room for the monks, apartments for the abbat and past-abbat leading from the dormitory, a room where guests are received called locutory or parlour, the wardrobe, mentioned by both Augustine and Cæsarius of Arles, the offices — kitchen, pantry, and cellarer's offices — and, not least important, the wing set apart for guests, called in Italy the *foresteria*.

Early Western monasteries were far less magnificent and complete than those in the East: it is said that the 'monastery' built by Paulinus of Nola in the early v. century had its walls decorated with biblical subjects, but in England Wearmouth and Jarrow were probably the first monastic houses built of stone, and with sacred art adornments; and the first glass introduced into England was sent for to Italy by Benedict Biscop to decorate these monasteries.†

* The election of life abbats and abbesses, however, takes place in the choir of the church.

† *Wearmouth*: "the monastery of Blessed Peter the Apostle, by

Very different was the great monastery of Etchmiadzin, founded in 302 by Gregory the Illuminator, the Apostle of Armenia, and surrounded by a battlemented wall, one mile in extent. It formed a veritable township of workshops, and included a bazaar where the monastic produce was sold. The Armenian Patriarch and other dignitaries had apartments, each monk his cell, and a guest house opened on a separate courtyard. The summer and winter refectories were constructed with a long narrow table



which ran between 2 stone benches; a throne for the Patriarch, a pulpit for the reader.* Ancient monasteries on the Nitrian Lake still show us high walls of immense thickness, with only one entry, and no windows, enclosing gardens, orchards, and several churches. The Day'r Antonias, or Monastery of S. Antony, built over his cave, is the largest in Egypt, and contains 4 churches; the refectory is arranged as at Etchmiadzin.

In the West a perfect specimen of early monastic architecture was the monastery of S. Gall as it existed in the IX. century. Its arrangement can be seen from the annexed diagram. On the further side of the church

---

the mouth of the river Wear; " *Jarrow*: Bede's monastery. Both VII. century foundations.

* The antiquity of the custom of observing strict silence during meals — enforced by another custom, the pious lection — is shown by these early refectories, and is mentioned by Pachomius, Augustine, and Cassian, who traces it to Cappadocia.

was the school, on either side of which were the abbat's lodging, and the guest house. Dom Pitra has shown that besides the school for externs, there was a second school within the monastery for the young monks. The principal duty of monks and nuns being the recitation of the Divine office, the necessities of the monastic choir modified church architecture to a considerable extent. The choir is much longer in proportion to the nave; an arrangement which resembles the ancient basilical division of the upper end of the church into *bema and schola*.* In a Gothic church the monks' stalls extend along each side of the presbytery, but in many basilicas these stalls are placed behind the high altar. In the Abbey *aux Dames* at Caen the church is divided into two by the great altar, the nave stretches in front, the choir of the nuns behind.† The word *Chorus* is hung up, in alternate weeks, on one or other side of the choir, and indicates which side the *hebdomadary* sits, and the Office is to commence.

Monastic church architecture.

The *abbey*. The *abbey* is special to Benedictine foundations, the abbeys of Franciscan and Augustinian nuns being named in imitation of these. The life of the convent, it must be remembered, was substituted for that of the family, and the convent is God's family. The monastery is the house of God, and even its commonest utensils are holy things. The head of the religious family is the abbat (*Abba*, father, Latin *abbas*).‡ Under him is the Prior. The other officers are the subprior, master of novices, cellarer, gate keeper, and sacrist. Each of these officers, even

Its officers.

* According to Ducange it is the *narthex* which has been differently treated in monastic churches. Here, he says, the church was divided into a screened-off *bema*; a *nave*, again railed off as the monks' choir; and a *narthex* which was within the portals of the church, and intended for the people.

† Dominican churches are distinguished by the width of the nave and the smallness of the transepts; to admit of large crowds assisting at the oratory of the Friars Preachers.

‡ An abbat may also be Abbat-general of a Congregation and its branches, or of an abbey and its dependencies. See p. 44. The dependencies were sometimes called *cells* of an abbey.

as early as the VI. century, received the keys of their department on the Gospels.

Though Antony and Pachomius were both called abbat, the final form of the office was impressed on it by Benedict. The abbat is elected by the community, who thereafter owe him absolute obedience. He is himself the subject of the Rule which he in common with his monks professes. Where the rule does not provide, the abbat himself is the rule; he is also the arbiter of the daily life of each single monk — where he shall go, how long he shall remain, in what occupations he shall be employed. As the office grew in importance, further powers were exercised. The abbat excommunicated (*a*) from the table (*b*) from the church. He conferred minor orders not only on his monks but on laymen; and faculties for conferring minor orders were confirmed to abbats by the Council of Trent. It is about the time that the latter function was first exercised, that a Roman council, 827, requires the abbat to be in priest's orders. Abbats were not only convoked to ecclesiastical synods, but in the IX. century were the predominating element. The first abbatial signature to a church council is of A.D 653.* In some places the abbatial dignity carries with it episcopal jurisdiction: the abbat of Monte Cassino is *ex officio* Bishop of Monte Cassino, though he receives no episcopal consecration. He has the style, dignity and jurisdiction of a bishop, but cannot confer the major orders. The abbat.

Like the abbat the abbess is the first subject of the Rule, and is expected to be its most literal exponent. Her will is law; and after she is elected, there is no appeal from her within the community. She however is expected to seek the counsel of her nuns, a provision already made by S. Benedict for abbats. In the VII. VIII. and following centuries abbesses attained a very eminent position. They attended ecclesiastical synods and attested their decrees. The first of these synods at which The abbess.

* Abbats having episcopal jurisdiction are still summoned to œcumenical Councils. For abbatial signatures *cf.* also *infra* p. 58, *footnote.*

abbesses assisted is said to have been Beckenham in Kent in 694.* They were summoned to the diet of their country, as holders of baronial fiefs and "Lords Spiritual"; † and that they usually performed this duty in person results from a clause in an VIII. century Frankish council which says that the abbess shall not quit the precincts of the abbey, except once a year when summoned by the sovereign. In the VII. century they issued sentences of excommunication; and the prohibition made by Charlemagne at the end of the VIIIth shows that some abbesses then ordained, and imparted the blessing. Some Spanish abbesses claimed to hear, and habitually heard, the confessions of their subjects. The jurisdiction of an abbess at times extended over as many as 12 other monasteries, and in such cases she convened and presided over General Chapters. In England she was present at all national solemnities; and abbat and abbess shared alike with the King the *wēr* of the murdered foreigner. In the X. and XI. centuries the abbesses of the great Anglo-Saxon houses were not only in constant contact with the Court but exerted their influence on the politics of the country. Indeed the power of the abbesses was almost regal; they treated with kings as equals, and "had an authority rivalling that of the most venerated bishops and abbats."‡ At the same epoch the abbess of Quedlinburg held for some time the reins of government for her nephew Otho III., and summoned a diet of the kingdom in the year 999.

Consecrated and mitred abbats.

A consecrated abbat or abbess is thereby constituted an abbat or abbess for life, they have the style and titular privileges of bishops. They wear the episcopal cross and

* Montalembert cites the signatures attached to these decrees, which guarantee the inviolability of the property and liberties of the Church: the King, Queen, Archbishop, bishops, 2 nobles, and 7 priests, with 5 abbesses, sign; there are no abbats. The abbesses are Mildred, Etheldrid, Aeta, Wilnoda, Hereswida.

† In England the 4 abbesses of Barking, Shaftesbury, Winchester, and Wilton, were summoned to Parliament as Peers in the reigns of Henry III. and Edward II.

‡ Montalembert.

ring, and carry the pastoral staff. The staff is borne with the crook turned inwards instead of outwards, to signify that their jurisdiction extends only over their own flock. Any abbat may wear a mitre, but a mitred abbat, or *abbas de mitrâ*, technically means an abbat with episcopal jurisdiction.* It is disputed whether there were ever mitred abbesses, but as at the time when mitres were first worn the Countess Matilda and other great personages wore them, it is more than probable that the great abbesses did also. A mitre was first granted to the Abbat of Cluny by Bull of Urban II. in 1088.† In 1049 the Abbat of Monte Cassino wore dalmatic, buskins, and gloves, at solemn mass, and this was also the rule at Cluny for the 5 great festivals of the year. The privilege of the buskins is still confined to certain abbats. An abbat or abbess, though not consecrated, may have the crozier, cross and ring. The office is generally triennial in the case of non-consecrated abbats and abbesses.

Prior and Prioress (claustral).

The prior is appointed by the abbat, whose lieutenant he is; he rules the house as the abbat rules the community. He watches over the conduct of the monks, and has charge of their temporal concerns; he superintends their field labour and recreation, and can enforce the lesser excommunication 'from table.' He is the first to rise, the last to retire to the dormitory. The claustral prioress had to whip disobedient nuns. The *conventual* Prior or Prioress is an officer of later date than the last-named: he or she is the independent ruler of a priory, or branch house founded from an abbey. Under them is a subprior or subprioress, appointed by themselves, who acts as their lieutenant. The title of Prior succeeded that of *Provost* (*Praepositus*, *Praeposita*), and was not used before the time of Celestine V. (1294).

Conventual Prior.

Subprior.

For the *Master of Novices* see *infra* p. 76.

Cellarer.

Next in importance is the cellarer, who not only has charge of the pantry and cellar, but controls all secular affairs, under the abbat.‡ The gatekeeper's business is

Gate-keeper.

* See p. 126. † See *mitre*, Part II. p. 110.

‡ The cellarer is mentioned in the IV. century by Augustine.

to prevent monks issuing forth, and to admit strangers. S. Benedict says he is to have his cell by the gate. He was the link between the monastery and the world, and was a personage always carefully chosen. Curiously enough in the Thebaïd this lowly and semi-secular office was filled by a presbyter; it is now held by a lay brother. Among nuns the gatekeeper was called the *ostiaria*.

Sacrist. Sacrist has charge of the church vessels and vestments, prepares the church, and sees that the bell is rung for the Offices. He also superintends the tailors and indoor workpeople, and sees to the repairing of the monks' clothes.

Hebdomadary. A periodical officer, the hebdomadary, is appointed for a week, and his charge is to prepare the books for the Divine Office and commence the Office each day. The monk who took his turn as cook for a week, had the same title. In the VI. century Rule of Ferreolus the abbat himself is required to cook the dinner on Christmas day, Pentecost, and the Founder's day. The lector who reads during meals is also called hebdomadary; in fact this is the name of all offices discharged for a week in rotation.

Besides these offices, there are also those of *infirmarian* or hospitaller, and of *Dean;* in the great feudal monasteries the *granatarius* received the yearly corn harvest and kept the farm stock.*

The simple monk and nun. The monk having freely elected his superior falls completely under his will. He possesses nothing of his own, not even his clothes, which are given out to him by a monk set over this duty. The Rule of Columban orders 6 lashes for the offence of calling anything *meum* or *tuum*. The monk may receive no presents, the letters he receives are presented to him open, and he places the letters he writes open into the monastery postbox. The superior, however, is bound to be the recipient of his complaints and to transmit these to the ecclesiastical superior, to whom also the monk may always address a sealed letter.

Food. The diet of monks is chiefly vegetable, and two meals a

* See p. 28 and Pt. IV.; for *Provost* pp. 28, 206; and for the monk or nun set over the wardrobe p. 482.

day are allowed. The early solitaries probably ate one meal only, a rule of the Therapeutæ and of Pachomius. In the *lauras* bread (really a biscuit cake) and water was the sole diet.* Most Rules forbid flesh meat, some observe a fast the greater part of the year, and some fast the whole year round. As a rule no meat may come into the refectory. Benedict sanctioned a better diet, and both he and Basil permit the use of wine. Benedict of Aniane's reform in the VIII. century prescribes that only uncooked food, as fruits and salad, be eaten.

Washing.

As the use of the bath was habitual at the time when monachism had its rise, it must be supposed that the ascetics from the first set themselves against cleanliness, and the great nun Sylvia (sister of Rufinus the minister of Arcadius) expresses a general state of things when she tells us that she had not washed for 60 years, except the tips of her fingers in order to take the Eucharist. In the middle ages the extravagances of the cult of dirt abound, and Isaac Disraeli has some quaint instances in the "Curiosities of Literature." In the last century S. Benedict Joseph Labre sublimated the cult, was in fact dirty in an heroic degree. Bathing for women is denounced by Jerome, doubtless at a time when such a practice had long been unfamiliar to monks; at the same date S. Augustine mentions a bath once a month as customary for nuns in Africa. By Benedict of Aniane the matter is left to the discretion of the prior; while by other Rules it is only permitted to the sick. But Radegund is said to have built baths at her monastery of Ste Croix in the VI. century. The only Order which enforces cleanliness is the Carmelite, S. Theresa having enjoined it in her Constitutions.† It is remarkable that none of the great founders, save her-

* Hilarion declined to eat a fowl at the table of the Bishop Epiphanius, because he had never tasted aught with life. "And I," said Epiphanius, "have never suffered anyone to retire to rest with aught against me in his heart, or laid down to sleep in discord with anyone." "Forgive me," said the great solitary, ". . . thou hast followed a better rule than I."

† It is not however the Carmelites who are foremost at the present day in its practice.

self, recognised the civilising effects of personal cleanliness, and its value as a tutor of self-respect; the paralysing relation between early monasticism and manichæanism led them astray, and they never advocate such a treatment of the body as should teach it to be, not the unworthy slave, but in S. Catherine's words, "the disciple of the soul."

Penalties.

The usual penalty for default was flogging, the extreme penalty expulsion. Columban orders 100 lashes for comparatively small offences. Imprisonment in the cell and fasting, and a slap or buffet were penalties for both men and women. The Rule of Ferreolus orders 30 days' silence for the sin of railing; and idleness, thoughtless words and murmuring are punished with imprisonment and stripes. Cassian says that for slight offences, as being late, the monk is to prostrate or make genuflections till ordered to stop. The prostration, or *venia*, is the most frequent penance now.

The *venia*.

Monks and nuns have grown up, and are no longer slapped and beaten; but about the XI. century voluntary scourging as a part of monastic discipline, was introduced, it is said by Peter Damian. From the constant use of the scourge, *discipline* came to mean flogging, and to "take the discipline" still has this meaning.

The *discipline*.

Monks and the loosing power.

The monks, curiously enough, enjoyed in an extraordinary degree the loosing power. John Damascene in the VIII. century had maintained that 'high priests' (*i.e.* bishops) had alone possessed the power to bind and loose, in succession from the apostles; but as time went on "the power descended to the elect people of God, I mean the monks." Hence Mabillon cites instances of monks excommunicating lay persons; and in Chaucer's time reserved cases* were in the hands of monks and friars in England.

> "For he had power of confessioun,
> "As seyde himself, more than a curat,
> "For of his Order he was licenciat."

* See Part II., p. 308.

Age for profession.

The age at which monks and nuns could be received varied. In the VI. and VII. centuries children under 10 and 12 were admitted. Leo IX. required that the monk be of years of discretion, and Urban II. forbade a man to be professed under 20 years of age. S. Basil does not allow a nun to be professed till she is 16 or 17. Benedictine monks in the XIII. century could be professed at 15, but the age was raised later to 19. The age for both nun and monk now is 16. Old age is no barrier; except in some of the active Orders.

Veiling by force.

A provision of the Theodosian code shows that it was not unknown for parents to compel a child to vow virginity; the code allows her to return to the world any time before she is 40 years old. The forcible enclosure of nuns in later times was unfortunately not an imaginary evil. An VIII. century council held in the presence of Pepin forbids the veiling of a woman against her will.

A monk abandoning his profession.

Justinian requires the degradation from his civil rights of a monk returning to secular life, and he is to be sent back, with his property, to the monastery. If he desert again, he is to be enrolled as a soldier!

S. Basil and the Basilian monks.

S. Basil, one of the 4 Greek Fathers, belonged to a family of saints, of whom the best known are his sister S. Macrina, and his brother S. Gregory of Nyssa. In the Eastern Church he is known as "the Great," and ranks after S. John Chrysostom. Born about 329 in Cappadocia, his first education was received from his grandmother the elder Macrina, a woman of great attainments. At Athens, where he studied, he made the lifelong friendship of S. Gregory Nazianzen. There too he was acquainted with Julian afterwards the Apostate. His great eloquence and success were filling him with pride, and withdrawing him from heavenly things, when his sister Macrina turned his thoughts entirely to religion; and at about 28 years old he retired to the hermits of the desert, where he permanently enfeebled his health. In 362 he was ordained a priest by Eusebius of Cæsarea, and in 370 was chosen his successor in the archbishopric. He continued

the controversy against the Arians, but tempered with charity; and led the frugal and humble life as a bishop which he had led in the desert. S. Basil died January 1, 379.

Macrina. S. Macrina Thecla was the elder sister of S. Basil. Beautiful and capable from a girl, she brought up 9 younger brethren after her father's death in 342, and managed large estates in Pontus, Cappadocia, and Lesser Armenia. She founded monasteries on her own estates in the desert region of Pontus, and here Basil joined her and wrote his Rule for men. Her influence over her brothers determined their great career; it was she who when Basil was 26 years old awoke him "as out of a deep sleep to the true light of the Gospel." Her brother Gregory wrote her life and describes her death: she spoke to him, he says, of "the dignity and destiny of the soul," and his treatise on the "Soul and the Resurrection" was composed from her words. When they had buried her body, he tells us, he kissed the earth of her grave. She died 19 July, 379.

Rule of S. Basil. The Rule of S. Basil enjoined for the first time those 3 vows which have been common to every religious Rule since, and it is the chief Rule obtaining throughout the East at the present day. Gregory Nazianzen says: "The solitary and the social life have each their advantages and disadvantages. . . . Basil found the way to unite them, to mix them, placing cœnobia near to habitations, so that the contemplative life should not bring about removal from all communication with men, nor the active life impede contemplation." The Rule is twofold: the Greater Rule containing 55 parts, the Little containing 313 decisions in the form of replies to questions. The division of the day among Basilians closely resembles that

Eastern habit. of Western monks. The Eastern Basilians wear a black habit, more ample than that of the West, with no scapular; and a cape marked IC. XC. NC. *Jesus Christ conquers.** All the monks wear beards, but the head is

* It is said that the Armenian bishop Eustathius, a contemporary of Basil, was the first to introduce a special form of dress for monks — the robe was black. Basilian monks and nuns are known as *Caloyers*, perhaps derived from κάλος γέρων.

completely shaven. The Armenian Basilians however wear a black robe with ample sleeves over the tunic and girdle, a mantle with a pointed hood, and a turban. Basilian nuns in the East dress like the monks, with the addition of an ample robe covering them from head to foot. They have no veil, bandeau, or guimpe.* The ruler of the monastery is called Archimandrite; the original dwellings of monks in the East having been termed *sheep-folds*, and this title signifies 'Ruler of the sheepfold.' *Hegumenos, Hegumene*, abbat and abbess, more properly designate conventual priors. Later, a superior-General ruled over monks, and was called the Exarch.

The Rule of S. Basil was translated into Latin by Rufinus, and after Cassian made it known in the West it was very generally adopted; so that he speaks of it as the prevailing Rule in Italy. The Monothelite persecutions in the VII. century and the iconoclastic disputes in the VIIIth and IXth brought many Eastern monks to Europe; and companies of Basilians settled among the Greek populations of Sicily and South Italy. The monks lived in clusters of cottages round the church, resembling the *eremo* at Camaldoli;† but from the V. century monasteries began to be built *within* the city also. In Rome the monastery built by S. Leo at S. Peter's, and the monastery by S. Paul's were both Basilian. Basilian nuns had a celebrated convent in the Campus Martius, where they arrived in the VIII. century bringing with them the body of Gregory Nazianzen.‡ S. Silvestro in Capite was in their hands till the XIII. century. S. Sabba on the Aventine was theirs, until it passed in 1141 into Benedictine hands, and counted as one of the "20 privileged abbeys" of Rome. On the same hill S. Prisca was Basilian from the VIII. century till 1061; and S. M. del Priorato, another of the privileged abbeys, belonged to them till 1320. S. Alessio they held conjointly with the Benedictines from the X. century. Paschal I. placed Basilians at S. Prassede, where they remained nearly 500 years.§ They were established at

Ancient Basilian sites in Rome.

Outside the walls.

On the Aventine.

* See p. 136 *footnote*.
† See *infra*, p. 102.
‡ *Cf.* Part I., p. 272 and p. 79.
§ Part I., p. 319.

On the Equiline, Palatine, and Celian. On the Appia.

S. Cesareo on the Palatine, and S. Anastasia at its foot. In the XIV. century Basilian monks still served the *Sancta Sanctorum*, the Lateran chapel of the popes. In the VIII. century S. Apollinare was Basilian, and on the Appia they possessed S. Cesareo.*

Basilian *Salvatoriani* (Greek-Melkites).

The Eastern Basilians are to be found among the Greek-Melkites, Armenians, and Georgians. The principal Congregation, that of the Most Holy Saviour (including both monks and nuns) is divided into the *Aleppine* and *Baladite* Communities, whose members are chiefly Melkites. Their chef-lieu is Mount Lebanon.

Basilian nuns in Europe.

The true Basilian *nuns*, however, are not to be found either on Mount Lebanon, or in Armenia — there are no nuns either among Uniat or Orthodox Armenians — but may still be found in Europe, in the Greek colonies in Sicily and in Poland. The great *monastero reale delle religiose di S. Basilio* at Palermo used to admit 100 nobles. Alexander VI. dispensed them from reciting the Office in Greek, and the Greek rite was only preserved by the nuns at Messina. The Rule of S. Basil had been abridged by Cardinal Bessarion, and in 1579 the Pope, Gregory XIII., organised the Western Basilians.

Western Basilians.

The lay brethren who were to form $\frac{3}{4}$ of the Order now number less than $\frac{2}{3}$. The monks may not ask alms, preach out of their churches, hear the confessions of seculars, keep schools, or send their students to the universities.

Habit.

Their habit is a black serge tunic and a wide scapular, *to which a pointed hood is attached*, a leathern girdle, shoes, and a simple mantle without plaits or hood. A beard is generally worn. They are not entitled to the cowl.

Habit of the nuns, and profession.

The nuns dress like the monks, without the scapular, but with the addition of a mantle reaching from head to foot, and a cowl worn at ceremonies. They wear a black linen guimpe. They are established at the papal Palace of Castel Gandolfo. They have 2 or 3 months noviciate in the secular habit; after which they take the habit and make the profession at one and the same time. This,

* *Cf.* Part I., pp. 183, 213.

which is the ancient rule, is observed throughout the East, and in the West it is only among nuns that both are public ceremonies. Many Italians in the Greek colonies of Sicily are born and baptised in this Greek Rite, and speak the Albanian language.*

Antonian monks.

Another Rule, that 'of S. Antony,' is followed by the Maronites, Copts, and a few Armenians. The Rule is beautiful though not authentic. The Antonians cannot quit their monastery, but the Basilians are free to do so. The nuns inhabit Mount Lebanon. They dress like the monks, the usual Antonian habit consisting of a brown serge tunic, black leather belt, and a coarse goat's hair mantle, with no hose. The monks wear a black hood, the nuns the large mantle reaching from head to foot. The habit of the *Armenian* Antonians is coarser than that of the Armenian Basilians, and consists of one tunic with narrow sleeves, and a mantle.

Antonian nuns on Mount Lebanon.

Antonian habit.

There are 5 Congregations of Antonians, I the Chaldæan of S. Hormisdas,† II the Aleppine Maronite, III the Baladite Maronite, IV the Congregation of S. Isaiah,‡ V the Congregation of S. Ephrem.§ The Maronite nuns of Aleppo live in their families, observe the Franciscan Rule and wear the Capuchin habit.

Many Eastern nuns do not live in monasteries, but are mendicant; they may be seen in Jerusalem, where a blue linen cloth round the head replaces the hood. In Persia and other places the habit and hood of monks and nuns are precisely similar, and only the beard of the former distinguishes them.

* The liturgical vestments resemble the Latin, they consecrate in unleavened bread and add the *filioque* to the creed.

† An ascetic of Malabar; he was to India what Antony was to Egypt. Hélyot says that all the Ethiopian monasteries obeyed the Rule 'of Antony,' the Ethiopian Antonians being reformed by Tekla-Haimanoth in the VII. century. The "Rule of Antony" was followed by some monks in Orléans.

‡ Isaiah, a Syrian abbat.

§ Ephrem, "the Teacher," one of the Syrian solitaries, *circa* 308–373, deacon of Edessa (*Orfah*). He was called "the Harp of the Holy Spirit," and was the greatest orator and poet of the Syrian Church. He was persuaded by Basil to accept the diaconate.

Antonians in Rome.

The Antonian (Maronite) monks of the Aleppine Congregation reside at S. Antonio, piazza S. Pietro in Vincoli. They moved here from SS. Marcellino e Pietro near the Lateran, which had been given to them in 1707. The Syrian Congregation of S. Ephrem (from Mesopotamia) are in Via della Consulta 11. The Salvatorians (Greek-Melkites) have their monastery and *Procura* at S. M. in Carinis, Via del Colosseo 62. The Aleppine and Baladite Congregations are at S. M. in Domnica on the Celian; where each has a resident Procurator-general. The Basilians of the Greco-Sicilian Congregation live in Via di S. Basilio 51 A; they are united to the Congregation at Grottaferrata, where they reside in summer. This monastery near Fascati is a little castellated township, founded by S. Nilus in 1004. It has the pure Greek Rite, and is celebrated for its paintings by Domenichino, who was the guest of the monks. The history of the Calabrian abbat Nilus is bound up with that of mediæval Rome. He lived at S. Alessio and was the friend of John XVI. But the horrors perpetrated in the city during the pontificate of the German pope Gregory V., caused him to retire to Grottaferrata, where he died.* The Basilians have as a device a white column in the midst of flames, on a blue field, with the motto: *Talis est magnus Basilius.*

Basilians in Rome.

Grottaferrata.

S. Nilus.

Badge of the Basilians.

S. BENEDICT AND THE BENEDICTINES.

S. Benedict.

Benedict of Nursia in the Duchy of Spoleto, was born of noble parents in 480. As a boy he was sent to Rome to study, and there stayed, it is believed, at his paternal

* Nilus had demanded mercy for Philagathus, who had been put forward by Crescentius as antipope to Gregory. He was to be given up to the saint on condition that Nilus resided at S. Anastasia; but after the compact, the pope had the unhappy man dragged through Rome sitting backwards on an ass, and in torn papal vestments, his eyes and tongue torn out and his nose cut off. Nilus wrote to the pope: "As you have had no mercy on him whom God delivered into your hands, your heavenly Father will have no mercy towards you for your sins." Philagathus was Bishop of Piacenza.

house, the site of the present little church of S. Benedetto in Piscinula. Repulsed by the corruption he saw in Rome, Benedict fled to Subiaco, and took refuge in an inaccessible ravine where he was fed for 3 years by a monk called Romanus. This spot, above Subiaco, is known as the *Sagro Speco*. After his discovery by some shepherds, his solitude ceased; and he was besought by some monks to come and rule them. His efforts at reform, however, were so displeasing to them that they attempted to poison him: Benedict discovering it, left them without rancour and returned to his solitude. But his fame had spread, and in 528 he gave his Rule, and undertook the foundation of the Monastery of Subiaco with 12 others in the Sabine hills, near Rome. After many persecutions he removed with a few monks to Monte Cassino, situated between Rome and Naples, where the Mother-house of all *Cassinese* Benedictines still exists. Benedict found there a temple dedicated to Apollo, the last stronghold of paganism: on this site he erected two oratories, one dedicated to the Baptist, the other to Martin of Tours. He died "standing," a spiritual conqueror, in 543.

Subiaco.

Monte Cassino.

The spirit of S. Benedict is important because his great personality has impressed itself on the greatest religious society of Christendom: it was large and serene, but he never lost sight of the moral value of stable resolve, and the importance of a disciplined spirit to fulfil this; and in himself were united greatness of soul and the spirit of discipline. He loved peaceableness and charity — the watchword of his children is *Pax* — he loved diligence, the spirit of service. He loved the spirit of work — he honoured work for its own sake, work with the hands, work with the head. He loved goodness, the adhesion to charity, the dismissal of self; he had the scorn of petty and personal revenge, the reverence for broad lines, strong lines, lines founded in charity. No verse of the Psalms he so loved could fit his temper better than this which he often repeated at the third hour: "Teach me goodness and discipline and knowledge."

And the history of his Order has, on the whole, fulfilled the promise of the Founder in its influence on Europe: it has been what all great ideas are, missionary; what all broad things are, tolerant; it has cared for the essential rather than the detail, has understood Benedict to require strenuousness rather than self-annihilation, has not been afraid of the liberal arts — in the same spirit in which he in more than one particular deliberately chose accessories of civilisation and health which would make his monks *workers* before all else; chose things, even, just because they were seemly.

The Rule.

Benedict had before him the Rule which he was accustomed to call 'the rule of our holy Father Basil,' when he indited his own. The Benedictine Rule well called by Councils "the holy rule," and by S. Gregory the "first and foremost in discretion," superseded every other, and became, as it is to-day, the sole monastic rule of the West. It was received, says Milman, not as a rival "but as a more full and perfect rule of the monastic life." The Council of Aix in 862 requires it to be universally adopted.

The Rule is divided into 72 chapters, with a prologue and epilogue, and opens with the words: Hearken, my son, to the words of the teacher, and open the ears of thy heart to them. After a beautiful and moving prologue, Benedict tells them that there are 4 kinds of monks: the cenobites, anchorites, sarabites — monks who do the works of the world, live at their own house, follow their own will, and belie their tonsure before God — fourthly, the wandering monk, in every way worse than the disreputable sarabite, who passes three or four days in different monasteries, roaming from land to land, always vagabond and never stable. Leaving these 3 aside, he will with the help of God regulate for them the strong type of *cenobite monasticism.*

The vow of Stability.

The life of the solitary had been the apotheosis of independence; even the Basilian who took the 3 vows did not escape from a species of vagabondage, for he was free to go and come, he did not settle in one place, no

one could lay on him settled duties — Benedict made the monastic life the school of obedience, and the school of order; and he brought this about by adding the vow of *stability*, the promise to remain in one monastery. Of the 72 Chapters, some 46 are devoted to regulating community life, to discipline, the duties of the abbat and other officers. For slight offences the abbat is to excommunicate the monk from the common table; for grave offences he is to be excommunicated from the services of the church, and to do all his work alone. The abbat is to have special care of these excommunicated children, for "those that are whole need not a physician, but those that are sick." He is to send to them as so many "secret consolers" the wisest brethren, that heavy sadness may not oppress them. The 33rd Chapter abolishes all private ownership; the 34th provides that every one should be given equally all necessary things. *Silence* is enjoined "at all times," but it is absolutely forbidden to speak after compline of one day till the next. Idleness, says the Rule, is the enemy of the soul, and the brethren are to do some kind of manual work every day. Twelve chapters of this great Rule refer to the Divine office, the order of which is minutely described. S. Benedict's rule raised the quota of prayer and praise which had always been given by the solitaries and cenobites, to the work *par excellence* of the monk, the "work of God," *opus Dei*. Hence in Benedictine houses the Office in choir is performed with great solemnity, and occupies several hours a day. The same Office is said which their founder prescribed for them 1350 years ago. After treating of the Office, which with reading and manual labour is to form the monk's occupation, Benedict treats of the reverence to be observed at prayer: "We believe that God is present everywhere, and the eyes of the Lord seek in all places the good and the evil. But without doubt we should believe that this is especially so when we assist at the divine office." Our mind then must agree with our voice, and we must remember the words "Serve the Lord with fear" and "I will psalm Him in

Excommunication.

Benedictine poverty, and silence.

Manual work.

The Divine office.

Prayer.

the sight of the angels." In prayer he recommends "purity of devotion," and "humility"; he wishes prayer to be brief; purity of heart and compunction of spirit, and not much-speaking, being heard by God.

The abbat. May God forbid, says the Rule, that the abbat should teach establish or command aught but what agrees with the precepts of Christ; but rather should his teaching be sown in the minds of his disciples like a leaven of righteousness. "Let the abbat know that all the Divine Paterfamilias shall find lacking in the lambs will be ascribed to the shepherd." He is to be the example of all in word and deed. "Thou who didst see the mote in thy brother's eye, how is it that thou didst not see the beam in thy own?" He is to treat and to love all equally; the bond and free are all equal in Christ; 'the only distinction between us,' he says, 'before Thee, consists in some of us being found better and more humble in our lives.' The abbat is to be careful not to care too much about transitory things, having taken on himself to rule souls. When they suffer poverty he is to remember the words "Seek first the Kingdom of God and His justice"; and "Nothing is lacking to those who fear God." It belongs to the abbat rather to help than to dominate. He is to be elected by all the brethren, or by those of the community whose counsel is better. He is to be

His election. elected whose life is holiest and wisdom greatest, even though he should be the least in the convent. When anything of moment is to be considered, the abbat is to

His Council. convoke the whole community, and having heard the counsel of his brethren, he is to think the matter over, and act as he shall deem most prudent. With that wonderful liberty of spirit which characterises the whole of this remarkable rule, united with the strongest approbation of order and ready obedience, he adds: "But we said *all* should be called to the council; for the Lord often reveals to the youngest what is best." In matters of minor moment the abbat is only to consult the elder brethren.

Hospitality. "All the guests who come to us shall be received as Christ the Lord Himself; for one day He will say to us

'I was a stranger and you took Me in.'" When a guest is announced, the superior or the brethren shall go to meet him with every expression of charity. The holy Scripture is to be read "to give him edification," and then he is to be treated "with all possible humanity." The Superior is to break a fast day to keep his guest company; he gives him water to wash his hands, and all the brethren with their abbat wash his feet. But when the guests are poor or are pilgrims, Christ is more especially received in their persons. While he abides with them the brethren who meet a guest ask for his blessing. If the guest is a monk he shall be entertained for as long as he desires, so that he contents himself with what he finds, and does not mean to disturb the community. If reasonably, and with charity and meekness, he should find fault with anything, the abbat "shall ponder well if perhaps the Lord had sent him for that very purpose."

Obedience.

Of obedience Benedict says "it is the first grade of humility," and is to be rendered with a good will "for God loves a ready giver." The brethren are also to obey each other. And as "there is an evil zeal of bitterness which separates from God, so there is a good zeal which separates us from vice, and leads to God and eternal life." This zeal, in charity for each other, and patience, and honour given to each other, and preference of their good to one's own wishes, the monks are to always exercise: "never preferring anything to Christ."

Priests who wish to follow this Rule.

Priests, it was supposed, lived near their churches and their bishop, attending to their duties of ministering, while the monk sought to sanctify himself by retirement from the world. "If anyone of the sacerdotal order" therefore "should supplicate to be received into the monastery, he is not to be admitted too readily." But if he nevertheless persists in his supplication, he is to observe every point of the Rule, that he be not like the man who appeared at the marriage feast not having on a wedding garment. If the abbat commands him to bless or celebrate mass, he may stand next to him; but otherwise he shall only take the place which belongs to him by senior-

ity,* nor shall he ever presume to do any sacerdotal act whatever without he is commanded, and in all things he must give an example of humility above others. If the abbat makes a priest or deacon he shall always keep the place he had when he came into the monastery, unless the community or the abbat promote him on consideration of his good life. If he disobey the Rule, he is not to be treated like a priest, but like a rebel.

Lent. Though the monk ought at all seasons to follow a Lenten observance, yet as not many are so fervent, the days of Lent are to be observed very perfectly, and the monk is to repair during this season the faults and defects of his life. Each one at this time should offer to God "by his own proper will and with joy of the Holy Spirit" "something above the measure of what is enjoined": awaiting in this way, with the gladness of spiritual desire, the Holy Pasch of Easter.

Habit. The clothes to be worn are to be suitable to the place and the climate. "Let not the monks find fault with the colour or coarseness of these things," which are to be regulated by the products of the country they are in, and by what is less costly. (See Chap. I., p. 33.)

Mass. The Benedictine Liturgy does not differ from the Roman, except that the founder's name is mentioned in the confiteor, and that the 'last Gospel' is not said.

Rules of Morality. S. Benedict in several of the chapters of his Rule denounces murmuring and scurrility and other offences; but in his 4th Chapter he gives 73 short sentences which he calls *instruments* of good works. They consist of the 10 commandments and the works of mercy; and contain besides the following:—To detach oneself from the works of the world. To put nothing before the love of Christ. Not to fulfil wrath, or to keep wrath for another time, or to have deceit in your heart, or to give a false peace. To carry truth in your heart and on your lips. To ascribe any good you see in yourself to God, but the evil to yourself. To break evil thoughts on the stone of the

* If any clerics "desire to be admitted among the monks," they shall be allotted mediocre places.

Cross as soon as they spring up. To fulfil every day the divine commandments by your acts. Put your hope in God, and never despair of His mercy. Such "weapons" used by us incessantly day and night, and restored by us on the day of judgment, will bring with them the reward that has been promised; since eye has not seen nor ear heard nor has the heart of man imagined what God has prepared for those who love Him.

The Epilogue tells us that the Rule has been written that by its observance in the monasteries, *we may show that we at least have some righteousness in our manners, and as it were a beginning of a good life.* But the writings of the Fathers and the pages of the Old Testament and the Gospel are to be studied if we would go along the way of perfection. S. Benedict here introduces a great and fruitful principle into Monasticism, the reservation of a part of the day to *study.* Hence we may say of his Rule that to the cenobitism of Pachomius and the vows of Basil, he adds (*a*) stability (*b*) work and labour (*c*) the organisation of the Divine office (*d*) reading, in order to enrich the religious life. In spite of the degrading spectacles offered by Monasticism, Benedict saw the power and beauty of the religious life, and distrusted for it the type of the vagabond idle solitary, with no superior, and no stable home or place of duty. Stability, labour, a common obedience for a common object, prayer, study. This was his Rule.

The Epilogue.

Summary.

Finally, he introduced the *Noviciate*, a consequence of the perpetual vows with the vow of stability, which Benedict proposed to the new monk. A noviciate is a period of probation which the monk must pass through before he makes his profession. This period of trial is to be long and rigorous.* The applicant is first a *postulant*, that is one who asks admittance. He may remain a postulant for a few days or a few months, after which he is received as a novice and clothed. The noviciate lasts for a year and a day, at the end of which the vows are pronounced.

The Noviciate,

Postulant.

Novice.

* *Rule, Cap. LVIII.*

This is called the *profession*. Postulants, if men, wear a simple black dress and cloak, if women, a black dress and cape and a small black veil. Novices, men, wear the complete habit of the Order except the cowl, the women wear the same with a white veil.*

Master or Mistress of Novices.

S. Benedict said that the novice is to have "some expert religious to look after him." Thus has arisen the office of *master of novices*, an elder monk or nun, whose duty it is to train the young religious. He lives in the novice's quarter of the monastery, which is called the *noviciate;* the novice may not enter the enclosure nor speak to any professed monk, and the noviciate is completely isolated, monks and novices meeting only in the church. The Superior and the Master of novices alone may have speech with the latter.

A noviciate is now required in every religious community, its laws being the same as among Benedictines. Each Benedictine house of nuns being complete in itself, the noviciate exists in each house; but in Provinces of Benedictine monks, and in all Congregations under a General, there is one house called the *Mother-House*, and here the noviciate is established, and the Superior-General as a rule resides.

Mother-House (*casa madre*).

Lay brethren.

Lay brethren *frère* or *sœur converse* (in Italian *conversi*) are always attached to Benedictine monasteries, although no mention of them is made by S. Benedict, and it is said the first to admit them was the founder of the Vallombrosans (1038). They made their appearance early at Cluny, and were adopted by Citeaux a few years after its foundation; the hired labour being intended to set the monks free to discharge day and night the precepts of the Rule.† The duties of the lay brother are those of a servant in the monastery. He is generally professed after two years' noviciate, and wears the monastic habit, but the lay sisters wear a white veil, and do not wear the cowl the special garment of *choir* Religious. Some lay *brethren*

* For the ceremony of clothing and profession see p. 129 et seq.

† By their Rule, lay brethren were to be treated in life and in death in the same manner as monks, except in what pertains to the profession of a choir monk.

wear a brown gown, and retain the beard. Lay brethren do not assist at the Divine office, but recite the office of the Blessed Virgin or the rosary instead.

Oblates.

The idea of the *oblate*, or devout layman associated to the Order, whose objects he assists and in whose prayers he participates, appears to have been coeval with the Benedictine Order; for Tertullus the father of Placidus was admitted "to the society" of the Order, and King Theodoret requested Maurus to inscribe his name in their fraternity. In the X. and XI. centuries the piety of the great abbats of Cluny drew many, who are alluded to as the "faithful poor and rich who ask for brotherly union with us." They lived in their own homes, paid a small annual sum to the Abbey, and gave their time to its business. The intention was to unite the cloister and the world, at a time of imperfect civilisation, when those who desired to lead a devout and retired life could hardly do so without the support, even the shelter, of one of the great abbeys. In this way "a spiritual intercommunion between the Religious and the laic was established." From the time of S. Benedict, indeed, the influence of the monastic life was great over all with whom it came in contact. By permission of Charlemagne, in whose time they were called *offerti*, the oblates bestowed their property on the monastery and could live under its roof. Among nuns the system of oblates was always encouraged, and under the various names of oblate, donat, enclosed servant, conversa, familiara, commissa, Deo devota, Deo sacrata, they were found in England, France, Belgium, Italy, Spain. They united themselves with the life of the monastery either outside or inside its walls. The married, the single, the poor and the rich could all offer themselves. In 1091 Urban II. approved of the state as holy and catholic, and conformable to the rule of the early Church. It was further approved by the Lateran Councils in 1179 and 1215;* and oblates are

* *Spicilegium Benedictinum:* a collection of unpublished papers edited by the nuns of S. Benedict's, Rome.

still attached to Benedictine abbeys, according to rules determined by each community.

Greatness of the Benedictines.

For 600 years the Benedictines were the scholars, the thinkers, the agriculturalists, the farmers, the irrigators, the librarians, the schoolmasters of Europe. Their great monasteries established in large tracts of waste land, which they hastened to drain and till, became so many centres of light and assistance to the wayfarer and the surrounding populations. Wherever the Benedictines carry the cross they carry also the plough, was said of them. The Benedictine Rule implied that it was part of a monk's duty to make himself useful to others: to this we owe the reintroduction of learning and the arts into Europe. To the habit of reading and conning the Fathers, encouraged by Benedict, we owe the literary and philosophic activity which prevented the influx of barbarians from utterly sweeping away Roman civilisation, which preserved for us the classical works of antiquity, and resulted in giving to Europe the finest editions of the classical and patristic writings.

Mabillon says with justice that the Benedictine was the pioneer of civilisation in England, Germany, Poland, Bohemia, Denmark and Sweden. To their missionary work in the VI., VII,. VIII. and IX. centuries is due the conversion of the greater part of Europe to Christianity. From the VI. to the IX. century Monte Cassino was the one seat of learning in Italy; and Subiaco alone, it has been said, has produced work to rival the results of Oxford and Cambridge. The Libraries of Marmoutier, Fontevrault, and St Maur destroyed at the Revolution, were but the successors of Monte Cassino, of the VII. century library of York, the largest till then seen in Britain, of Croyland in Kent which at the close of the XI. century numbered 3000 volumes, and of Farfa which at the same period possessed a collection of codices which has been called the nucleus of modern European history.*

* Farfa, founded 550, by S. Laurence, afterwards Bishop of Spoleto.

At Subiaco the first printing press was erected; the first press in England was placed in the Benedictine abbey of Westminster. Finally, the monks were the great schoolmasters. The Schools of the middle ages took their rise in a provision of Benedict's enacting that should parents offer their children to a monastery, they should be accepted: in this way the Venerable Bede was brought up by the Benedictines from 7 years old, and became the Father of English History.* It was this rule which made possible the strange sight of little children 6 and 7 years old inhabiting the great monasteries. As late as the XVII. century an Abbess of Montmartre had been brought as an infant of 6 months old to a Benedictine house; taking her vows at Jouarre at 16, and eventually becoming abbess. It needed but this provision to give to Benedict's rule the final mark of that humane spirit, that spirit of education, which enabled his monks, in an age of insecurity and violence, to extend their salutary influence toward every portion of the community.

Benedictine nuns.

An Order for women, following S. Benedict's Rule, was instituted, it is believed, by his sister S. Scholastica;† and nothing could be more distinguished than its history. The nuns of Gaul initiated the distinguished career of women in Religion. It is under the abbess Cesaria Junior at Arles in the VI. century that we first hear of that distinctively monastic labour the copying of precious MSS., which at every period since, in the hands of the Benedictines, has preserved for us the great literary treasures of Europe, classical and Christian. This work was carried on in the nunneries with equal care and equal ability as in convents of monks.‡ With the rise of the

Copying of MSS.

* *Cf.* the Northumbrian similar custom, p. 27. Bede never left Jarrow, a fact useful to keep in mind, as his cell is erroneously shown at Subiaco.

† S. Gregory, *Vita S. Benedicti*, cap. 33, says she was dedicated to God from her childhood.

‡ One of the most important liturgical treasures has come to light this century as their work — the *Ordo Romanus*, written by the nuns of St. Amand at Rouen in the last years of the VIII. century. [Part II., p. 82.]

Benedictines the greatness of the nunneries was transferred from Gaul to England. It is among the Anglo-Saxon women that "cloisters rivalling in number and influence the monasteries of men, and the most important centres of Christendom," were to be found. The nuns of the VII. and VIII. centuries cultivated letters as did the monks, "peut-être," writes Montalembert, "avec plus d'entrainement encore." Every community of women was at once "une école et un atelier." They were the first, perhaps, to interpret the word *work* to mean *study*.

The evangelisation of Europe is in great part the work of Benedictine nuns. Mabillon records that they both taught and preached. Germany was evangelised in the VIII. century by the Anglo-Saxon nuns Lioba, Walburga, and Berthgytha, chosen by Boniface as his coadjutors in the civilisation of the Teutons. One of his biographers tells us that these women were profoundly versed in all the liberal sciences, and that they "consoled and nourished" Boniface's exile, "by the abundance and beauty of the books which they sent him." The great work done by them, and such as they, makes Montalembert exclaim at the fact that an ungrateful posterity remembers but their names! *

In the same century which saw Hild ruling her Celtic monasteries in Northumbria, and consulted by the Bishops in their Synods, the great abbess Mildred, at the other end of England, founded and ruled the "Minster-in-Thanet." Her great fame and popularity "éclipsa celle de Saint Augustin dans la contrée même qu'il avait le premier conquise à la foi," and the very rock on which Augustin landed was known as S. Mildred's rock until

* *Walburga* was 27 years a nun at Wimborne, then abbess at Mayence, and first Abbess of Heidenheim in Bavaria. She was so great as a governor, and so efficient in the work of civilisation, that she was called to rule the 2 houses of nuns and monks at Eichstadt. Here she died about 778. She was sister to S. Willibald. *Lioba* was consulted by Boniface on all matters of importance, in a correspondence which continued till death; and he asked to be buried by her. She died about 779. She was the first Abbess in Germany.

the XVIII. century. Between 683 and 990 there are no less than 28 sainted abbesses in the English calendar alone.

In the revival of learning under Charlemagne the nunneries again bore a conspicuous part. The continuity of this tradition of learning among them is most remarkable: the Anglo-Saxon nuns of the VIII. century in their letters to Boniface cite Virgil as Radegund might have done in the VIth. Under the two Cesarias at Arles at the latter epoch, and in Bertile of Chelles,* we are struck with the same profound and intimate knowledge of the Scriptures shown 5 and 6 centuries later by Hildegarde and Gertrude. In the darkest moment of the middle ages, the X. century, the great Abbey of Gandersheim presents us with a nun who read Virgil, Plautus, Horace, Terence, and Aristotle. Hrotswitha was a lay sister of the Abbey, and lived between A.D. 935 and 1001. She entered the monastery when about 23 years old, and her tutors were 2 nuns of her convent, the Mistress of Novices Richardis and the Abbess Gerberg II. Her dramas were given to the literary world, in a French translation, by M. Magnin in 1845, and caused profound astonishment. She precedes her 8 poems with a charming little preface, in which she tells us that her only aim in writing had been to prevent the few talents the Lord had given her from getting rusty and perishing from want of use. Of her prose dramas she says that she had wished "to celebrate the triumphs of Chastity, especially those in which the weakness of women may be seen overcoming the brutality of men: she desired "to present these feminine victories in all their splendour." Her diction, says Rohrbacher, in treating of the most delicate adventures is always pure; and compares with the language of male geniuses who have treated similar subjects; "For delicacy of sentiments, fineness and restraint of language, religious inspiration and moral elevation" she is incomparably the superior. While Rohrbacher doubts if that century which gave us Hrots-

At the revival of learning.

* A nun of Chelles who drew large audiences of men and women to her lectures on the Scriptures in the VI. century.

witha can any longer be dubbed an age of ignorance and barbarism, Magnin says similar words, and adds: "Cette dixième muse, cette Sappho Chrétienne, comme le proclamaient à l'envi ses compatriotes, est une gloire pour l'Europe entière; dans la nuit du Moyen âge on signalerait difficilement une étoile poétique plus pure et plus éclatante." The Abbey-church was converted into a theatre, the choir was the stage, the bishop was present on his throne, and Hrotswitha's plays were acted by nuns to an audience of nuns. The language ready to her hand, half barbarous, half Latin, is so skilfully handled as to appear an imitation of her favourite Terence, "and the precursor of Racine." Her 6 comedies, says Magnin, give her a right to an eminent place in the literature of the middle ages; "ces 6 drames sont un dernier rayon de l'antiquité classique."

Gandersheim.

The monastery of Gandersheim, in Lower Saxony (Hanover) was the principal seat of civilisation, piety and the arts in Northern Europe:* while in the XI. century it is to 2 Benedictine monasteries, one of nuns and one of monks, that we owe the revival of religion — Quedlinburg and Clairvaux.† In the XII. century lived Hildegarde, Abbess of Mont S[t] Robert,‡ perhaps the very greatest of the Benedictine women. She was born about 1098 at the castle of Bickelheim, Mayence. At 8 years old she was confided to a nun named Jutta at the Benedictine monastery of S. Disibode of which she became abbess in 1136. "Instructor of the people, counsellor of bishops and of monarchs, restorer of piety and manners, and oracle of the Church, she was among women that which S. Bernard was among men," writes Rohrbacher. The *Scivias* is her most important literary work.§ It was written be-

Quedlinburg.

Hildegarde.

Her writings.

* A chapter of secular canonesses (Lutherans) still have their seat at Gandersheim.

† Harnack, *Dogmengeschichte.* Quedlinburg, founded 930, accepted the Confession of Augsburg in 1539 and became a Protestant Chapter.

‡ The monastery founded by her near Bingen.

§ *Sciens vias*, knowing the ways, or *Scientia Viarum (domini)* the knowledge of the Paths of the Lord.

tween 1141 and 1151, and is chiefly concerned with moral and dogmatic theology, though the last chapters are prophetic. The effects of the Incarnation, she tells us, are three: the re-purchase of the world, the divinising of man, the development of virtues especially of humility and charity. In Vision 10 of Book III. she declares that the Incarnation has developed certain virtues to the support of the Christian life: constancy, desire of heaven, compunction of heart, contempt of the world, concord. By her correspondence with those who consulted her, she accomplished an incalculable work for good in her generation; "Since with that liberty which the Spirit of the Lord suggests, she admonished salutarily, and frankly she reproved them for their defects . . . the same did she with Conrad and with the Pope." In her 2nd epistle she apostrophises Rome, saying "The King's Daughter, which is Justice, thou hast loved not with an ardent love, but as in the torpor of sleep, so that thou hast expelled her from thee." The great means for winning back the people to Christian virtue, which she preached to popes, superiors, and the bishops, was *gentleness*, which in her allegorical language is "the robe of silk" clothing every virtue.

She wished the monastery to be the great *school of respect*. Rather than a great corporal austerity she would have a more strict personal humility. The sick and the children in her care are her great preoccupation. At the request of the monks of Hoeningen she wrote them an Explanation of the Rule of S. Benedict. A third work is a mystical treatise *Concerning the Divine Works of the simple man.** In this she treats of the 6 days of creation, which for her are epochs, and "the evening and the morning" are the end and the beginning. In response to an embassy from the monks of Willaret she wrote a *Solution of 38 questions*, forming her 54th epistle. She wrote also an explanation of the Athanasian Creed, Lives of S. Robert and S. Disibode, and lastly her *Physic*,

* In her writings she often calls herself *homo simplex*, the simple man.

"of the subtilties of divers created natures," which is a summary of the medical knowledge of the middle ages.

Approbation of her writings.

At the instance of S. Bernard and of many bishops, Eugenius III. publicly approved her revelations and spirit at the Council of Trèves. The reading of the Scivias, elucidated by Bernard and her friend the Abbat Lewis, caused the Fathers of the Council to praise God for his creature. They prayed Eugenius to write to her, and his letter runs: "We marvel, O daughter, we marvel more than you can believe, that God shows new wonders in these our times, by so penetrating you with His Spirit that you are able to see many hidden things, and seeing them to comprehend, and impart them."

Hildegarde as a preacher.

From all parts, say her biographers, people of every condition thronged to the monastery "as once the Hebrew people thronged to the Baptist in the desert," to hear her and take counsel with her. In the words of the Theatine father Ventura she "obtained an immortal name by her glorious apostolate in France and in Germany." One of the most charming pictures which the middle ages present to us, an age of great personalities and therefore of great friendships, is the French monk to whom the Lord's Mother was so prominent a Christian ideal, urging the pope to emphasise the teaching of this woman apostle of two countries, and so enforce it on the manners of the time. Hildegarde died 17 September, 1179.

Relinde and Herrad.

Among famous Benedictine nuns must be counted Relinde (or Kilinde) Abbess of Hohenbourg, a woman of great qualities of mind and heart, chosen to this post by Barbarossa when Duke of Suabia and Alsatia. Relinde re-established discipline in the monastery through study. She herself taught the Religious Latin, and her own verses have come down to us. The celebrated Abbess Herrad, author of the *Hortus Deliciarum*, succeeded her in 1167–1180.

Heloïse.

In the XII. century lived another famous nun, Heloïse. At the Priory of the Paraclete ruled by her, she held a school of Greek and Hebrew, and herself taught the nuns of most promise, deeming the inspiration of a taste for

learning among them to be one of her duties. The nuns also learnt surgery and medicine "afin de pouvoir se passer des hommes." In the next century Gertrude a nun of Helfta * and Mechtilde her companion and spiritual mother, illustrated their century by their lives, virtues and writings. "To the knowledge of humane letters she joined the science of divine things" says the Roman Breviary of Gertrude. This Saxon nun was brought to a Benedictine house at 5 years old. "She shone with the gift of prophecy and the revelation of divine things;" indeed both she and Mechtilde are called in their Lives *Prophetesses*. She died in 1302, being 46 years old. (Canonised XVII. century.)

Gertrude and Mechtilde.

The learned Ellena Cornaro-Piscopia, Doctor of the University of Padua, was a XVII. century Benedictine Oblate. Enough has been said to show that the nunneries were centres of learning and intellectual activity. A school of letters and a school of mysticism existed in each abbey, and the nuns were divided into 2 classes, 'Teachers' and 'Mystics,' *i.e.* schoolmasters or masters of the contemplative life. It is said of the French Abbey of Ronceray at Angers, that girls were sent there *in order to a higher education, maturiores doctrinæ causa.* Heloïse was educated at such a school at Argenteuil. But in the time of Louis XIV. it was thought a strange thing by the sons of such spiritual mothers that a "nun" should understand her Latin office, and Angélique Arnauld was a prodigy. Since the XVI. century, when the nuns were finally enclosed, there have been no great names to record, and there has been a complete dearth of all learning. No one deplored this change more than Dupanloup who urged, in vain, that learning had always been the support of the religious life, the handmaid and earnest of piety.

Learning in the nunneries.

Another example of the illustrious position held by Benedictine nuns is to be found in the formation of

Benedictine canonesses.

* She has been erroneously styled and represented as its *Abbess.*

Chapters, which was an ecclesiastical feature of the later middle ages. A large number of convents formed themselves into Chapters of canonesses, and assumed the canons' dress. Some of these remained monastic, others became secular Chapters. Among the former were Fontevrault, the countess-canonesses of Bourbourg, and the canonesses of S. Peter of Rheims, who assisted in processions with the canons of the cathedral, walking rank and rank. Among the latter was Remiremont. At Nivelle there was a Chapter of both sexes, "in which the Virgins obtained the greater dignity" (*digniorem locum*). All these Chapters ceased at the time of the French Revolution. Some wore the rochet over a white habit, others over a black. Thus at Fontevrault and at S. Pierre de Rheims, though both Black Benedictine houses, the habit worn was white.

The formation of Chapters within the monastery was a result of the large part played by the divine office in Benedictine life; which had already brought about the *laus perennis*, or perpetual praise, accomplished by alternate choirs who chanted the Hours in succession. Thus at Remiremont, then the largest nunnery in Gaul, 7 choirs alternated the Perpetual Praise in 7 chapels.

The middle ages have been called *magna parens virum;* the defects of the age left untouched some of the greatest character-making qualities, and among these we may count magnanimity — in that period what is mean and weak finds no place. Round these great characters, especially in the cloisters, gathered the great historic friendships, and their possibility must have made life more "pleasant," in David's sense, despite the violence and corruption around, than we easily realise who live out smaller lives in what, in our sense, are far more 'pleasant' surroundings. Lacordaire has beautifully said, "That which ruins love is egoism, it is not the love of God," and exclaims it would be strange if a religion based on the dual love of God and man should have been closed to instances of the latter love.

Gregory the Great tells us of one of the earliest of these friendships in Rome, that of the noble Roman Galla, a nun in a monastery by S. Peter's, who prays that her friend Benedicta may die with her. Another was that between Ambrose and his sister Marcellina, whom he addresses as "Lady, Sister, preferred before eyesight and life itself." * In Gaul the friendship of Radegund, Agnes, and Fortunatus is historic. In England Bede records the friendship of Hild and another nun "who loved her with an immense love." The tender friendship between Ethelburga of Barking and Torctgyd, who knew not how to survive her, is preserved by Bede also: Torctgyd after being speechless for 3 days and 3 nights sees Ethelburga in a vision, is greeted by her, and is called to join her. In the correspondence of Boniface and Bega, Montalembert notices "le besoin d'exprimer la tendresse, on dirait volontiers la passion qui les anime." Bernard never lost the tender love of Peter the Venerable, though he was obliged to attack the abuses of the illustrious community of Cluny which the Abbat Peter was vainly endeavouring to reform; and Peter writes to him: "If it were permitted to me, my dear Bernard, and if God willed it, I should prefer to live near you, and be attached to you by an indissoluble tie, than be first among mortals, or sit upon a throne; for must not one prefer to every earthly thing the happiness of living with you?" † The friendship of Abailard and Heloïse, in the same century, and in the next, of Gertrude and Mechtilde, S. Dominic and Cecilia; in the xvith of Teresa and Anne of S. Bartholomew, carry on the same tradition.

Deaths of the early Religious.

Montalembert speaks of the "joyous presentiment of death" among the early Religious, and it is worthy of notice as a testimony to the beauty and peace of their

* *Domina Soror vitæ atque oculis praeferenda.* See Chap. I., p. 15.

† Peter is memorable for his wise and moderate spirit; he gave asylum to Abailard when he was persecuted by Bernard, and a beautiful letter of his to Heloïse on the death of her husband is extant.

lives. We have seen how Paula in the IV. century, one of the first Roman nuns, died saying "all is peace within me." Bede tells us that Hild "looked cheerfully on death" and died: *laeta mortem vidit.* Above all, says Montalembert, "among the savants of Barking" death appeared "douce et radieuse."

THE BLACK BENEDICTINES.

Black Benedictines.

The 'Black Benedictines,' so called from the black habit, scapular, hood and cowl which they wear, not only form the larger part of the Order of S. Benedict, but have always held the original Benedictine sites, Monte Cassino and Subiaco. The original Congregation of Black Benedictines is that of Monte Cassino, whose abbat was known as the 'abbat of abbats,' and to whom all Cassinese Benedictines owe obedience. They have 14 monasteries. The reform called the Cassinese Congregation of the Primitive Observance has 27 monasteries and is governed by an Abbat General resident at S. Scholastica, Subiaco. All other Black Benedictines are formed into National Congregations under Abbat Presidents. These are, in order of seniority, the English, Swiss, Bavarian, Brazilian, French, Prussian Congregation of Beuron, Helvetic American, and the 2 Austrian Congregations of a The Immaculate Conception and b S. Joseph; added to these is the ancient Hungarian Arch-Abbacy of S. Martin, while Australia, Scotland and Poland have each a detached Benedictine monastery.*

National Congregations.

Reforms. Benedict of Aniane, VIII. S. century.

The first Reform of the Benedictines was undertaken by S Benedict of Aniane in Languedoc, by origin a Goth, who had been page to Pepin, and a commander under Charlemagne.† He wrote a Commentary on the Rule in

* The French and American Congregations and the Hungarian Arch-abbacy are affiliated to Monte Cassino. The latter was founded in 1[illegible]; the English National Congregation was founded in 1[illegible] and restored in 1[illegible]; the Swiss and Bavarian are XVII. century; the remainder were all founded in the present century.

† Born 751; in 771 became monk in the Abbey of Saint-Seine.

817. This first attempt at reforming Western monasticism was all in the direction of petty definitions and restrictions, which had not come within the large purview of Benedict, whose reform of monasticism has been well described as "à la fois large et passionée."* This Reform was introduced into England by S. Æthelwold bishop of Winchester, who translated the Rule into Saxon in the *Liber Æliensis*, or Winchester Book, and added the work called the *Regularis Concordia*.† A mitigated rule appears to have obtained in England from the time of Charlemagne (VIII.) to that of Edgar and Dunstan (X. century). In the XV. century the Benedictines of the Presentation, a Reform of the great abbey of Melk on the Danube, were of brief duration.

S. Æthelwold, X. century.

Melk, XV. century.

In 1550 the Reform of S. Vanne, and in 1621 the similar Congregation of S. Maur for Lorraine, were established. St. Germain des Prés was one of the latter's great abbeys, and Mabillon, Martène, Ruinart, Ménard, d'Achery, were among its monks: to them we owe the Annals of the Order, the work "l'Art de verifier les dates" and the "Histoire litteraire de la France." Among the nuns, Santuccia Terrebotti of Agobbio, a Servite, was called by the pope in 1293 to reform the Benedictine nuns, and created, by Brief, Abbess-General, with power to visit all Benedictine houses in Italy founded by herself. Her nuns were called *Santuccie*. This great servant of God died in Rome in her church of S. Maria in Julia in 1305. Besides S. Maria in Julia (now S. Anna dei Falegnami) she had a monastery at S. Maria Liberatrice on the Forum, and one on the island of the Tiber already destroyed in Bruzio's time. In the XVII. century Catherine de la Barre instituted the Benedictines of the Most Holy Sacrament for the Perpetual Adoration: thus uniting, with more zeal than knowledge, this modern devotion with the ancient Benedictine Rule. The nuns wear a monstrance on the black habit.

St. Vanne and St. Maur, XVI. and XVII.

Reforms among nuns.

Santuccia, XIII. century.

Catherine de la Barre, XVII. century.

* Guizot.

† Often attributed to Dunstan, who took much interest in this revival of monasticism under Edgar.

Monasteries of Black Benedictine nuns have always existed as separate communities, and the nuns have at no period formed themselves into congregations or provinces. In this they follow the original design of S. Benedict.

The various independent abbeys and congregations of Black Benedictines presented such diversity that it was possible to see the Viennese monks driving a carriage and pair of horses, and the monks of Subiaco living in the utmost poverty under the same rule. Leo XIII. desiring to bring about greater uniformity of usage and life has recently erected a large Benedictine House on the Aventine hill, which is to serve as a college for 'Black Benedictines' of all nations, every monastery sending monks to study there. An *Abbas Primas*, or Abbat Primate, has been nominated by the pope for 10 years and resides at this new Aventine monastery of S. Anselm. His position, however, does not give him an authority superior to that of the Heads of Congregations. The first man to fill this difficult post is a Belgian monk, the Abbé Hemptinne.

S. Anselmo and the Abbat-Primate.

The renown of the Benedictines has always been great in the East. In the days of the Latin Empire Sancta Sophia was served by Benedictines, and in the middle ages many important posts on the other side of the Mediterranean were in their hands, and their Liturgy and the tradition of their learning have not been forgotten. Leo XIII. has now opened an international Benedictine College at Constantinople adjoining the church of S. Pulcheria; and has also placed the Greek College in Rome in Benedictine hands.

Benedictines in the East.

In 1703–1713 Mechitar, an Armenian, founded a Congregation of Black Benedictines for men of Armenian nationality. They are settled at the island monastery of S. Lazzaro at Venice, and have done great service to their nation. They are called *Mechitaristi*, and are divided into the 2 Congregations of Venice and Vienna; they have a house at Constantinople.

Armenian Benedictines.

The Rule of S. Benedict was introduced into England by S. Augustin of Canterbury, according to Mabillon, but

Benedictines in England.

according to others by Benedict Biscop.* The principal seats of the Benedictines, before the rise of the Branches of the Order, were Westminster, Glastonbury, Reading, Colchester, for monks — the two last supplying the martyrs whose heroism we read of at the time of the Reformation — and S. Alban's, which was prëeminent in the time of Henry II., and to which Matthew Paris belonged. The nuns had Whitby, Wimborne,† Barking, Winchester, Coldingham. The nuns of Barking owned large property in London still recorded in the name "All Hallows' Barking." The nuns of Coldingham, the first Scottish nunnery, were famous for having mutilated their faces on the approach of the Danes, who thereupon put them and their Abbess Ebba II. to death (Martyrology, August 25, 867). Her name is preserved in St Abb's head and Ebchester. The first Benedictine House in Ireland was erected at Kildare, and in Scotland at Ripon, Wilfrid of York being its abbat.‡

For the Order in France, see the references to the great French abbeys, Marmoutier, St Victor, Luxeuil, Lérins, Fleury, St Maur, St Amand, Fontevrault, Remiremont, Jouarre, Chelles, Faremoutier, and pp. 26, 88, 93, 124. For its introduction into Germany, see pp. 27, 78, 80, 82. In Italy as we have seen Monte Cassino and Subiaco led the way (see pp. 69, 78). In Rome, one of the earliest monasteries to accept S. Benedict's Rule was that settled at S. Paolo fuori-le-mura, of whose monks Procopius speaks as early as 531. The basilica and monastery have remained in Benedictine hands ever since. In the X. century the House was given to the Order of Cluny, and Hildebrand is believed to have been monk and abbat there. When Monte Cassino was destroyed by the Lombards in 580 the fugitive monks founded the monastery of S. Pancratius by the Lateran basilica; and about the same time Gregory the Great bestowed on them his house

In Rome.

VI. century.

* See p. 54 and *cf.* pp. 27, 89. † See p. 80 *footnote.*

‡ The last survivor of the English Benedictines was Siegebert Buckley a monk of Westminster. Eventually the Abbat of Castile ordered every monastery in that province to receive one English novice.

on the Celian.* In Charlemagne's time there were 44 monasteries in Rome. In the x. century there were 60, all Benedictine, 40 for men, 20 for women. There are now only 6: the Cassinese Congregation reside in winter at S. Callisto in Trastevere, being removed there from S. Justina on the Quirinal in the pontificate of Paul V. In summer they reside at S. Paolo. The Cassinese of the Primitive Observance have their monastery and procura at S. Ambrogio de' Maxima in Piazza Mattei. In summer they reside at Subiaco. A third Benedictine residence is the new monastery of S. Anselmo on the Aventine. The nuns have also 3 houses in the city: [1] S. Maria in Campo Marzio, which became Benedictine in the XIII. century and was restored to them by Pius VII. after its desecration.† [2] S. Cecilia in Trastevere, which has been Benedictine since the time of Paschal I. (817) and passed to the nuns in 1530.‡ [3] S. Benedict's in Via Boncompagni, a community of Black Benedictines under an English consecrated abbess. Their house was canonically erected as a monastery in 1897, although these nuns are not enclosed, but according to the ancient Benedictine usage, go out when there is reason or necessity to do so. The Mechitarist Benedictine monks of the Vienna Congregation have a Procurator General resident in Via Giulia 63.

Habit.

The *Habit* of the Benedictines is a long black tunic, scapular, and hood, the tunic tied with a stuff or leather belt; in choir and at solemnities they wear over this the cowl. In the street a priest's hat. The nuns wear a long black tunic and leather belt, black scapular, wimple and fillet of unstarched linen over which is worn a white veilette and the black nun's veil. The cowl in choir and at solemnities.

Badge.

The badge of the Black Benedictines is 3 hills, the 3 evangelic virtues, surmounted by the cross and the word PAX.

* For a list of other ancient Benedictine houses in Rome, see p. 94.

† See *supra* p. 65. and Part I., p. 272.

‡ See *Humiliati*, p. 121.

[redacted]EDICTINE IN THE CUCULLA.

BENEDICTINE.

CISTERCIAN.

CISTERCIAN.

The number of Benedictine *monks* is about 4295; lay brethren 952; novices and postulants 464. The number of monasteries 119. The present ruler of the Cassinese Congregation is the 294th abbat. Benedictine *nuns* number 8000, with considerably over 250 monasteries. Summary of the Benedictine Order, present day. (Black Benedictines.)

BRANCHES OF THE BENEDICTINES.

The first branch, the first great reform, of this great Order was made in 910 at Cluny in the diocese of Macon, by William the Pious, Duke of Aquitaine. Berno became the first abbat of what was thenceforth known as the Cluniac Congregation, which for 200 years was the centre of Benedictine activity, and boasted a series of holy and famous abbats. Its greatest glory was reached under the 9th Abbat Peter the Venerable, who governed no less than 2000 monks. The new reform of manners spread from France to Italy; and the first English house was founded by a companion of the Conqueror at Lewes in 1077. Cluny was celebrated for its schools and the splendour of its religious services. It is said that the obscurely born youth under the care of abbat, prior, dean, masters, singers, librarians, chaplains, sick-nurses, was trained as the son of a king. The splendour of its church services has never been rivalled; the monks assisted in the choir all vested in copes. The Cluniacs wore the black habit.* Cluny.

In 1098 Robert Cluniac Abbat of Molesme founded a community in the desert of Citeaux, Beaune, for the purpose of restoring the strict rule of S. Benedict. He died in 1110, and his successor with a Chapter-General published their statutes in a document called the *Charta Charitatis*, in 1119. Thus arose the Cistercian Order. S. Benedict had decreed that the moment of the foundation of a monastery was the day that an abbat and 12 brethren — an apostolic nucleus — took possession, and this rule has always been followed by the Cistercians and Citeaux. The Cistercians.

* The great Church of Cluny, built by Abbat Peter, and consecrated by Innocent II. in 1131, was pulled down by the town of Cluny during the Revolution.

Ancient houses of the Benedictines in Rome.

HOUSES HELD BY THE BLACK BENEDICTINES.

BY MONKS:—

Ara Cœli. Probably from IX. century till 1250.
S. Agata de' Goti.
S. Alessio. Joined with Basilians till 1231.
S. Balbina.
S. Biagio. One of the largest abbeys in Rome.
S. Cecilia. (Monks, then the Humiliati, and since 1530, nuns.)
S. Cosmato in Trastevere. One of the richest in Rome.
S. Crisogono, Trastevere. From VIII. to XII. century.

CASSINESE.

S. Gregorio al Celio. (See p. 103.)
S. Giorgio in Velabro.
S. Justina al Quirinale.
No longer in existence.
S. Lorenzo in Miranda.
S. Maria in Cosmedin.
From temp. Eugenius IV. till Leo X.
S. Martino ai Monti.
From IX. to the XIII. century.
S. Pancratius, Lateran.
S. Pancrazio.
Monastery of S. Victor.
S. Prisca on the Aventine.
From 1061 to 1414.
S. Sabba (Cluny, 1141).
S. Sebastiano on the Palatine.
In 1352, the Roman residence of the "Abbat of Abbats." Given by Alexander II. (1061) to the monks of M. Cassino, in exchange for S. Croce in Gerusalemme ceded to them by Leo IX.
SS. Sergio e Baccho.
S. Silvestro in Capite.
XIII. century.

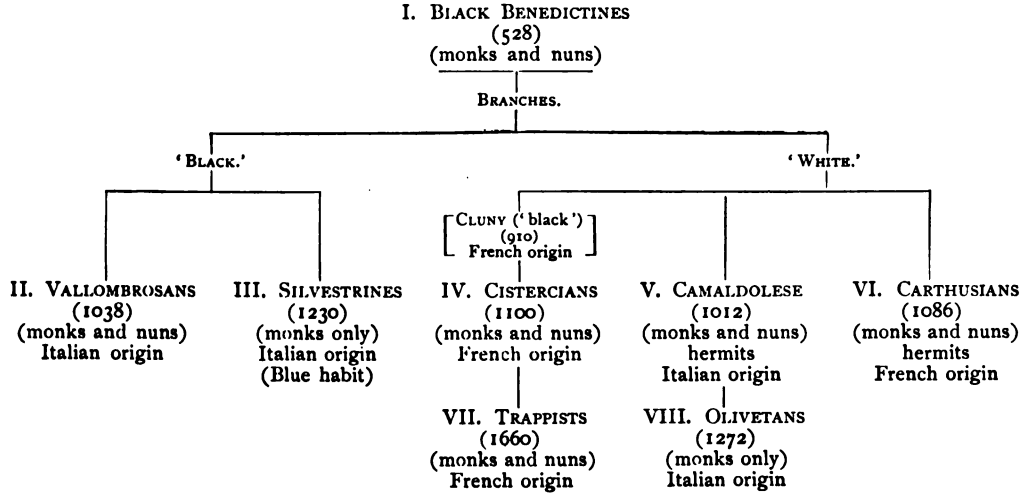
BY NUNS:—

S. Agnese Outside-the-Walls.
Till 1499.
S. Giovanni a Porta Latina.
From temp. Lucius II. to temp. Boniface VIII.
S. Maria Liberatrice.
(Santuccie. *Cf.* p. 89. Once held by monks.)
S. Maria sopra Minerva.
Part of the large property of the nuns of Campo Marzio.
S. Bibiana.
S. Ciriaco, via Lata.

NO LONGER IN EXISTENCE.

S. Cosimato in the Forum.
S. Erasmo sul Celio, with S. Scholastica.
Spirito Santo, at Trajan's Column.
S. Tecla, by the Vatican.
S. Veneranda of the Bizocche.
S. Vito ad Lunam.
Called "Monastero Maggiore."

EXISTING CONGREGATIONS OF BENEDICTINES.



Carthusians. The Abbat of Citeaux was to be called *Pater universalis*. The Cistercians were to profess poverty, not only personal but corporate; they were to be "poor with Christ who was poor." They did not uphold learning, their ideal was to live by the labour of their hands, to exercise themselves in a humble and poor life, and they have been called "the Puritans of the monasteries." They constantly refused to take tithes. This "importunate poverty of Citeaux" was a new thing among Benedictines, and quickly gave offence. But the greatness of Citeaux is due to S. Bernard who arrived at the convent with his companions in 1113, being then only 22 years old. At this time Citeaux was ruled by its third abbat, an Englishman, Stephen Harding.* The monks were reduced to great poverty, for the abbat had offended the Court of Burgundy; and the few monks who clung to the convent were decimated by pest. The poor discouraged abbat prayed for light, and then adopted the following strange test. There was at that day, writes the abbey annalist, a brother who was about to receive in another life the recompense of his labours; Stephen, full of the Spirit of the Lord, spoke to him in this guise in the presence of all his Religious: "Thou seest the affliction we are in: we will certainly follow the strait path marked out for us by our holy father Benedict; but we know not if the discipline we have adopted is pleasing to the Lord, above all because the Religious of these parts accuse us of having introduced novelties productive of scandal: besides all this I am moved to the bottom of the heart to see the greater part of our brethren leaving us, so that our cloister is now almost empty, and I fear that our institute will end with our lives. It is for this reason that in the name of Jesus Christ, for the love of whom we have chosen this narrow way which He Himself has recommended in the gospel, . . . I impose on thee the duty of returning to us, after thy passing to God, in the way and time that pleases

Poverty of Citeaux, the Cistercian ideal.

Situation of Citeaux when S. Bernard arrived.

* Stephen Harding, a monk of Sherborne, is regarded as the second founder of Citeaux. He had been prior under Alberic. His feast day, as a canonised saint, is April 17.

Him, to instruct us what we ought to think about our way of life." A few days after the monk's death, Stephen, who had been working with his monks, retired to pray: and then there appeared to him the dead monk resplendent, and he heard him say these words: "Pray God that He may make thee as happy as I now am from following the way of life thou gavest me, and behold I have returned, according to thy will, to tell thee that thy way of life is pleasing to the Lord: put to flight all affliction and heaviness, nay convert them to joy, because in a little while God will show thee the magnificence of His mercies, and thy desert shall suddenly flower again with the seed of great benediction."

S. Bernard.

A few days later S. Bernard knocked at the door of Citeaux to beg for the habit; he was accompanied by 30 companions, 5 of whom were his own brothers. There had come to Citeaux men of the stamp to be attracted by those very "novelties" which deterred others, and on their foreheads Stephen read "the predestination of saints."

His mother.

S. Bernard was born at the castle of Fontaines in Burgundy in 1091. His mother was Aleth, or Elizabeth, of Montbarc, who had desired to dedicate herself to religion before her marriage at 15 years old. Bernard was the third of her children, and she wished to transmit to them the vocation she believed she had herself received. She was, says one of her contemporaries, in all things the model of her children; and Bernard especially wished to live like his mother, to pray like her, to secretly imitate all he saw her do, her acts of sweetness and charity. S. Bernard is one of the great doctors of the Church of whom Neander notes that they owed their future greatness to their mothers. She died when he was 20, leaving him desolate, and deprived of all support. Soon he persuaded a band of gay young cavaliers to devote themselves to the life of the Gospel; they retired to Chatillon, and there determined to take the Benedictine habit. They decided to apply to Citeaux.

A.D. 1111.

He is sent to found Clairvaux.

At 25 years old, he was sent from here to found the monastery which he called *Claire Vallée*, because it should

be as a burning furnace of divine light. For his consecration as abbat he went to the Bishop of Chalons. He entered the bishop's presence, emaciated and with death written in his face, surrounded by his tall robust companions. But the bishop never hesitated which he was meant to consecrate — he fixed his eyes on Bernard, and, says the chronicler, "from that day and hour they had but one heart in our Lord." Guillaume de Thierry has left an account of his friend Bernard's life at Clairvaux: "Such," he concludes, "is this illustrious school of Christian wisdom, over which the holy abbat Bernard presides, such is the fervour and discipline *in ejus clarissima et carissima valle*" (in his most bright and beloved valley). Bernard united great delicacy and sweetness of nature, evidenced in his correspondence, with austerity and fearlessness. His strong affection is shown in his friendships: Peter the Venerable, S. Norbert (see p. 210) Hugh and Richard of the Abbey of S. Victor, and Ermengarde Countess of Brittany loved and were loved by him. His austerity and bold reproof of evil raised complaints. Some of the bishops denounced him because he was a simple monk; even the pope and cardinals reproved him. To the remonstrance from Rome he replies with "a holy boldness": "How long will truth be hated, even in the mouth of the poor? . . . I know not whether I ought to congratulate or compassionate myself for being looked upon as a dangerous man, because I have spoken according to truth, and acted according to justice." It has been justly said of Bernard that while he lived he was the real ruler of Christendom. A leader of men, he led them where he would; admonished peoples and kings, reconciled schismatics, destroyed heresies, decided in favour of Innocent II. as against the antipope Anacletus, and made France and Henry I. acknowledge him. Educator and counsellor of popes, preacher of the Crusade of which in 1146 he was offered the command, he himself despised honours — and the archbishoprics of Milan, Rheims and Genoa were refused by him. Like S. Catherine he lived in an age when the world and the sacred ministers were

Influence of Bernard.

clothed "in vice as in a garment," simony abounded, and of all the great saints who have decried the abuses of the clergy, none have exceeded Bernard in the bitterness of his reproach. He loathed and scorned the Church's blemishes, yet loved, as perhaps none but the saints have loved, what was eternal and divine in it; and with them he exalted and upheld that poor "earthern vessel" in which man's treasure is hid. His faults were the faults of his age, which he represented and summed, his virtues were his own.

His death.

When Bernard lay dying, the Archbishop of Trèves besought him to visit Metz, then the scene of internecine war between the nobles and the commonalty. "God" says the chronicler, "held his soul between His hands, and did with it as He pleased:" S. Bernard actually set forth, and stood on the banks of the Moselle surrounded by a few brethren, yet so feeble that his voice could not be heard. In the middle of that night, however, a deputation of nobles came to accept his mediation. The next morning Bernard heard all their griefs, and a kiss of peace passed through the ranks. Thus his death suited with his life. He died "warming the hearts of his brethren with the sweetest consolations." Their piteous distress "moved the maternal heart of the servant of God"; Bernard wept, and looking towards heaven with an expression of great sweetness said "I know not to which I ought to yield — to the love of my children which urges me to stay here, or to the love of my God which draws me to Him." They were his last words. He died aged 63 on August 20 at 9 in the morning.

His writings.

His writings are numerous, his commentary, and explanation in a mystical sense, of the "Canticle of Canticles" being perhaps the best known. The special devotion of his life appears in his writings in honour of the Blessed Virgin, which have become household words, and in which he manifests much of the grace and delicacy of his mind. Hence in the very beautiful picture in the Badia church in Florence, Mary is appearing to him while he writes.

He is one of the Doctors of the Church, and has been called "the last of the Fathers." His canonisation took place 20 years after his death.

The Cistercians now number among them only monks who are at the same time priests, lay brethren, oblates, and peasants.

The periods in the history of the Cistercian order may be divided as follows: period of the 'plantation' of the Order, 1098–1134; its golden age, 1134–1342; its decadence 1342–1700. In the XIV. century 700 monasteries obeyed the abbat-general; S. Bernard himself founded no less than 163. At the present day only a few remain, and Citeaux itself is a Reformatory managed by secular priests. The period of 'plantation' in England was from 1128 to 1152. Some of the most splendid English cloisters were Cistercian. *Waverley* in Surrey was the first, founded in 1129; and among 100 houses in England and Wales were Whalley, founded by S. Stephen Harding, Furness,* Rivaulx in Yorkshire, founded by S. Bernard from Clairvaux in 1131, Fountains in the same county, Buckland and Buckfastleigh in Devon, Hailes in Gloucestershire, Ford in Dorsetshire, Woburn in Bedfordshire, Tintern in Monmouth. The Mother-house of Scotland was Melrose, a daughter of Rivaulx; and the Welsh Mother-house was Whitland founded from Clairvaux in 1131. In England the Cistercians were known as the "white monks."

Among Cistercian privileges is that of celebrating mass with closed doors in time of interdict, granted by Eugenius III., who was himself a Cistercian monk, and a pupil of S. Bernard's. Alanus the Schoolman was a lay brother of this Order, which also boasts among its abbats Joachim of Flora, the founder of the Cistercian reform of that name in Calabria (1196).

The Order for women was instituted in 1125 with the

* Founded in 1112 from *Savigny* a French Benedictine reform with 13 French and 15 English dependent houses. All were absorbed by the Cistercians in 1147.

coöperation of S. Stephen at Tart, near Dijon; the nuns are known as *Bernardines*.* They have some 60 old and 54 new Houses, and number some 2800. The Spanish nuns had power to hold Chapters-General; holding the first in 1189.

The Mother-house is in Bohemia. The Cistercian house and *Procura* in Rome is at S. Bernardo in the piazza of that name. The nuns reside at S. Susanna opposite. The Congregation of Italy (with a *Procura* also in piazza S. Bernardo) have the church and part of the building of S. Croce in Gerusalemme.† In Rome.

On Saturday of Holy Week the nuns' dinner, consisting of a dish of lentils, is sent them by the monks, and the nuns send the monks a dish of beans.

The Cistercian habit was changed by Alberic, the second Abbat, from the dark habit of Cluny to a grayish white. This white dress they regarded as specially befitting men who had dedicated themselves to the Blessed Virgin. Over the white habit a black scapular is worn. The lay brethren shave the head and wear a brown dress. Habit.

The Cistercian badge is the escutcheon of Burgundy: bendy of 6 or and azure, a bordure gules. In Spain they have used a bar chequey with 2 fleurs-de-lis. Badge.

S. ROMUALD AND THE CAMALDOLESE.

The next reform of the Benedictines‡ was made by S. Romuald, who was born in 956 at Ravenna and lived till 1027. He was a Benedictine abbat, but all the houses over which he successively ruled dismissed him, not being willing to bear the penitential life he proposed to them. In 1012, therefore, he founded a hermitage at Camaldoli, in a beautiful Apennine valley not far from Camaldolese.

* Thus the Cistercians must not be confounded with the Community on the Great St. Bernard, founded by S. Bernard of Menthon at the end of the X. century. For Cistercian nuns *cf.* also p. 121. (Gilbertines.)

† The rest is a Barrack.

‡ Younger than the Cluniac but older than the Cistercian reform.

Arezzo, where each monk lived in a separate dwelling; the settlement being enclosed by a wall 530 yards in extent, beyond which the monk could not stray. Romuald gave them the Rule of S. Benedict; they never tasted meat and fasted for two Lents in each year. Their constitutions were committed to writing and slightly mitigated by the fourth Prior in 1102.

Recluses, or enclosed hermits.

The monks were bound to repair to the church to recite together the divine office. But there were from the first a class of *recluses* who obtained permission to live in a specially constructed cell, which they never quitted, their food being passed to them through hatches. If the recluse were a priest his mass was answered by someone in a little room communicating. The hermits and recluses continued side by side until the present century; but for the past 30 years there has been no recluse to inhabit the cells which may still be seen at the Holy Hermitage. The monastery lower down the hill was constructed later; all its inmates were monks not hermits, but obeyed the same rule. A large number of the hermitages were converted into monasteries, but the

Camaldoli.

original *Camaldoli* retains both. *Camaldoli* derives from *ca Mandolo*, *ca* being Tuscan for *casa*. It gives its name to the Order, and every Camaldolese monastery is also called a *Camaldoli*. The great Camaldoli is now suppressed, a few monks only remaining who officiate in the

The Eremo.

church. The *eremo*, or hermitage, founded by Romuald, lies 2 miles up the hill, and is preceded by a chapel dedicated to S. Antony. The fine church is surrounded by a little village of separate dwellings, each with a garden in front, and by the recluses' cells.

Government and branches.

The Order is governed by a General who is also Prior of Camaldoli; the last general being elected there on May 13, 1897. The Camaldolese are divided into 5 congregations: (1) The Holy Hermitage, at Camaldoli (2) The Congregation of Paris (3) The Congregation of Turin (4) of the Ancient Convent of S. Michele at Murano near Venice (monks) (5) Monte Corona, at Perugia (Hermits).

The Congregation of S. Michele (4) is called the *Riforma di Camaldoli*, (1476) and is now (since 1616) distinct from the Order. The Congregation of Monte Corona (5. Hermits) the Tuscan Reform, was instituted by Paul Giustiniani in the early XVI. century; it embraces Neapolitans and Poles. The Camaldolese nuns date from the XI. century also. Some are under the Order, others under the Diocesan. Nuns.

The *Hermits* (1) have a *Procura* where the Procurator General resides, which is attached to the church of the Angeli Custodi in Via del Tritone 184.* The *Monks* (1) are at S. Gregorio, one of the most ancient of Benedictine sites (Camaldolese since 1573). Here Gregory the Great lived, and from here it is believed he sent S. Augustin to England. The Congregation of Monte Corona are settled at the Camaldoli outside Frascati. The nuns used to own the monastery of S. Antonio, now the military hospital, by S. Maria Maggiore: it was instituted by Angela Francesca Pezza in 1724.† This was taken from them in 1871, and they are now at S. Antonio on the Aventine, where they are well known for the ceremonial palms which they make up for Palm Sunday, which is the industry of the convent.‡ They have no grille. In Rome.

The Camaldolese habit is white with a white scapular; the hood is worn over the head. The scapular of professed monks is tied by the long white cincture, the novices wear it loose. In choir they wear a white cuculla with the hood drawn; and out of doors they wear a cloak, *caperuccio*, with a small hood attached. The lay brethren wear leathern belts and beards; the hermits also wear beards, but the monks are clean shaven. The hermits at Frascati dress more like *frati*; they wear white tunic and scapular, no cowl; in the street a long hoodless cloak, fastened with a piece of wood, and a white hat. The dress of the nuns at S. Antonio is figured on plate at page 109. Habit.

* Now (November, 1899) removing to S. Ildefonso, via Sistina, *cf.* p. 217. Their ancient house was the SS. Quattro Incoronati.

† *Cf.* Part I., p. 353. ‡ See Part II., p. 249.

Badge. The device of the Order is a cup out of which 2 doves drink, representing the 2 classes of hermits and monks, the contemplative and the active life; and signifies that both drink of the one cup. The device of the Tuscan Reform of Monte Corona is the 3 Benedictine mounts surmounted by a crown.

Guido Aretino. Blessed Guy of Arezzo, the inventor of the musical scale, was a Camaldolese hermit; and Peter Damian, the "Master of the Sentences," and Gregory XIV., called from a hermit's cell to the papal throne, were members of this Order.

S. JOHN GUALBERTUS AND THE VALLOMBROSANS.

Vallombrosans. A Congregation of Benedictines was founded by S. John Gualbertus at Vallombrosa near Florence in 1038. During the strife of party factions, S. John's brother had been murdered, and he had vowed to avenge himself on the murderer. Years after as he was riding down the hill that leads from Vallombrosa to Florence, he met his brother's murderer alone and defenceless: the moment had come for which Gualbertus had waited. It was Good Friday, and the hunted man throwing himself on his knees, stretched out his arms in the form of a cross, and besought the brother of his victim for Jesus' sake to spare him. Gualbertus let his arms fall to his side, and permitted the man to pass.* But this one act made all life look different to him; he entered the neighbouring chapel of S. Miniato and vowed his life to God. The result was the monastery and small hermitage which he built at Vall' Ombrosa, the "shady valley." He died in 1073, and lies buried at Passignano near Florence.

Nuns. Blessed Gualdo the 9th Abbat-General reformed the monasteries especially by recalling the Religious to the spirit of poverty. It is then that we first hear of Vallombrosan nuns, for in 1153 he sent S. Bertha de' Bardi, a Florentine, to reform the nunnery of Cavriglia.

* The story is adopted by the author of "John Inglesant."

In 1226 and 1281 two Vallombrosan monasteries were founded by Rosana, beatified as S. Umiltà.* The Order for women had much vogue in Italy, and S. Bertha's community still exists at S. Gemignano near Siena. S. Umiltà.

The Monastery and Hermitage of Vallombrosa are now secularised, and the house, like Camaldoli, converted into an hotel.

The *Procura* is at S. Prassede, which is in charge of Vallombrosans, and the residence of an abbat. The habit, broad scapular, and cowl are black, with a stuff girdle. For nuns the white veil projects beyond a short black one. In Rome. Habit.

The device of the Order is the arm of the founder, in the cowl, grasping a crutch. The field is blue, and a white mitre surmounts the cowled arm. Badge.

S. BRUNO AND THE CARTHUSIANS.

In 1086 Bruno, with 6 companions, founded at Grenoble the Order of the Carthusians. Bruno (born 1030) was a native of Cologne but completed his education at the then celebrated episcopal school at Reims. Being much persecuted by the bishop he determined to fly the world, and S. Robert of Molesme sent him to S. Hugh Bishop of Grenoble, who took Bruno and his companions with great joy to a desert spot of the Alps 14,000 feet above the sea. This was the *Grande Chartreuse* which has given to the Order the name of Carthusians. Here Bruno built an oratory, surrounded by separate dwellings in imitation of the Lauras. The hermit-monks made gardens, dug for minerals, and "vivified the desert places." Urban II. who had been a pupil of Bruno's at Reims, and afterwards a monk at Cluny, sent for Bruno to Rome to aid him in the troubles which then beset Christendom. After founding two other retreats in Calabria he died there in 1100. Carthusians.

* Bulfalmacco, the friend of Giotto and Boccaccio, has painted scenes from her life. She died 1310, May 23.

The Rule. For some time the Carthusians possessed no Rule; they observed perpetual fasts, never touched flesh meat, ate only bran bread. Their time was spent in praying, reading, manual labour, and transcribing books. They met together for Matins and Vespers but said the Lesser Hours in their own cells. The "Customs" of the order had been written down in 1126; in 1259 the "Ancient Statutes," in 1368 the "New Statutes," and in the XVI. century the "Constitutions" recapitulating the preceding Collections and the ordinances of General Chapters, were compiled. They were approved by Innocent XI.

The *Statutes* are the sovereign Rule for all, from the Abbat-General, who is called le Réverend Père, to the last lay brother.* The Order recognises 3 classes, fathers, lay brethren, and nuns. Amongst these again are the 3 usual degrees, the professed, the novices, and the postulants. Under the Father General, who is Prior of the Chartreuse, each house is governed by a Prior,† the other officers being the Vicar, Procurator, Sacristan, Coadjutor, and Master of Novices. In 1391 the Pope confirmed the exemption of the Order from episcopal control. The *Prior* is by right the spiritual director of his Religious, as Benedict directed the abbat should be, but for the sake of liberty he nominates other confessors, his *Vicar* being especially deputed to this office. "Dom Procurator" governs the temporal affairs, "Dom Sacristan" the church functions, while "Dom Coadjutor" is the guest master, hears the confessions of externs, and conducts retreats for visitors.

The cell. Each Carthusian lives in a separate dwelling, consisting of 5 little rooms, and a covered ambulatory, and fronting on a little garden. His food is passed through a hatch, where the monk receives it at the foot of the stairs leading to his rooms. A small passage room with a

* A copy of the Statutes is to be placed in the cell of every monk. For the Chapter-General see Chap. I., p. 46.

† The Prior exercises a tempered and paternal authority: "He is to be only the first among his equals, and the director and minister of equals, not the lord." [*Disciplina* of the Carthusian Order.]

statuette of the blessed Virgin, is called "l'Ave Maria," from the custom of reciting this prayer on entering. Next to this a tiny study leads to the *cell* proper, the *cubiculum* of the Gospel Matt. vi. 6, with its simple bed, priedieu and chair, folding table, and pictures of sacred subjects; for here the monk sleeps, prays, eats, and studies. Below these rooms is the monk's workshop, and a cellar where he keeps and chops his wood, etc. In this little dwelling he is "to occupy himself in an orderly and useful way, reading, writing, psalming, praying, meditating, contemplating, toiling." At ¼ to 12, when the bell sounds, each monk opens his cell door, and lantern in hand proceeds across the cloister to the church, where Matins and Lauds are chanted. There is no decoration, no music, and but little light, yet it has been said that this midnight office, which is the consolation and support of the Chartreux, realises the truth that simplicity does not exclude majesty. The Chartreux meets his brethren at 7 A.M. for the conventual mass; and at ¼ to 3 for Vespers. The other hours are said in his cell, and the ancient Carthusian Office of our Lady, which they call "the Office of the Blessed one," precedes each canonical hour. On festivals however all the Hours are chanted in choir, and the monks spend 6 or 7 hours in the church. On Sunday and feast days also they have recreation in common after nones, and eat together in the Refectory. Once a week, also, the absolute silence in which the Chartreux lives is broken, when the monks take a walk of 3 or 4 hours' duration, and these walks are notable for the 'sweet and frank gaiety' which reigns. Every other hour of the 24 is spent by the monk in his cell, which he sweeps and cleans, or in his little garden, which he cultivates.

The day.

The midnight office.

The office *de Beatâ.*

This is the only Order which has uniformly observed its Rule, and has never been reformed. It is also the only Order for which members of the Mendicant Orders may exchange their own; but once a Carthusian always a Carthusian. Thus is recognised the perfection at which

Order never reformed.

the Rule aims. The XV. century was the period of the Order's greatest fame; there were then 191 houses of monks and 6 of nuns.

The Order in England. The Order reached England in 1178, where its Houses were called Charter-houses, as they are called *Chartreuse* in France and *Certosa* in Italy. The London Charter-house was built in 1371. S. Hugh of Lincoln was a Carthusian, and the conduct of the London monks during the Reformation under Henry VIII. has been described by Dr. Gasquet in his "Suppression of the Monasteries."

Present day. The Order is divided into 5 Provinces, France, Provence, Burgundy, Lombardy, and Geneva. France remains the principal centre of the Order: there are 11 houses there, 5 of which, including the Great Chartreuse, are noviciate. There is one house in each of the following countries, Spain, Switzerland, Germany, and England (in Sussex). In Italy there are 6, including the well known *Certosa* outside Florence, and the residence of the Procurator in Rome, where there is no monastery. In all there are 21 monasteries of monks and 3 of nuns.

Nuns. In 1145, the year of the first Chapter-General, the nuns of the Abbey of Prebayon in Provence, a foundation of the VII. century, asked to be incorporated with the Order. S. Anthelm its Abbat-General consented, and the incorporation was approved by Eugenius III. Since that time there have always been Carthusian nuns, who have at present 3 houses, all of which are in France. Their life is the same as that of the monks, except that the various little dwellings open on to the wide corridors of the monastery instead of being built round a cloister, and that all eat in a common refectory.

Reception of a Carthusian nun. These nuns still retain the *Sacre* or Consecration which takes place 4 years after the profession, and is the ancient Christian rite of Ordination of deaconesses. It is not as Carthusians, but as a reminiscence of their first Rule which was that of S. Cesarius of Arles that they preserve this rite, though all other nuns have long since lost it. It is performed by the bishop, surrounded by his chief clergy, and is joined to the rite of the Consecration of a

CAMALDOLESE.

CARTHUSIAN.

Virgin described later on pages 129, 133.* The recipient must have completed 25 years. She presents herself for Ordination in the white Carthusian habit and scapular and a white veil, which is exchanged in the ceremony for a black one. She receives the gold diadem and the gold ring of the Consecrated Virgin, and the stole and the maniple of the deacon. The maniple is worn on the the *right* arm. The rite begins with the Veni Creator, and Litany of the Saints,† and terminates with the Te Deum. The nun chants the Gospel of the Mass vested with the stole. At the daily conventual mass one of the consecrated nuns still chants the Epistle, and, in the absence of a priest,‡ she still reads the Gospel at Matins, vested with the stole.

Carthusian habit.

The Carthusian habit, consisting of white tunic and scapular, the cuculla for ceremonies, and a cloak for out of doors, differs from the Camaldolese in one point only, the front and back of the scapular is joined by a piece of white cloth. Their habit, says Peter the Venerable, was more scant than that of other monks, and they wore a hair shirt next the skin. The tunic of the Carthusian and Camaldolese nuns is still shorter than that of the 'long-robed Black Benedictines.' The nuns wear a scapular, *called by Carthusians 'cuculle,'* and for communion and certain other solemnities they wear the cowl, which they however call a 'large white mantle.' The scapular of the professed nun differs from that of the novice, and the veil of novices and of professed nuns for the first 4 years is white. The monks cover their heads with the hood in church, and the nuns' veil is constructed so as to cover the face if required.

The famous *liqueur* of the Chartreux monks is not made

* She does not take the vows, as these have already been taken by a Carthusian 4 years previously at her Profession. In the case of other Benedictine nuns the monastic profession is joined to the old *Consecratio Virginum* forming one ceremony.

† *Cf.* Part II., pp. 179, 282.

‡ A Father Vicar, representing the Order, ordinarily assists outside the nuns' choir at the Offices, and he resides at the monastery in a Chartreux's cell.

The Chartreuse liqueur.

by themselves, but by paid operatives in the Dauphiné Alps; the village population gathering the herbs required. The liqueur originated in a medicinal elixir which was only distilled at the Grande Chartreuse, but since 1835 the liqueur known as Chartreuse has superseded it.

Badge.

The ancient Carthusian device is a monogram of the letters C. A. R. T. (*Carthusianum*); but the more generally adopted badge is a globe surmounted by a cross and stars, and the legend *Stat crux dum volvitur orbis*. 'The cross stands immovable while the globe revolves.'

Carthusian mass.

The Carthusians do not say the relic prayer (*oramus te Domine*) on ascending the altar; but recite here the *Pater* and *Ave*. Like the Carmelites, Dominicans, and in the use of Sarum the arms are extended at the Preface and the Anamnesis (*Unde et memores*). They omit not only the prayer *Placeat* but the priest's blessing at the end of mass. A record of this more ancient usage is still retained to-day, as we know, in the requiem mass, where no blessing is given.

Procura in Rome.

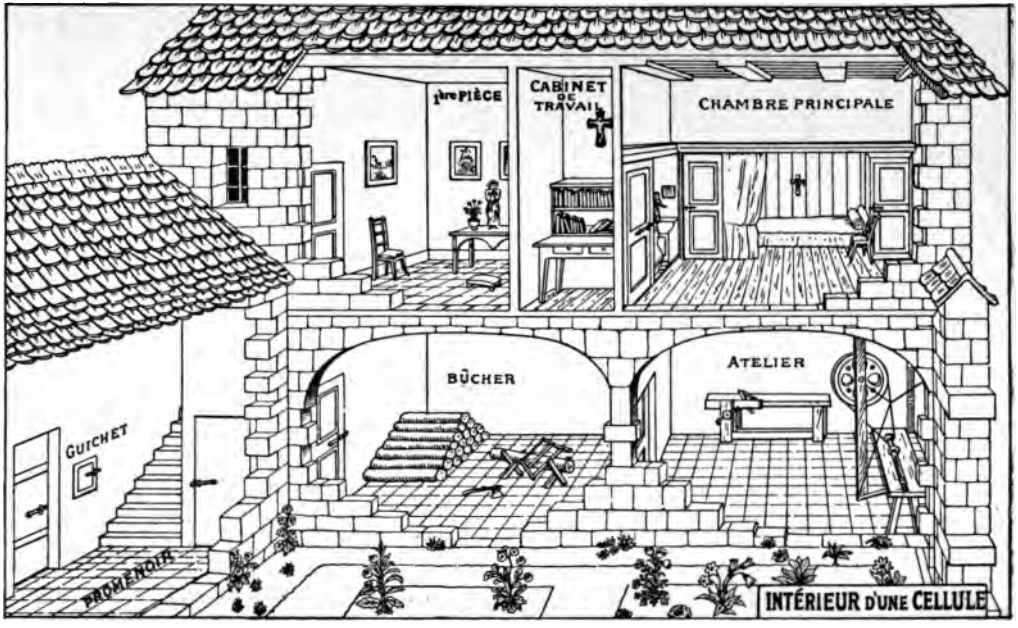
The Grande Chartreuse is in the Département de l'Isère, France. The Roman Procura is in the Via Palestro 39.

S. SYLVESTER GOZZOLINI AND THE SYLVESTRIANS.

Another small but ancient Benedictine Congregation is the Sylvestrian, founded by Sylvester Gozzolini, the hermit of Osimo, in 1230. The Rule is wholly Benedictine; and the Order received its final organisation at the Chapter of Monte Fano, a Chapter which was epoch-making in the development of constitutionalism among Benedictines. Like the Vallombrosan the Sylvestrian has been a purely Italian Order, and is to be found in Umbria and the Marches. The Sylvestrians have also had a mission station in Ceylon for the past 100 years. Like the

In Rome.

Olivetans this is an Order for monks only. The Mother-house and *Procura* of the Order is in Via S. Stefano sopra Cacco 26, the residence of the Abbat-General,



Reproduced from the Carthusian Pamphlet "Le Chartreux." pub. at Currière, 1898.

Habit. given to the Order in 1568.* The habit is the Benedictine, *but in dark blue.* Both rule and habit were
Badge. given to S. Sylvester by Benedict in a vision. The *badge* is the three green hills on a blue ground, surmounted by a gold crozier, with two rose branches in flower at its sides.

S. BERNARD TOLOMEI AND THE OLIVETANS.

Olivetans. The Olivetan monks were founded by Blessed Bernard Tolomei of Siena, born in 1272. At the time of the foundation the pope who was at Avignon, bade the Bishop of Arezzo give the Rule and habit of S. Benedict to the new monks. The bishop sent for the Camaldolese, who inaugurated the Order under the name of "Congregation of the Blessed Virgin of Monte Oliveto." It was confirmed in 1319.

Mont' Oliveto. Their great abbey, 16 miles from Siena, has been declared a national monument;† the cloister is celebrated for its scenes of the life of S. Benedict painted for the monks by Sodoma. The last Abbat, di Negro, of the family of S. Catherine of Genoa, was allowed to remain there in secular dress in charge of the monument. He died in 1897. His courteous reception of all strangers, the charm of his goodness, simple piety, and serenity under loss and trial, will be remembered by all he welcomed, and have been recorded by M. Paul Bourget in his books "Cosmopolis" and "Un Saint." The Abate di Negro remembered the now empty cloister and choir filled by 50 white robed monks. The Mother-house is now at Settignano, near Florence.

In Rome. The *Procura* is at S. Francesca in the Forum, which is in the care of the Olivetans (since 1352), though the
Habit. monastery is suppressed. The habit is the white robe,

* The original church of the Order was S. Giacomo alla Lungara (founded by Leo IV.) given to Saint Sylvester himself by the Chapter of S. Peter's. The property however was not freehold, and the Sylvestrians later on accepted their present church.

† At the Suppression, there were 34 inmates, 14 of whom were priests, the rest novices and lay brethren.

scapular, and cowl of the Camaldolese, with a black cloak in winter out of doors. Novices and lay brethren wear a rosary. Their badge consists of the 3 Benedictine mounts surmounted by a cross, with 2 branches of olive denoting *peace*. Badge.

BENEDICTINE OBLATES OF THE ORDER OF MONT' OLIVETO.

A society of oblates, living in community, was founded by S. Francesca Romana, who is not only the greatest saint in the Olivetan calendar, but one of the holiest of those who have trodden the streets of Rome, "the city of the soul." Born in Rome in 1384, of Jacobella and Paolo Bassi, she was married against her will to Lorenzo Ponziani, with whom however she "lived in the most blessed union." Every day she would leave the Porta San Paolo, clad in coarse wool, and gathering firewood for the poor bring it home on her head, to distribute. Even during Lorenzo's lifetime she had collected together some good women dedicated to a life of charity under the Rule of S. Benedict, but without irrevocable vows. On his death she became their Superior, A.D. 1425, and eventually founded the Oblates of Tor de' Specchi, a convent near the Capitol. Pastor says of her time: "Francesca Romana was now filling Rome with the splendour of her holiness"; and it is she indeed who began the great work of regeneration which was continued by Philip Neri. She had that exquisite charity which willingly "leaves Christ for Christ"; and it is said that being once called away 4 times as she was beginning the same verse of the Office of our Lady, she found this verse written on the page in letters of light by her guardian angel. S. Francesca Romana.

The Oblates, or *nobili dame*, of Tor de' Specchi still reside in the street of that name at the foot of the Capitol. They have no enclosure, but may occasionally be seen driving in a closed carriage of the large old Roman type, such as cardinals use. They do not take perpetual vows, and are free to leave and marry. Their convent may be visited at the periodical Sale of their work for the Tor de' Specchi, Rome.

poor. It used to be open all day on the feast of S. Francesca, and may generally be seen even now on the Octave. On Holy Thursday their chapel is open for the visit to the sepulchre. The habit is a black dress, with a simple white gauze veil, very ample and long, no scapular and no whimple. Their Superior is called *Presidentessa*. S. Francesca died at the Ponziani palace in 1440 while on a visit of consolation to her son; the site is now marked by the little chapel in Via Vascellari. This and Tor de' Specchi are the two special spots in Rome, all of which is hallowed by her presence, which are connected with her life, her prayers, her ecstasies and her trials. The feast day is March 9. On it, unfortunately, her skeleton is exposed at the church in the Forum, under the high altar.

Habit.

The Abbe de Rancé and the Trappists.

The Trappists are a branch of the Cistercians. Their founder Abbé de Rancé was born in 1626, and after a series of events which impressed on him the valuelessness of all for which he had been living he quitted the world in 1660 and retired to his abbacy of La Trappe near Seéz, giving his patrimony to the Hôtel Dieu in Paris. La Trappe was an ancient Cistercian monastery, founded in 1140* by Eugenius III. In course of time it was inherited by Armand de Rancé as one of his many lay benefices.† Here he inaugurated the "Strict observance of the Cistercians,"‡ and finally the *discipline of La Trappe*.

La Trappe.

* It was affiliated to Citeaux, as one of the Savigny Houses, at the Chapter General of 1147. See *supra* p. 100 *footnote*.

† See Part IV., p. 491. He had been ordained priest by his uncle the Archbishop of Tours in 1651, but even as a child had been loaded with preferments according to the abuse common at that time.

‡ It must not be supposed that the "importunate poverty of Citeaux" continued. Before the XIII. century the 'white Cistercian monks' are called *Avarice*, from their evil cupidity; Avarice's sisters being the *Pride* of the Templars, and the *Luxury* of the priests and prelates.

La Trappe thenceforth became famous as the scene of a strangely mortified mode of existence, in which Rancé was joined by others disillusioned with what life has to offer, who found there with him peace and happiness.

Every Trappist monastery is called *une Trappe*. The silence observed is absolute, no monk may speak to another on any occasion. The only exceptions are for the abbat and the guest-master. The rule which prescribed 2 meals in the course of the day (*mane accipiant mixtum . . . et ad seram coenent*) has been mitigated since 1894, and from Easter to September 14, 3 meals are permitted, the dinner being at 11. The diet consists of vegetables only. From September 14 until Lent the one meal is taken at 2.30. But in Lent the one meal is not taken till 4, with a very slight refection later. In summer the monks retire to rest at 7, in winter at 8. They rise at 2 A.M. to recite Matins and Lauds to which they add "the Little Office" and half an hour's meditation, which lasts till 4.30. Then they rest in their cells till Prime at 5.30; but in winter they read to themselves in a common room. At 7 they begin manual work, digging, stone carrying, etc., the abbat often taking the more lowly employment. In bad weather they work at carpentry, copying, book-binding, sweeping, or do other useful labour. At 8.30, Terce is said followed by Mass. Sext follows, and an interval of private reading each in his own cell. After the midday repast they work again for about 2 hours, and, on the signal being given, each monk takes off his sabots, puts his tools away, dons his cowl, and meditates and reads in his cell till Vespers at 4.* The collation of dry bread, fruit, and a little cider is taken at 5 o'clock, from Easter till September 14. An interval is allowed after this, which each spends in his cell, and then the monks listen to spiritual reading in the Chapter-house till 6. They sleep on straw palliasses, and in their clothes.

Discipline of La Trappe.

The day.

La Trappe is rather an outcome of S. Bernard than S. Benedict, and interprets the rule of the latter 'according

* In Lent Vespers follow Mass. *Cf.* Part II., p. 144.

to the letter rather than the spirit.' The Abbé de Rancé emphasised the dignity which Benedict had bestowed on manual labour at a time when such labour was relegated to slaves;* Mabillon, following the Black Benedictines, insists rather on the founder's care for study.

La Trappe and the Revolution.

During the life of the Abbé de Rancé none but the nuns of Clairets attempted to follow his Reform. La Trappe itself was suppressed during the Revolution, in 1790, despite the people of the neighbourhood who desired these useful toilers to remain. The 53 monks then resident were questioned, 42 declaring their wish to live and die in the observance. One of the monks retired to the Canton Fribourg, and here both Trappists and Trappistines settled, the Order spreading thence to Belgium, Piedmont, Spain, Ireland, England, and America. La Trappe was again constituted Mother-house in 1815.

Subsequent Congregations.

From 1847 till 1893 there existed 3 Trappist communities, which were placed under the Cistercian Order (*a*) the Cistercian Trappists, who followed the Constitutions of Citeaux (*b*) Trappists who followed the Cistercian Rule as modified by Rancé (*c*) The Belgian Congregation, a modification of (*b*). By a Brief of 1893 these Congregations were reunited, the Abbat-General of the United Trappists (Trappistes réunis) residing in Rome. The official style of the Order became: "Order of Reformed Cistercians of our Lady of La Trappe,† and the monks live the life of XII. century cenobites, to which is added perpetual silence.

Re-acquisition of Citeaux.

In 1898 *Citeaux* was re-acquired by purchase; and this will henceforth be the Mother-house of the Order, the Abbat-General being *ipso facto* Abbat of Citeaux. The style of the Order has since been changed to "*Order of Reformed Cistercians*," without further addition.

Numbers.

The 55 Trappist houses existing in 1893 have increased to 104 in 1899, 46 of which are nunneries. They are

* At the abbey of S. Gall, monks and priests all worked in the fields with the slaves.

† Or "Congregation Cistercienne de l'étroite observance de la Trappe."

scattered in the 5 quarters of the world, 38 however being in France. The Cistercian Order, including those of the 'Common' and those of the 'Reformed' (Trappist) Observance, numbers 4150 monks, of which 3200 are Trappist. There were about 900 Trappist nuns until last year, when 29 Cistercian Convents, 25 of which are Spanish, sought admittance among them. (*Cf.* with page 101 *supra*.)

It will be noticed that every step in the history of the Cistercian Order, Cluny, Citeaux, Clairvaux, La Trappe, has been of exclusively French origin. The site of Tre Fontane, near the basilica of S. Paul's, was bought and given by a Frenchman to French Trappists in 1865;* and recently the charge of the catacomb of Callistus on the Appia has been confided to them. It is to be hoped that visitors will not judge of Trappists by the monks, who, absolved from their vow of silence, afford tourists of all nations every opportunity of judging of them as ciceroni of one of the greatest of Christian sites. The late Mother-house and present *Procura* is in Via S. Giovanni in Laterano 95. All Trappist houses are dedicated to *Notre-Dame*.

In Rome.

Mother-house and Procura.

The Trappist habit is the same as the Cistercian; white, and a black scapular with the girdle over it. The lay brethren wear a brown habit with the black scapular, shave the head, and wear a beard.

Habit.

The badge is the escutcheon of Burgundy on the fleurs-de-lis shield of France (p. 101).

Badge.

S. BRIDGET AND THE BRIDGETTINES.

The Order founded in 1344 by Bridget of Sweden is reckoned among Benedictine Orders, because though the founder gave them a Rule herself, she ordained that whatever "was wanting to it" should be supplied by Benedict's Rule.

Bridgettines.

Birgitta or Bridget married Ulpho Prince of Norica, converting him by her example and "efficacious words"

S. Bridget.

* See Part I., p. 123.

to a holy life. Shortly before his death he became a Cistercian, and then Bridget instituted a monastery on her estate of Wastein, Lincopen, "under the rule of the Holy Saviour" which she had received from Him. The Order was a double one for men and women. "In honour of our Lady" the men were subject to the nuns of the related House. Her first community consisted of 60 women and 24 men, representing the 12 apostles and 72 disciples. The Breviary tells us that she then "came to Rome moved thereto by God," and there she brought many to holiness. She reproved the clergy with severity for the profane life they led, and freely announced to Gregory XI. the reform which God desired of the Church and Roman court, threatening his near death and judgment at the tribunal of Jesus Christ if he should not obey. It is a very remarkable fact that in one century Rome should have seen three such women as Catherine, Bridget, and Frances of Rome. S. Bridget is known for her *revelations*, extraordinary visions and insight of which she was the subject, often of great truth, always forceful. She was canonised by Boniface IX. Her daughter Catherine of Sweden is also among the saints.*

Zion House — all S. Bridget's monasteries are so called — in Brentford was one of the first monasteries suppressed by Henry VIII. and is now the property of the Dukes of Northumberland. It had been founded by his father Henry VII. The Bridgettines from there retired to Lisbon, whence they returned a few years ago to Zion House, Chudleigh, Dorsetshire; but there are no double houses. The Bridgettines are ruled by an abbess. A community of Carmelite nuns have recently been placed at S. Bridget's in Piazza Farnese, which was the ancient Bridgettine house. The habit is black, the veil white and marked with a cross-shaped red band.

In Rome.

Habit.

* See Part I., Saints' rooms, p. 353. The Order was not suppressed in Sweden till 1595.

EXTINCT BENEDICTINE CONGREGATIONS.

Fontevrault.

The most important and longest lived of those Benedictine Congregations which have ceased to exist is the Order of Fontevrault, founded by Robert of Arbrissel at the end of the XI. century. Coeval with Citeaux and anterior to all the other great reforms, except Vallombrosa, Fontevrault was for 600 years a unique instance of uniformly remarkable government and of splendid administrative ability. "Fontevrault," says Ernest Legouvé, "nous montre, si l'on peut parler ainsi, toute une série d'hommes éminents dans la succession de ses abbesses supérieures." Under its 32 abbesses each rule and privilege, in turn attacked, was defended and maintained; and no religious congregation has attained to greater eminence and prosperity: "aucune Congrégation ne fut plus riche et plus illustre."

Constitution of Fontevrault.

In 1099 Robert d'Arbrissel having instituted the first "penitentiary," made the restoration of women of evil life the special care of the nuns of Fontevrault. The Rule was Benedictine, with constitutions special to it. The Order was a double one; the Abbess was General of the Order, its spiritual and temporal Superior.* She administered the property of the community, adjudged the ecclesiastical and civil penalties in each case, chose the confessors for her houses, whether of women or men. No novice could be received without her permission, and each monk, as each nun, made his profession in her hands, and swore obedience to her. The monks tilled the fields, and the nuns received the fruits, even the broken victuals were returned to the nuns' abbey for distribution to the poor. "Partout . . . la supériorité feminine;" "Les prieures commandaient aux prieurs, et les réligieuses aux réligieux, comme l'abbesse à l'abbé." This subordination had been decreed by the founder, who placed the Order under the protection of the Blessed Virgin and S. John, wishing that the author-

* She was exempt from the authority of the Ordinary.

ity which Christ gave to Mary on the cross should be "the model of the relation which he established between the men and the women of his congregation"; he himself being the first to set the example.* Matilde of Anjou was its second abbess; and one of its latest *Grandes-Prieures* was Renée of Lorraine, daughter of the Duke of Guise and sister of the Cardinal, afterwards for 60 years abbess of St. Pierre de Rheims (1542–1602). This illustrious Congregation ceased to exist when Fontevrault was desecrated by the Revolutionists, and its library dispersed, together with those of Marmoutier, St. Maur, and other historic abbeys. Henry II. of England and Richard Cœur-de-Lion lie buried there. The nuns of Fontevrault wore the white habit and rochet; with a black cowl.†

Grand Montains.

In 1076 S. Stephen of Muret and his companions founded the Congregation afterwards called of Grandmont. Their houses in Normandy and Anjou were richly endowed by the English Kings. They wore the black habit with a large scapular. The Congregation ceased to exist in the last century.‡

Congregation of Monte Vergine.

Abbat William, whose statue appears among the founders of Orders in S. Peter's, founded the monastery of the Virgin on Monte Vergine (1119) and died in 1142. Of his Rule it has been beautifully said that he made it from the precepts and counsels of the Gospel, from the Rule of Benedict, and with his own holy life and example. The nuns of the Order, like the hermits, wore the white habit, and over this the former wore a rochet. The device of the Order is the three mounts, surmounted by a cross and circle, and the letters M.V.

* Hélyot, vol. ii. pp. 299, 303, 307.

† *Pièces sur Fontevrault.* There were 60 Priories with 4 Provinces in France, and 2 in England.

‡ S. Stephen denied that his Religious were monks, canons, or hermits! Mabillon ranks them as Benedictines, others among Augustinians. Hélyot denies both assertions.

The English Order of Gilbertines.

In the XII. century, in the reign of Stephen, Gilbert of Sempringham in Lincolnshire founded an Order of nuns, lay sisters, and lay brethren, with the Cistercian Rule.* With them he associated later an Order of Canons, who followed the Rule of Augustine. These 4 classes formed 4 separate Congregations, each under a Superior chosen from among themselves. The monasteries were double. Though the life led was austere and frugal S. Gilbert required them to be warmly and comfortably clad; the habit consisted of a white tunic and cowl, a cape and hood (*capuce*) lined with fur, and a sheepskin pelisse. The canons wore a mantle in place of the cowl. The lay sister's tunic was black. The nuns had five changes of tunic, and the canons three. The Order existed till the dissolution at which time there were 25 houses in England and Wales. The Order of Canons has lately been revived by a Lincolnshire priest at Spetisbury in that county, and the old white habit has been restored by the Premonstratensian Canons. S. Gilbert was born in the time of William the Conqueror (1083) of a Norman father and Saxon mother. He was present at the Chapter-General of Citeaux, and took counsel with S. Bernard. S. Thomas of Canterbury was received by him and his Order with great charity on his way to France. His feast day is kept in England on February 11. (*Ob. 1189.* Canonised by Innocent III.)

Humiliati.

The Humiliati were an order of White Benedictines. They arose in the time of Barbarossa, 1201, among those Milanese nobles whom he had taken prisoner, and who had to endure every kind of misery in a foreign land. These men made a vow that if they ever saw their country again, they would spend their lives in good works.

* He urged the Cistercians to affiliate them to the Order, but this was refused. Indeed the Chapter-General held in 1228 emitted a decree that "no monastery of nuns should be constituted or associated to the Order." At the same time they would not forbid nuns adopting their Institutions; they only refused to undertake the care of souls in such a monastery, or to send a Visitor there.

On their return they made a common fund of what remained of their patrimony, and formed themselves into a Community under the Rule of S. Benedict. They elected to live a common life together, and were called the *Humiliati;* they were also known as *Berrettini* on account of the Phrygian cap which they wore in place of a hood. The Order at first illustrious became infamous. Its Provosts lived like petty princes, the great wealth of the houses was not even spent on the church services, the successors to the honours and titles of Provosts were their own sons, and intrigues, murders, and all kind of iniquities prevailed in the wretched community. S. Charles Borromeo who was made Visitor of the Order did all in his power to reform them, and to convene a Chapter of the Provosts who were the head and front of the offending. This led to the final scene in the drama, their machinations to murder S. Charles. They were suppressed utterly by Clement VII. Their monastery in Rome was S. Cecilia, now occupied by Black Benedictine nuns, who however wear the white habit as a record of them.

Celestinians.

Peter Morrone the hermit — afterwards Celestine V. — founded the Order called after him about 1254. The Rule followed was wholly that of S. Benedict. After the abdication of their founder, these *Pauperes heremitæ domini Celestini* had to fly to Greece to escape the persecution of his successor Boniface VIII. The Order perished in Germany at the time of the religious Reformation, and in France in 1766, but survived longer in Italy. Their device is a black serpent wound round a white cross. Celestine, though canonised in 1313, is one of the popes whom Dante places in hell, for

per viltate fece il gran rifiuto.

Feuillants and Feuillantes.

The Feuillants,* an Order for men and women, were a Reform of the Cistercians, founded by Jean de la Bar-

* *Feuillans* was, like La Trappe, an ancient French abbey, of which la Barrière was *abbé commendataire* at 18 years old.

rière, an austere man and an eloquent preacher, the contemporary of S. Francis de Sales. Cardinal Bona was a member of this illustrious and industrious Congregation, which was established in Rome at S. Bernardo and S. Pudenziana. The Italian Congregation were known as *Bernardoni*, and enjoyed the quaint privilege of moulding the little wax lambs called *Agnus Dei* to be blessed by the pope.

St. Maur.

We have referred to the Black Benedictine Congregation of St. Maur, which was suppressed in 1792, on page 89. The device of this illustrious community is the word PAX between a fleur-de-lis and the 3 nails of the cross, and surrounded by the Crown of Thorns.

For *Cluny*, see p. 93; and for *Flora* in Calabria, which persisted till the XVI. century, p. 100.

BENEDICTINE SAINTS AND SAINTS' EMBLEMS.

Benedictine Saints and Saints Emblems.

S. Benedict, S. Scholastica, S. Maur, S. Placid, SS. Gertrude and Mechtilde, S. Bernard and the other great founders, are most often represented in art. In churches of Black Benedictines SS. Benedict, Scholastica, Maur and Placid, and other saints common to the whole Order, as S. Gregory the Great, wear a black habit, and in churches of White Benedictines a white habit. The *cowl* being the *dress of ceremony* among Benedictines, founders and monks appear dressed in it in all the great pictures; S. Romuald in the Vatican Gallery, S. Bruno in S. Maria degli Angeli, S. Bernard at the Badia in Florence, SS. Bernard and John Gualbertus in Perugino's crucifixion at S. M. Maddalena dei Pazzi, S. Benedict in the beautiful relief over the entrance to Mont' Oliveto, the great figures of Gertrude and Scholastica, all wear the cowl.

To determine what patrons or monks are designated in a Benedictine church, one must bear in mind to what Congregation it belongs: in a Cistercian church S. Bernard, Robert of Molesme, Stephen Harding, and the great Cluny abbats, Odo, Odilo, or Peter the Venerable,

will appear. In Carthusian, Trappist and Camaldolese churches, the founders; in Vallombrosan churches the founder and S. Umiltà; in Olivetan the founder and S. Francesca Romana. Abbats and Abbesses bear the crozier. In France S. Bernard and S. Maur are most frequently met with; in Sicily S. Placid; in England S. Gregory, S. Augustin of Canterbury,* Benedict Biscop, Bede, Wilfrid of York, Anselm (1033–1109), Boniface, Willibald and the great Saxon abbesses, Mildred, Walburga, Editha, Etheldrytha, Ebba; in Germany Walburga, Lioba, Berthgytha, Gertrude and Mechtilde, Boniface.†

S. Benedict and Scholastica.

SS. BENEDICT and SCHOLASTICA are often represented together in the beautiful scene of their last meeting: S. Benedict stands about to depart for his monastery, S. Scholastica bows her head on her hands, having vainly besought him to spend the night in holy converse, and at her prayers a great and sudden storm arises, so that he cannot return. When represented alone S. Benedict has a raven at his feet, emblem of the solitary life at Subiaco, but *accounted for* by the legend that a raven fed him. He also appears enthroned as Patriarch of Monasticism. His other emblems are an open book with the opening words of his Rule *Ausculta fili verba magistri;* the asperge, emblem of exorcism; the broken cup or pitcher which his nurse broke and he restored miraculously; a raven with a loaf of bread; the thorn bush in which he rolled himself as a penance to the flesh. At Scholastica's feet is her emblem, a dove, in her hand a lily. Both Benedict and Scholastica of course have the crozier. S. Benedict lies at Fleury, hence called "the head of all the monasteries." (March 21; Feb. 10.)

SS. Maur and Placid.

SS. MAUR and PLACID usually appear as children at Benedict's feet, with censers in their hands, but in France and Sicily they appear as founders; sometimes with martyrs' emblems. These were Benedict's first disciples. The story that S. Maur established the Order in France,

* See p. 90. † For Hildegarde, *cf.* Part IV., p. 385.

and that S. Placid laboured in Sicily, and that both suffered martyrdom, is denied by modern criticism. (Jan. 15; Oct. 5.)

SS. Gertrude and Mechtilde.

GERTRUDE and MECHTILDE are often represented together, in the black cowl, and both holding croziers. As Abbess,* Gertrude is also represented alone, seated, a pen in her hand, a book on her knee, and her special emblem the stigmata impressed on her heart, in allusion to the story that at the end of her life it was transfixed with a mystic arrow, and retained the marks of the Passion. (Nov. 15; Oct. 26.)

S. Bruno.

S. BRUNO is represented in meditation; or he is leading his monks to the Great Chartreuse. (Oct. 6.)

S. Bernard.

S. BERNARD appears in the habit of his Order, the demon or a fettered dragon chained behind him, representing heresy; or he kneels before the Madonna. His other emblems are the 3 mitres, which stand beside him on a book, alluding to the 3 Sees he refused; a bee-hive, as the *Doctor Mellifluous;* a book and writing implements. (Aug. 20.)

S. Bernard Tolomei.

S. BERNARD TOLOMEI, in the Olivetan habit, holds, or receives from the Blessed Virgin, a palm. (August 21.)

S. Francesca Romana.

S. FRANCESCA ROMANA appears in the black oblate's dress and white gauze veil. Her guardian angel, who, like another Roman, Cecilia, "ever accompanied her," is by her, or writes in a book: "Thou hast held me by my right hand and by thy will thou hast conducted me, and with glory thou hast received me"; (Psalm LXXII.) or she is kneeling before a pyx, the rays from the host falling on her breast, an allusion to the name oblate, *offered.* She is represented of middle age. (March 9.)

S. Romuald.

ROMUALD sometimes carries a crutch and is depicted as an old man with a long beard. The habit of course is white. (February 7.)

S. John Gualbertus.

GUALBERTUS sometimes wears a cope over his dark habit, and carries a crutch and carved cross. (July 12.)

Sylvester Gozzolini.

SYLVESTER GOZZOLINI (ob. 1261). (November 28.)

S. Bridget.

S. BRIDGET is represented in the Bridgettine habit. She carries the pastoral staff, or a pilgrim's wallet in allusion to her travels. (Oct. 8, Feb. 1.)

* See p. 85 *footnote.*

Patron Saints of the Order.

The Patron saint of the Cassinese Congregation is S. Justina; the special Patron of the Cistercians and Trappists is the Blessed Virgin.

The Order had given to the Church up to the time of Baronius, 40 popes, 12 emperors, 4 empresses, 87 kings and queens, 200 cardinals, 5616 archbishops and bishops; and counts 3600 saints.*

BENEDICTION OF AN ABBAT AND ABBESS.

Benediction of an Abbat.

The rite of the Benediction of an abbat is performed on a Sunday or holy day, both the officiating bishop and the Abbat-elect fasting the previous day. Two altars are prepared, as at the consecration of a bishop. The bishop sits on a faldstool,† the elect with two assistant abbats on three high stools. For a mitred abbat,‡ pontifical, for a non-mitred abbat sacerdotal vestments are prepared, with a white cope added. The assistants wear a stole, cope, and linen mitre. [If the Benediction is by Apostolic Mandate, in which case the abbat is exempt from the jurisdiction of his Ordinary, the pontifical notary now reads the Mandate. If otherwise, the rite begins with Psalm 67 (68), followed by some versicles and two short prayers; after which the abbat is presented to the bishop to be interrogated.] The elect now reads the form of oath, which in the case of an abbat consecrated by Papal Mandate is word for word that made by a bishop at his consecration — with the sole difference that while both promise to come to a Council when called, the abbat does not promise to make the visit *ad limina*, and that the latter promises not to alienate the goods of the monastery without the consent of his convent, and the former not to alienate his diocesan revenues without the consent of his

* The saints' days are given as a guide to the feasts in the churches of the various Orders. If the date of a saint's canonisation is much later than the date of death, the former is also given, as no saint is represented in ecclesiastical art before beatification or canonisation.

† In his own diocese, on his throne.

‡ *Abbas de mitrâ*, see p. 59.

Chapter. After reading the oath, he touches the Gospels open on the bishop's knee, and says: "So help me God, and these holy Gospels." Then follows the Interrogation as to his keeping of the Rule, his manners, and his obedience to the Holy Roman Church. [If consecrated without Papal Mandate, he is asked also if he will obey his Ordinary.]

From the Sequence.

The bishop now says the *Confiteor* of mass, to which the elect, at his left hand, replies; and mass proceeds as far as the Sequence before the Gospel. The mass may be a solemn or a low one. The elect says his mass as far as the offertory, supported by his assistants; but from the offertory onwards he reads it from the missal, kneeling at a stool before the altar, and omits the words of consecration.*

The bishop now kneels at his faldstool, the elect prostrates on his left, and 7 psalms are chanted, followed by the Litany of the Saints (as in the ordination of priests), versicles and 2 prayers. The elect then kneels before the bishop who intones a Preface, proceeding, after the *vere dignum et justum est*, thus: —

"Graciously pour on this thy servant, through our prayers, the overflowing spirit of thy benediction;" (he imposes his extended hands on his head, saying:) "That he who by the imposition of our hands is this day constituted abbat, made worthy by thy sanctification, may remain by thee elect, and never, as unworthy, be hereafter separated from thy grace."

At the end of the Preface, 2 short and one long prayer are said. The bishop, sitting, then delivers the Rule into the new abbat's hands: "Receive the Rule . . . Receive the flock of the Lord . . . lead it to the pastures of heavenly heritage, Jesus Christ helping thee." He blesses the pastoral staff (if this has not been already done) the words being the same as for a bishop's, and gives it to the abbat: "Receive the staff of thy pastoral office, that thou

* Up to the offertory he celebrates like a bishop-elect, and afterwards recites the mass like priests-elect, but does not concelebrate. See Part II., p. 289.

mayest be piously severe in correcting vice; and when thou art angry, remember mercy." Similarly a ring is blest and given: "Receive the ring, the seal of faith, and as the Spouse of God, that is Holy Church, adorned by an unshrinking faith, keep it untarnished." Then the new abbat receives the kiss of peace.

The mass continues to the offertory, when he offers 2 lighted torches, 2 loaves, and 2 barrels full of wine. After the first Communion prayer, he goes to the bishop's right hand, and receives the Kiss of Peace. At the Communion he receives kneeling, and in one species only. He is solemnly blest at the end of mass [If he is *de mitrâ* the bishop here blesses and imposes mitre and ring]; and then placed in the Chair of his predecessors, the pastoral staff in his hand; the bishop saying: "Receive full and free power to rule this monastery and Congregation, and all things which are known to pertain to its direction, within and without, spiritually and temporally."

Rite of Benediction of an Abbess.

The Benediction of an Abbess is mentioned by Pope Zacharias in 748 as a ceremony pertaining to the Diocesan Bishop alone.

The abbess-elect hears mass from her stall in the choir as far as the Sequence, then comes before the bishop, holding the form of oath sealed by her seal (the oath differing as in the case of an abbat), and swears it on the Gospels. The Litany of the Saints with the same versicles and prayers as in the Benediction of abbats, follow. The same Preface and imposition of the hands, with two short and one long prayer, are succeeded by the tradition of the Rule as in the case of abbats.

The Ceremonial Veil.

Here, if the abbess-elect be not already a professed nun, she receives the veil. She is always, however, given an ample gauze veil, worn by her thereafter as a ceremonial item; it is a record of the veiling which used in most cases to follow here.*

* The presumption used to be that the abbess-elect was not a nun, and the abbat-elect not a monk. In his case his profession precedes the Benediction in the *Pontificale*. Abbats, but especially

At the offertory, accompanied by two matrons, and preceded by two servants bearing two lighted torches, she presents these to the bishop as an oblation, and returns to her place. The washing of the hands after receiving these gifts, in an ordination mass and here, reminds us of the original meaning of this custom in a bishop's solemn mass.

The abbess communicates; and at the end of mass is enthroned by the bishop who says the *Accipe plenam potestatem* (Receive full power), p. 128. Then standing on the right of the new abbess he intones the Te Deum. Her crozier and ring are blest and imposed in the same words as for an abbat.

Accompanied by the matrons, she is met at the door of the monastery, and led to the choir; where all the nuns kneel and salute her, and she embraces them. The rite ends with the *Confirma hoc, Deus, quod operatus es in nobis*, with the versicles that follow, and a prayer.

CONSECRATION OF A BENEDICTINE NUN.

The rite of the consecration of a Virgin is one of the oldest rites, as it was one of the most important in the primitive Church. It could only be solemnised by a bishop, and is described in every *Pontificale*, even the Leonine. S. Ambrose says that the sacred Virgins are veiled at Easter-tide when the mysteries of baptism are being celebrated throughout the world. Gelasius forbids the ceremony to take place except at Easter, the Epiphany, and the feasts of Apostles; and Egbert in England renewed the prohibition.* Hospinian supposes that the rite is not anterior to Constantine, but the Patriarchs of East and West celebrated it in the IV. century, and the Council of

---

abbesses, were often elected to convents because of their station, as in the case of royal princesses. In the same way the consecration of the pope always supposed him to be in deacon's orders only, and therefore included his episcopal consecration. See Part IV., p. 374.

* *Pontificale* of Egbert of York.

Carthage at the end of the century forbids presbyters to solemnise it.*

The ceremony.

This ceremony is still performed at the profession of a Benedictine nun; the two forming one ceremony. It takes place in solemn mass, which is proceeded with as far as the Alleluia or Sequence; the following collect being said for the new nun: *Grant we beseech Thee O Lord a perfect effect to the work now begun by Thy servant, whom Thou art pleased to decorate with the honour of virginity: and that the gift she offers may be complete in fulness, grant her to bring the things now begun to their consummation.*

Collect for the new nun.

At the last verse of the Sequence, the bishop seats himself on a faldstool before the altar; the nun (or nuns) to be professed, accompanied by two matrons (usually relatives), and without veil or cuculla proceeds from the monastery to the church. The archpriest vested in a cope, intones the antiphon: "*O prudent virgins, whose lamps are prepared, behold the Bridegroom comes, go forth to meet him.*" The nun lights her candle, and goes towards him, and the archpriest presents her for consecration, and replies to the question "Knowest thou if she is (they are) worthy?" The bishop then declares to the assembly that he intends to bless and consecrate her.

Profession as a nun.

He now calls the new nun: *Veni* (or *Venite*) "Come." She responds: *Et nunc sequor*, "and now I follow." The call is repeated, and she again rises and answers "And now I follow with my whole heart," and goes towards the centre of the choir. For the third time the bishop chants, in a higher tone, "Come, daughter, give heed to my voice, I will teach you the fear of the Lord;" and rising from her knees she sings the antiphon: "And now behold I follow with my whole heart, Thee I fear, Thy face I seek to see: O Lord Thou shalt not confound me, but do to me according to Thy loving kindness, and according to the multitude of Thy mercies."

* *Cf.* the III. century fresco in S. Priscilla, Part I., p. 487.

The matrons, if there are many nuns to be professed, now range them in a semicircle round the bishop, who after publicly exhorting them, interrogates them twice as to their resolution to persevere in virginity. The nun places her joined hands in the bishop's hand, and says *Promitto*, "I promise"; to which he replies *Deo gratias*, "Thanks be to God." She now signs her profession as described on p. 134. She then enters the sanctuary, and sings the —

*Suscipe me Domine, secundum eloquium tuum et vivam; et non confundas me ab expectatione mea.**

The words prescribed by S. Benedict to be said by the monk at his profession. The first words are chanted standing, the hands and eyes raised; the second half kneeling, the arms crossed.

The Litanies follow, with the usual petition, as in the ordination of bishops and priests, which the bishop rises to intone turning towards the newly professed. He now removes the mitre, and blesses the nun's cowl; in the case of a lay sister her scapular. The *Veni Creator* is then sung. At its close, the bishop assisted by the matrons vests the new nun in the cowl; who chants an antiphon from the martyrology of S. Agnes (Roman Breviary January 21). The pontiff proceeds to bless the veil, the ring, and the crown.† Consecration as a Virgin.

If many, the new nuns now form a semicircle a second time round the bishop, a short prayer is said, and then follows the Eucharistic Prayer or Preface proper to the rite. This beautiful prayer contains the following: "May there be in her a prudent modesty, a wise benignity, a grave mildness, a chaste liberty. . . . May she live worthy of praise, not desiring to be praised. In holiness of body, in purity of soul may she glorify Thee. Be Thou to her honour, Thou her joy, Thou her will; in grief her solace; in doubt her counsel; in injury her The Preface.

* "Receive me O Lord according to thy word, and I shall live, and thou shalt not disappoint me of my hope."

† See Chap. I., p. 34. First the monastic habit is blest, then the symbols of the ecclesiastical virgin.

defence; in tribulation patience; in poverty her abundance; in fasting meat; in sickness medicine. May she find all things in Thee, whom above all things she has desired to love." *

The bishop intones the antiphon *Veni electa mea*, which is continued by the choir. He sits on the faldstool, and the new nun kneels before him, singing *Ancilla Christi sum.* Now follows a second interrogation: "Will you persist in holy virginity, which you have professed?" "I will."

Giving the veil. He now places on her the black veil, and she sings the antiphon: *Posuit signum* ("He has placed a sign").

After a short prayer, the bishop, resuming his mitre, calls the new Virgin, intoning the antiphon: "Come, beloved to thy espousals: the winter is past, the voice of the turtle is heard in our land, the vines in flower yield

Espousals with the ring. their sweet smell." He places the ring on the ring finger of her right hand, saying: "I espouse thee to Jesus Christ . . . receive therefore the ring of faith, the seal of the Holy Spirit, that you may be called the spouse of God . . . in the name of the Father and of the Son and of the Holy Ghost. Amen." She responds with an antiphon. Then kneeling in her place, she stretches forth her right hand and sings another antiphon. Then the pontiff blesses her.

Crowning the virgo sacra. Again he calls her, by chanting the antiphon *Veni, Sponsa Christi*, "Come, bride of Christ, receive the crown, which the Lord has prepared for thee for ever." He sits, and places the crown on her head; and she responds with a chant as always. Then he says a prayer over her, standing; and a second prayer over her kneeling. The new nun sings one more antiphon from the Matins of S. Agnes, and then the pontiff solemnly blesses her, she meanwhile standing. She then kneels, and he pronounces a second blessing.

Anathema. An awful anathema is then usually pronounced against all who abduct her from the divine service, or appropriate her goods.

* This passage occurs in the Leonine Sacramentary.

Then the Alleluia, or the last verse of the Sequence of mass is finished, and the mass proceeds, the new nun offering a lighted candle at the offertory, and communicating at the highest step of the altar. Before returning to her place, she chants a short antiphon, kneeling as she is at the altar.

The mass continued.

Offertory and communion.

The mass ended, the bishop gives a breviary into the nun's hands: "Receive the book, that you may begin the Canonical Hours, and read the Office in the Church. In the name of the Father and of the Son and of the Holy Ghost. Amen." The Te Deum follows. At the gate of the monastery the bishop presents the new nun to the abbess, in a few words either said in Latin or in the vulgar tongue. He then returns to the church, and recites the last Gospel.

Tradition of the Breviary.

Presented to the Abbess.

If this ceremony be performed by a simple priest, certain differences are observed. Widows can take part in it if professed with Virgins, and receive the cowl and veil, sign the profession, and sing the *Suscipe*, with the others. The Virgins' antiphons, and the *Desponsatio* are alone omitted in their case.

This long and elaborate ceremony bears evidence of its great antiquity. The publicity, the presenting of the Virgin to the bishop on the testimony of an archpriest,* the episcopal declaration to the people assisting, the solemn liturgy, the tradition of the breviary, all mark it off as a ceremony creating a public officer of the Ecclesia. The profession of a *sanctimonialis*, or nun, is here joined to the consecration of a *Virgo sacra*, or canonical Virgin, while in the tradition of the breviary a portion of the ordination of deaconesses appears. The rite is full of unction, and preserves much of the joyous insistence of the primitive Church, — it appears at times as if the Church could not make up its mind to be done with the sacred and mystic act. It is full also of another ancient

* It will be remembered that in Jerome's time it was urged as a sign of the priest's inferiority that he was presented to the bishop on the testimony of the *archdeacon*. This is still so in the ordination of priests to-day. Part II., pp. 286, 287.

element, mysticity—not always wholesome—indeed there is a floridness and inappropriateness in some of the antiphons which in this order of sentiment betray the man's conception of the woman's feeling. Altogether, it is stamped with the modes of thought prevalent in the Christian Church and the Christian hierarchy since the III. century.

Profession of a Monk. At the end of his year's noviciate, the Benedictine monk is professed with a ceremonial much inferior in interest to the Profession of a Benedictine nun. A procession is made to the church, the choir singing Psalm 125(126). After the offertory of mass, the abbat, seated, asks the new monk if he will renounce the world and its pomps? Undertake the conversion of his manners, and place the love of Christ before affections for kin? Proffer obedience according to the Rule of S. Benedict, renouncing his own will? Persevere in the holy Order? To each he answers *volo*, and to the last *volo et cupio* (I will and I desire to do so). Abbat: May the Lord help you. R. Amen. After 4 prayers the new monk reads his profession in a clear voice, and then taking it, held before his breast, to a credence table, he signs his name and surname to it, kneeling. Then he stands, arms and eyes uplifted, and sings the *Suscipe me* (p. 131). This is followed by Versicles and a prayer, concluding with:—

Signing the profession.

May he be wise and humble. R. Amen.
An example of obedience.
In buffets immovable.
In suffering most holy.
In temptations strong. Amen.
In injuries patient.
Fixed in peace.
Frequent in prayer
And may he not be unmindful that he
Must be judged by Thee according to his works.

A proper Preface follows, the whole convent standing. His habit is blest, aspersed, and incensed, and the *Veni Creator* sung. The novice's scapular is exchanged for a

professed's scapular, and he receives the cuculla [a lay brother receives a mantle]. The abbat kneeling intones "*Confirma hoc, Deus*" with Alleluia. Then a prayer and a short allocution are followed by the kiss of peace: the new monk kneels, saying, in Latin, first to the abbat, then to the whole convent in turn: Pray for me, father (or brother); the reply being *Proficiat tibi, frater.* May it be well with thee, brother. Psalms 132 (133) and 47 (48) are meanwhile sung.

The pall.

At the offertory the new monk is led to a pall placed upon the ground, where he lies prostrate till the Communion; a pall is held over him, a lighted taper is placed at his head and feet, and the bell tolls. The deacon, after the censing of the altar, incenses this "mystic sepulchre."

Before the Communion, the deacon comes to him and intones: "Awake thou that sleepest, and arise from the dead, and Christ shall enlighten thee." After receiving Communion the new monk takes an ablution.

The same ceremony is observed for a lay brother, who wears his cappa for 3 days, except during work; and on the day of his profession dines at the abbat's table which is decorated with flowers. The new monk does the same and wears his cuculla for 3 days. The above ceremony varies in different Congregations.

The Benedictine Vows.

The Benedictine vows are 3: Stability, conversion of manners, and obedience; and in this form the vow of nun and monk is recited and signed at their Profession.

THE CLOTHING.

The Clothing of a *nun* is now an important ceremony, but originally clothing and profession formed one rite, as they do in the *Pontificale;* and they still form one rite in the East. In the West nuns are clothed when they enter on the Noviciate, and it is a public ceremony. A *monk's* clothing takes place in the Chapter-house.

Clothing of nuns.

After Vespers, the girdle, scapular, a white veil, scissors and a basin, are prepared on a credence table in the

church, and are covered with flowers. The tunic and head linen (*pro capite et collo*), also covered with flowers, are placed in a convenient room adjoining. The procession enters from the monastery, the postulant being dressed in rich robes, and the hymn *Jesu Corona Virginum* is sung. She goes from the prie-dieu prepared for her to the officiating prelate, who is seated on a faldstool; and he asks: *Quid petis?* ("What dost thou ask?") Answer: "The mercy of God and the grace of the Habit." The *Veni Creator* is now sung. The officiant having asked the prayers of the audience, says a short prayer; and the choir nuns sing *Tu es Domine qui restitues hæreditatem meam mihi.* ("It is Thou, O Lord, who dost restore to me my heritage") with Psalm 15 (16). The postulant meanwhile, assisted by her matrons, goes up to the officiant, who cuts off all her hair. [The same rite as the tonsure of clerks being used.]

The postulant is then taken to change her rich clothes for the religious habit. On her return the officiant, seated (and, if a bishop, in his mitre), helped by the matrons places on her the girdle, scapular and white veil; the last with the words *Accipe velum candidum.** He then gives her a lighted candle, saying: "Receive this light in thy hands, that when the Bridegroom cometh, going forth to meet Him with thy lamp trimmed, thou mayest be admitted to the heavenly nuptials." "Amen."

The new novice rises, and being conducted by the matrons to her place, puts the candle on a candelabrum. The officiant facing her recites some versicles and two prayers. Then he asperses her, making a short discourse. After which she kisses his hand, and the Te Deum is intoned. The procession returns to the door of the monastery, which is found closed, and there is a beautiful ceremony of entrance.

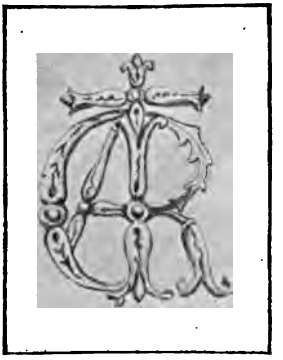
* Originally the words were "Accipe, puella, *pallium.*" To this day Eastern nuns do not wear a veil or head linen like their Western sisters, but a long mantle reaching from head to ankles. Jerome speaks of the tunic and *pallium*, and there is no doubt that a long mantle was originally used. For the uses of the veil see Chap. I., p. 35.

Badges of the Monastic and Mendicant Orders; of the Lateran and Borgo Canons; and of the Jesuits and the Oblates of S. Charles Borromeo — frequently seen on buildings and in churches.

BENEDICTINE.

CISTERCIAN.

CAMALDOLESE.



CARTHUSIAN.

VALLOMBROSAN.

OLIVETAN.

AUGUSTINIAN ROMITES.

FRANCISCAN.

DOMINICAN.

CARMELITE.

SERVITE.

MINIMITE.

JESUIT.

OBLATES OF ST. C. BORROMEO.

LATERAN BASILICA.

CANONS OF S. SPIRITO IN BORGO.

CHAPTER III.

FRIARS.

THE MENDICANT ORDERS: — S. Francis and the Franciscans — S. Dominic and the Dominicans — S. Theresa and the Carmelites — the Servites — Minimites — Fratelli della Penitenza — Hospitallers of S. John of God.

The Mendicant Friars.

THE Church recognises but one great Rule after those of Basil, Benedict, and Augustine — the Rule of S. Francis. From the days of Benedict no original rule had been seen in West or East till Francis instituted the Mendicant Friars. The Rule was popular; he had not intended to found an Order. It was a lay Rule; S. Francis was himself a layman, and there was only one priest among his first 12 disciples. It was not a monastic Rule, but one for *Friars, frati*. As opposed to monastic exclusiveness and privilege, the Friars of St. Francis bore the familiar peasant character. Instead of dwelling in great monasteries, they were to live familiarly among the people; S. Francis desired neither the cloister nor the desert

> Bernardus Valles,
> Colles Benedictus amabat,
> Oppida Franciscus,
> Magnas Ignatius urbes.

"Bernard sought valleys, Benedict the hilltops, *Francis loved the villages*, and great towns Ignatius." By his law of mendicancy he forced his brethren to be dependent on their hearers, and to win their bread as the recompense of their apostolic labours. (Matt. x. 9, 10.) Forestalling one point of the rule of Ignatius — doing for the villages what Ignatius did for the towns — he re-

jected the monastic ideal of perfection, that seeking of personal salvation through a life of the counsels, and in its place desired to carry the homely lovely Christian example round the country side. The idea is the outcome of Francis himself, it was the most striking innovation on preceding notions of the Religious life which the world had seen. It is nearly as striking that the Church should have found a place and scope for the new Order, that it made the homely peasant's gown into an ecclesiastical uniform, and blest the peasant evangelist.

The Franciscans and theology.

Amongst the gifts with which Italy has enriched the Christian Church, three stand out preëminent, the co-ordination of Christendom through the See of Rome, and the Benedictine and Franciscan Orders. And as the Benedictines have carried in their history the character impressed on them by S. Benedict, so have the Franciscans borne the impress of their founder. No Order had had a less theological origin than that of Francis: loyal son of the Church, he expressly avoided all points of collision between his apostolate and the ideas and practices of current theology; but the Franciscans always preferred the Christian virtue to the doctrinal accuracy — their Rule being nothing else than the text of the Gospel as recorded in the 4 Evangelists — and while they left theological subtilty to the older Orders, they often showed a holy immoderation when the essential points of evangelic conduct were at stake. Hence it is among the Franciscans that the sectaries of the XIV. and XV. centuries are to be found. Franciscan friars openly denounced John XXII. from their pulpits as a heretic, when he denied the obligation of evangelical poverty, and several companies of Franciscan Tertiaries were disbanded by authority and proscribed as heretical.*

S. Francis and the Franciscans.

The founder of the *Minor Brethren*, or Franciscans, represented in his person in an almost unique degree the

* The Third Order of Penance itself was classed with the *Fraticelli* and *Beghini* as heretical; *fraticello* and *beghino* were synonyms for hypocrite in the XIV. century.

spirit of the evangelical counsels. Born in 1182, Francesco d'Assisi, the son of Pica a good and holy woman and of Pietro Bernardone a rich merchant of Assisi, was called at his baptism *John*, but *Francesco*, "the Frenchman," by his companions, because he loved the French and loved to sing French songs. He was gay and brave and abhorred sordid pursuits, and his father's business irked him, so that he went about with his companions until 24 years old, a chief figure of joyous and high courage, gracious and meek with all men. At this time he had a long illness, during which he determined to quit worldly pleasures. Believing he had been warned to do so, he purchased arms and started for the Holy Land; but on the way he saw Jesus crucified, and understood that he was henceforth to bear implacable enmity not to the Saracens but to all vices. *Uopo è che tu quindinnanzi amì tutto ciò che abborristi e odii tutto ciò che ti fu caro;* "Henceforth thou must needs love all which thou hast abhorred, and hate all which has been dear to thee."

As he was reciting the divine office, one day in 1208, he was struck with the words "Get you no gold nor silver nor money in your purses; no wallet for your journey, neither two coats nor shoes, nor a staff," and Francis parted with everything, even his shoes, and wore a cord over his poor garment in place of his leather belt. From this time he began to preach, beginning always with these words: "May God give you His peace," his speech simple and moving. It was now that he counselled two men, Bernardo Quintavalle and Pietro da Cortona, who wished to follow him in his way of life, to consult the Gospels, which they therefore opened at hazard, and read: "If thou wilt be perfect, sell all which thou hast," and: "If any man will follow me, let him deny himself and take up his cross." On this S. Francis exclaimed "You hear my brothers what our Rule has to be?" And thus was founded the Order of Friars Minor, on April 16, 1209, Francis being in his 27th year, two years after he had begun his life of penance. To these two first disciples were added Egidius, a gentleman of Assisi, Filippo, Ruffino,

Origin of the Order.

Sabadino, Silvestro; whom Francis sent forth, North South East and West, with "no other provision for their journey than their poor habit and their confidence in God." And thus the people round Umbria became accustomed to the dress and way of these simple evangelists. The little company soon grew to twelve persons. Their name was to be the Lesser Brethren, *Fratres Minores*. Their first Rule merely took the Gospel as the foundation, adding a few directions to insure some conformity in the common life. The brethren took the three vows of religion. Poverty and chastity were the two great precepts. Poverty, "the Bride of S. Francis" obliged them not to touch money, even by the intervention of a third person. None was to be "Prior" among them, for all were "Lesser"; so the Superior was to be called the *Guardian, Custos*. The brethren are to be always cheerful, to be ready to serve friends and enemies, and to treat with equal kindness those of good and evil report, and all vituperation is to be suffered with resignation. "My brother, why this sad face?" S. Francis asked a novice. "Have you committed some sin? *That regards only God and thyself.* Go and pray. But before me and thy brethren always show a holy joy, for it is not meet when one is employed on God's service to have a sad countenance."

"Il fit de la joie une obligation canonique." "Cette gaieté religieuse fut l'une des forces de son apostolat. Il charma ses frères, et ceux-ci, à leur tour, charmèrent l'Italie par la sérénité riante avec laquelle ils accueillaient les grandes misères, les petites tribulations et les humbles douceurs de la vie." * To appreciate the quaint naïve but always touching ways in which Francis exercised himself and others in humility of heart, poverty of spirit, and content with little and mean things, the *Fioretti* or "Little Flowers of S. Francis" should be read. In these his followers have recorded the charm, the uncouthness, the tenderness, the naïveté, the spiritual beauties

The *Fioretti*.

* Gebhart, *L'Italie mystique*.

inseparable from this grand and simple effort made in the XIII. century to follow a Gospel which said: "The disciple is not above his master . . . it is enough for the servant if he be as his lord." "If God doth so clothe the grass of the field, which to-day is and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" "Learn of Me for I am meek and humble of heart, and you shall find rest to your souls."

Indeed there was no precept of the Gospel which was not for S. Francis one of those realities for which a man did well to "sell all," to leave all. His spiritual insight equalled the brave quality of his virtue, and he had a full measure of that wisdom shown by all great saints. So it is told of him that at one of his early chapters he ordered the little chains and disciplines which the people had been using to be brought to him, and made a bonfire of them. S. Francis belongs to Christendom; so perfectly, indeed, that he can hardly be said to belong first to the Franciscans.

The Stigmata.

In 1224 occurred the mysterious experience, so often represented in art, known as the impression of the *stigmata* on S. Francis. It happened at La Verna in Tuscany, on September 17, during the Michaelmas Lent, one of the three yearly Lents observed by him. There, while meditating on the Passion, and asking for grace to realise in his body and soul the Lord's pains, and to have his own heart filled with some measure of that love which made his Master ready to endure the torment of the Cross; there appeared to him the figure of one of Isaiah's 6-winged Seraphim bearing between its wings the image of the Crucified. And while he cast about to understand the vision, "there began to appear in his hands and feet signs of nails such as he had just seen in the holy Crucified One who stood over him." From thenceforth Francis was marked with the 5 wounds of the Passion.* Celano tells the story 3 years after the saint's death, and Bonaventure tells us he heard it from the lips of Alexander IV.

* *Cf.* Gal. vi. 15. The feast of the *Stigmata of S. Francis* was instituted in 1304.

who had seen them; after his death, we are told, they were seen by S. Clare. Francis died in 1226, being 44 years old. He was the first Italian poet, his Song of Creatures (*Cantico delle Creature*, or *Cantico del Sole*) is the first attempt at metrical Italian. To him nature was a bond "connecting his soul with all created things"; he talked to birds and beasts, and understood that they too were praising God in their own manner. He loved poverty, as our Lord loved it, as first poverty of spirit. He is called "Seraphic," and Francis was seraphic if a love for God and a love for men which consumed his life could make him so.

The Rule and Innocent III.

The first Rule of the Order was submitted to Innocent III. in 1210; this *prima regula*, written the previous year, was afterwards lost. The second Rule was written in 1221, and finally approved by Honorius III. in 1223; the delay in confirming it being the result of the decision to create no new Order just arrived at by authority.* It was only owing to Pope Innocent's dream that the Rule received a provisional approval. He dreamed that he saw a poor man in a brown frock upholding the falling Lateran, and understood this to mean that Francis should uphold the Church of God. It is strange to compare this dream with one the saint had in his youth: he heard the words: "Go rebuild My house which as you see is fast falling to ruin." He supposed he had received an injunction to build up the ruinous Church of S. Damian at Assisi, and began the task at once.

Portiuncula.

First Chapter.

The Benedictine abbat of Monte Subasio gave to S. Francis the Church of S. Maria degli Angeli in the valley below Assisi; S. Francis restored it with his own hands, and it was thenceforth known as the *Porziuncola*, or little heritage. Here in 1219 the first Chapter of the Order was held, called the *Chapter of Mats* because there was no room to house all the brethren. The "indulgence of the Portiuncula" was granted in 1223, and the day is kept on August 2 in each year.

* Lateran Council 1215.

DIVISION OF THE FIRST ORDER.

One of the first disciples of S. Francis, Elias of Cortona, who succeeded him as "Minister" or *custos*, began to oppress those who followed the strict Rule of Poverty, and who observed the fasts and austerities of the Order. This led to its division into 2 branches (*a*) the Conventuals and (*b*) the Observants. The Conventuals, called in Italy the "Signori" live in commodious buildings, and follow a mitigated rule. Their government has been entirely separate from that of the Observants since 1446. The Observants (*Osservanti*) live in mean houses, and observe all the fasts. S. Bernardino of Siena was their great propagator in Italy, and their Vicar General. In France they were known as *Cordeliers*, but later as *Recollects*, the name given to a convent of the "Strict Observance" on its introduction into France. This latter reform was instituted in Spain by a Spanish *frate* (John de la Puebla) about 1484; its members being there called *Discalced Friars*, or Friars of the Capuce. In Italy they are known as the *Riformati*. These friars are the guardians of the Holy Places at Jerusalem, a charge first committed to the Franciscan Observants in 1342. They are hence styled *E custodia Terræ Sanctæ*, or *Franciscains de Terre Sainte*, and they wear beards like the Capuchins. The *Alcantarines* form another division of the Observants. S. Peter of Alcantara, called the greatest of the contemplatives since the fathers of the desert, joined the Franciscans; but desiring a more austere life he added some rules to which he gave the form of a new institution of the Order. Between S. Peter and S. Theresa there existed the strictest friendship. In Italy his friars are called the *Riformati Alcantarini*. These branches of the Observants continued to exist until 1897, when Leo XIII., following his predecessor Leo X. whose desire had been to unite all Observants, issued a decree abolishing the names, habits, and separate administration of these various reforms, and gathering the Observants, Alcantarines, Recollects, and Reformed into one Order. These *famiglie riunite* have now one Procura, one Secretary-General, one noviciate, one set of laws, one

Conventuals.

Observants.

Recollects or Reformed.

Custodia of the Holy Land.

Alcantarines.

Reunion of the branches of the Observants.

habit. The Order is called simply the *Order of Minors*, *Ordo Minorum*. The Father Guardian, or minister-general, is assisted by a council, consisting of a Procurator-General and 12 Definitors-general, representing the 12 *Circumscriptiones* into which the various Franciscan Provinces are divided. The Order consists of professed laics as well as clerks, *chierici professi* and *laici professi*. Government.

The Conventuals and Capuchins still form separate Orders, and none of the Franciscan women are included under the decree of reunion.

The Capuchins, *Cappuccini*, represent another Franciscan reform, originated in 1526 by an Italian Observant friar, Matteo di Basso of Urbino, who gave his followers a long pointed hood (*cappuccio*, *capuche*) which he believed to be the shape of the hood worn by S. Francis. Originally they were a company of hermit friars devoted to the contemplative life. They were not to chant mass, hear confessions, or even to preach, except as missionary evangelists. In 1528 their hermit mode of life, and the wearing of a beard, were approved. They remained under the Observants until 1617, and presented themselves at their annual Chapter. Now they are a separate Order, governed by a General, and they perform the same clerical offices as the Observants. Among them, however, there is still a large proportion of friars not in priest's orders. CAPUCHINS.

This popular Order, whose very chalices are to be of pewter, whose churches are not to be decked with anything precious, which is to subsist entirely by alms, and to rise for Matins at midnight, numbered at the beginning of the XVIII. century no less than 25,000 *frati*, with 1600 convents.

There are also several congregations of Capuchin women. These were founded in 1538 by Maria Lorenza Longa, a Neapolitan, who was directed by the pope to assume the position of perpetual abbess. The hospital for Incurables at Naples is due to her. The Order was at first under the Theatines, but was subsequently placed under *Cappuccine.*

the Capuchins. Their well-known monastery of the Corpus Domini opposite the Quirinal palace (sequestrated in 1888) was founded in 1575, together with a house in Paris and two in Milan.

SECOND ORDER (POVERE DONNE) (CLARISSES).

The *Second Order* of Franciscans is that for women. In 1212 S. Clare (Chiara) founded the *Ordo Dominarum pauperum*, Order of Poor Ladies, later called *Ordo Sanctæ Claræ*, and in France *Clarisses*. In this Second Order S. Clare carried out perfectly the spirit of S. Francis. She was but a girl when she heard and was moved by his preaching, "for his words penetrated like glowing fire to the inmost depths of the heart," says Bonaventure. Francis placed her at S. Damian's outside Assisi, and her holy life and wonderful prudence and wisdom are the first glory of his Order. She was importuned to modify the strict poverty of her life, but replied that while she earnestly desired absolution from her sins, she desired none from following the counsels of Christ. S. Clare died in 1253; and in 1264, at the request of Isabel of France, sister of St. Louis, Urban IV. mitigated the Rule. Those who followed the mitigated Rule are called *Urbanists*, while those who preferred the old Rule are called Clarisses.

S. Clare, 1193–1253.

Urbanists.

S. Clare and her community at first lived under the Rule of S. Benedict, with special constitutions added; hence Franciscan nunneries are called abbeys, and the Superior the Mother Abbess. In 1224 Francis wrote a Rule for them which was confirmed in 1246. It is divided into 12 Chapters. All goods are to be given in alms before entering the monastery. The profession takes place after one year's noviciate. The Rule of S. Clare is more austere than that of the friars, the nuns fasting all the year round except Christmas day, while the friars fast on Friday only. Nothing can either be received or held as property by the community, which subsists entirely on alms. S. Francis enjoined on the nuns as on the friars the recitation of the Divine Office. The Order was at first superintended by a Cardinal Protector. S. Francis him-

self never permitted any of his friars to go to the monastery of the Clarisses, and in a letter to Cardinal Ugolino expresses his disapproval that his frati should *governarli:* "Cerca tu di liberare i miei Religiosi da cosiffatte sovrintendenze." At the present day some communities of Clarisses are under Franciscan management, others are under their Diocesan, who is their Visitor, while the Neapolitan Congregation and a few more are directly subject to the Holy See. The *Abbess* is to strive to be the superior of the others rather by her virtues than by her office. Next to her is the *Vicaress.* No nun can go to the "locutory" to speak with externs, without leave; and then not during the "Lent of S. Martin" (from All Saints to Christmas) or in the second Lent from Quinquagesima to Easter. She must be accompanied to the *grille,* which is curtained, by two sisters; and this rule applies even to the abbess. The nuns therefore neither see nor are seen by others. Doctors, workmen, the priest who brings the Viaticum, the bishop, and the Franciscan Visitor, are the only persons allowed to enter the enclosure.

Government of the Second Order.

Abbess, Vicaress. Locutory, and grille

The day is spent as follows: — They rise at 4.30, and the Way of the Cross is followed by Prime, Terce, the Little Hours of the B. V. M., Litany of the Saints, and other prayers. At 7, after a preparation, Mass and Communion and an hour's thanksgiving: then the entire Rosary is recited aloud. After this all the sisters do some manual work in a common room. Sext, Nones, and the Angelus are followed by dinner at 12. This is the first meal taken in the day; it is followed by prayers, and then by work from 1.30–3.30. 3.30 till 5 is employed in prayers and the Office, with Vespers at 4 and the Office of the Dead at 4.30. 5–6 a meditation. At 6 the collation, consisting of a few ounces of bread. At 6.30 Compline and prayers. From Compline till 9 the next day strict silence is observed by all. At 7.30 the nuns go to their cells, at 8 they are in bed, and at 11 they rise for Matins, Lauds, and other prayers, and an hour's meditation. At 2 they go to bed again till 4.30.

The day.

By 1220 the nuns were to be found in France and Spain,

and 14 years later in Bohemia and Germany. In England they were known as *Minoresses*, and so gave their name to the district outside Aldgate called the *Minories*. Their monastery there was founded as early as 1293. Later they were known as Poor Clares, a name compounded from the original and later style of the Order. In the XVIII. century they numbered 25,000, and are still numerous in Belgium.

Colettines. In 1436 S. Colette restored the First and Second Order in France and Belgium. Communities of women reformed by her were styled *Clarisses-Colettines*, the men *Coletans;* and *Colettine* is still the name for the Spanish nuns.

There are therefore 3 Rules now observed (*a*) the original rule of S. Clare confirmed by Innocent IV. (*b*) the Urbanist mitigation (*c*) S. Clare's Rule joined to S. Colette's Constitutions. Some of the Poor Clares-Colettines are governed by a Mother-General who has power to remove them from one monastery to another: but the Generalate form of government is quite optional. Colette's Constitutions, in 15 Chapters, provide that unmarried women and widows may be admitted, but those over 40 are only to be received under special conditions. She would suffer no one to enter who wished by doing so to avoid some misery, or who was constrained by parents. The Abbess and Superiors are to share like the sisters. The Superiors under the abbess are the Vicaress, Novice Mistress, 2 porteresses, and 8 'Discreets' forming the Council. The officers are elected by the Sisters in Chapter; and the abbess can be deposed on account of health or of grave default. The nuns perform some kind of manual labour daily. Their buildings are poor and mean — indeed *poverty* is the watchword and raison d'être of the Franciscan nun. There are two convents of Colettines in England.

As Franciscan nuns often conduct schools nowadays, it is not possible to observe the full austerity of the Rule. *Extern sisters* conduct the out of door business of the community, and beg for it; and in some instances "Extern Sisters of the Poor Clares" are the schoolmistresses.

Sepolte Vive.

The so-called *Sepolte Vive*, or Buried-alive nuns, follow a rule which is an austere modification of the Franciscan. They were founded in 1618 by Donna Francesca Farnese and are hence called *Farnesiane*. They keep perpetual silence, and when one nun meets another she says: 'Remember, sister, that we all have to die.' They have no less than 3 grates with a curtain between, and it is only on the rarest occasions that they go to the grate to speak with externs, and even then they are never seen. We have heard of a visit which an exalted lady paid them with the Cardinal Vicar's permission; the door closed on her, and she found herself in the midst of the nuns, and the first thing that greeted her ears was a general burst of laughter: it was 20 years since the sisters had seen the full beauties of modern costume. On another occasion a niece of one of the inmates, brought her new born baby to the well-known tourelle, or revolving cylinder, at the top of the old steps in the Rione Monti, and signified that she had something to send round in it: when it stopped at the nun's end, and the baby was seen, the aunt and nuns were at first scandalised; then, overcome by the little one's visit, they caressed and fondled it with many signs of delight. The habit is a rough gown of dark maroon, with a coarse white veil which is kept over the face. Only a few Religious now remain.

Franciscans in England and France.

The Friars came to England, and Oxford, in 1220; the Minoresses before the end of the century. The Order arrived in France in 1260. Very young men are recruited for the Franciscan Order, but they cannot be professed under 19 years old, after a year's noviciate and 2 years of simple vows.* Among the nuns, widows are received, and no one is professed under 19 years, with the same noviciate as the men. The Friars Minor number 16,000, the Conventuals 2000, the Capuchins 8000, the Clarisses 2000. In 1897 there were 489 Capuchins in missions. For Franciscan missionary work see page 323.

* Young men in Italy who are called as soldiers take their solemn vows still later.

TERTIARIES, THE THIRD ORDER, OR ORDER OF PENANCE.

Another great originality of the Order of S. Francis was the creation of the *Third Order* or *Tertiaries*. It did not suffice for the *frate* to carry about with him the sweet Christian virtues, he wanted to leave the leaven he had brought. Francis responded to the desire of many families who wished in some way to follow his Rule, by instituting what he called a *Third Order*, an Order of Franciscans who were living a family life; men and women, wives and husbands, parents, children, and servants, who having chosen their life duties could not "leave all" in the literal sense, but could be Franciscans — *evangelicals* in the beautiful sense of the term — in all "the weightier matters of the law." The Third Order brought home to Christians in the XIII. century what S. Paul could solemnly assert in the 1st, that all are "called to be saints."

This Third Order differed from the system of monastic oblates in precisely the same way as the friar differed from the monk. The tertiary was not the servant and co-worker of a great Religious house, not a donat of property for its objects, not an individual electing for himself the narrower way. He was a member of a community in the world, whose work was in the world, preferably a member of a family of tertiaries. The Tertiaries were a little nucleus of the Kingdom of God, and the Franciscans were their evangelists.

It has been justly said that the original intention of S. Francis was to form a species of Third Order, the Institution he proposed being really more akin to a 'Third Order' than the rival of previously existing Rules. The Tertiaries were instituted under the title of *Tertius ordo de pœnitentia* or *Tertiarii*, in 1221, and Benedict XIII. speaks of them as forming "a true and proper Order, uniting in one seculars scatttered all over the world and regulars living in community." The present pope has entirely reconstituted the Third Order for seculars, abolishing all previous rules, obligations, and indulgences, and approving and granting new ones.

Tertiaries are received by a Franciscan; they are

subject to the visitation of a Franciscan "Visitor"; they observe more fasts, dress soberly, hear mass more frequently, attend the sacraments oftener, abstain from all vicious or very worldly amusements; and recite every day the Little Office of our Lady, or the Lord's Prayer, Angelical salutation, and Gloria Patri 12 times. Secular tertiaries are entitled to the habit of the Order, and though they never wear it in everyday life, it is the custom to be buried in it. They wear underneath their clothes a miniature scapular. Obligations of Tertiaries.

As time went on, many Tertiaries desired to live in community, and convents of Tertiaries, men and women, rose in Lombardy, Spain, Portugal, Sicily, and France. Rules were prescribed for them by Nicholas IV. and Leo X. They live the usual religious life, and take the 3 vows of Religion, but do not take "solemn" vows. There are a great number of separate foundations of Regular Tertiaries, founded by individuals for various works of charity and piety, missionary, tuitional, nursing, etc. The number of such congregations cannot be given with any precision. New Communities are continually being formed, of which the larger number are *Diocesan Tertiaries*, enjoying a simple approbation from the bishop; and many of these never receive the final *conferma*. Conventual or Regular Tertiaries.

Unlike Secular Tertiaries, Regular Tertiaries do not usually depend from the Franciscan Order. There are however some 18,000 or 20,000 Tertiary Sisters who do so, and who are to be found in all the Franciscan missions. The government of Tertiaries also varies: some congregations are under a Father or Mother-General, while certain Communities of women are ruled by an abbess, and are enclosed; a result sometimes of their foundation and training by Clarisses. The first house of *enclosed* Tertiaries was founded at Foligno in 1397 by B. Angelina di Corbara, a Neapolitan. Government of the Third Order.

There are the following Regular Tertiaries* in Rome:

* It is customary to distinguish regular from secular members of the III. Order by calling the former 'Third Order' and the latter *Tertiaries;* but there is no historical warrant for this.

Third Order in Rome.

(Men) I.

I. *Third Order of S. Francis* (*Riformati* Fathers), which originated in those companies of secular priests who in every country joined the Tertiaries, and who after forming themselves into national Congregations, decided to take solemn vows. All its members are therefore priests. They were placed under the Friars Minor, with the exception of the Italians who have always had their own General. All the Italian provinces were subjected in 1476 to the one General, and in 1602 Clement VIII. united with them the Dalmatian Congregation of Priests of the Third Order, who are represented in Rome at the present time by three of their number.* The Mother-house and *Procura* are at the church of SS. Cosma and Damiano, Via in Miranda 2, where the Fathers have resided since 1400; part of the annexed monastery being still left to them as parish-priests' house, the church having been parochial since 1862. They have another house at S. Paolino alla Regola, Via delle Zoccolette. The original gray habit was changed in the time of Nicholas V. to the present black one, resembling the Minor Conventual's. The Third Order have, however, a white tassel at the end of the cord, and no rosary, with the *priest's*

II. tonsure, and clerical collar. II. *Frati Bigi della Carità*, Gray Friars of Charity, founded by Don Casoria in 1859 as a community of Recollects, for all works of charity, especially for the aged, afflicted, and orphans. They at first depended from the Order, but are now a separate 'Ecclesiastical Congregation.' They wear a gray tunic with gray cord and rosary; a long cloak, and priest's hat out of doors. Address: Viale Manzoni, at the corner of Via Tasso, where they conduct the *Pio Istituto dell' Immacolata*. There are Gray Sisters of the same Con-

III. gregation. III. A French Congregation of Missionary Tertiaries, whose Mother-house is at Albi, France, have charge of the church of S. Giovanni a Porta Latina. Like the above they take simple vows. They wear gray, and a shortened scapular reaching only to the waist.

* Of the 14 Provinces some were dispersed by Napoleon, and some in 1870.

I. *The Franciscan Alcantarines** founded by Padre Sempliciano (ob. 1898), who placed his work in charge of the Franciscan Order, direct the "Hospice of Rehabilitation and Work," founded by this good man at S. Balbina. They are called *Margheretine* after the Tertiary S. Margaret of Cortona. Their habit is gray with a scapular and cloak; a black veil over the stiff white fits round the head. The *novices* wear a black dress and cape, lace veil on the head, and the white cord of S. Francis. (Women) I.

II. The *Francescane Missionarie di Maria*, Franciscan Missionaries of Mary, were founded recently in India by a Bretonne. Like the above they are under the Order. They number some 2500, and as missionaries devote themselves to every kind of work, hospital crèches, refuges, dispensaries. They catechise and baptise in mission stations, and earn the means of sustenance by undertaking all kinds of needlework, painting on silk, embroidering, printing, and other industries. Mother-house, Via Giusti 12, 14. Here there are some 115 Religious of all nations, 13 languages being spoken in the house. At Grottaferrata they may be seen tilling the fields, in large straw hats. Their dress, suitable for Indian missions, is all white, habit, scapular, cord, veil, shoes, and crucifix. Out of doors, in Europe, they wear a light gray cloak and a black veil. II.

III. *The Franciscans of the Immaculate Conception* (called 'the American Franciscans') are missionary Tertiaries for Africa, founded in Rome a few years ago. Here they have a technical girls' school, where house-work, the making of lace and other industries are taught gratuitously. Address: Via Goffredo Mameli 21 ("Scuola S. Antonio") near piazza S. Pietro in Montorio. *Habit*, a maroon friar's dress and white cord, black veil with small bandeau and guimpe. III.

IV. *The Grauenschwestern* or *Gray Sisters*† *of S. Elizabeth* (Eli- IV.

* There is a well-known Community of *Alcantarines* at Naples; see p. 146 and p. 160.

† Not to be confused with the "Gray Nuns" in Canada, founded in 1730–1753 by Marie du Frost de la Jemmerais, Madame d'Youville, for hospital work.

sabettine) are among the most ancient of these Communities. They are here classed among the daughters of Francis, because though they follow a special Rule which is not his, they are in all respects the outcome of his Third Order.* The Sisters of S. Elizabeth, like their holy patron who went about doing good, have no enclosure, but spend their time in works of mercy. There are several communities in Austria. In Rome the Austrian Sisters of S. Elizabeth have a house in Via dell' Olmata 9 (by S. M. Maggiore) where they have the German Institute for teaching tailoring, plain sewing, embroidery, and similar work. German is also taught; and the Sisters charge themselves with the care of German servant-maids out of employment. The teaching is gratuitous. The *indoor dress* is a black gown and cape, a close-fitting black bonnet, over a white cap with starched frills. *Out*

* The care of hospitals was early committed to members of the Third (Secular) Order of S. Francis, men and women; and thus arose the Tertiary Hospitallers of both sexes. Hence the Third Order forestalled the 'active orders.' At the same time, though hospitaller and teaching Tertiaries abounded, work like that described in Chapter V. was never performed by Religious till much later.

Béguinage. The institution so well known as the *Béguinage* now resembles a Third Order. Its origin is however far more remote. Thomassin tells us that the Béguines were canonesses or beneficiaries, known as early as the end of the VII. century: their name is derived from S. Begghe (*ob.* 689) who founded the Canonesses of Andenne. Others derive it from Lambert de Bègue, priest of Liege, in 1177. Again *beggen* means to pray, hence our word *to beg*. Some place the foundation at the beginning of the XII. century, in the Netherlands and Germany. The Béguines were eventually affiliated to the Third Order of S. Francis. Women who bring with them good repute and 100 francs may be enrolled, and after 3 years are entitled to a little 2 or 3 roomed house, where they may take a friend or relative to live with them. No vows were ever taken by the Béguines, who assist in choir 3 times a day. They now only exist at Ghent, where they number several hundred. The Superior is called *La Grande Dame*. The Béguines were early connected with the Dominicans, and were among the first to use the Rosary: indeed they would appear to have more affinity with these canon-mendicants than with the Franciscans. See word *Beghino*, p. 141, *footnote*.

of doors they wear a long gray cloak, and a black veil. For the Third Regular Order of Women, *enclosed*, see *infra* p. 158.

Franciscans in Assisi.

The Mother-house of the Franciscan Order is S. Maria degli Angeli at Assisi, which was given by the Benedictines to S. Francis on condition that it always remained so. But each branch of the Order, except the Second Order, has a Casa Generalizia, the residence of their General. At Assisi itself the sacred sites are divided among the Order as follows: The *Sagro Convento*, where S. Francis lies, belongs to the Conventuals, and so does Rivotorto where he established himself with his brethren on his return from Rome. S. Maria degli Angeli belongs to the Observants (now Friars Minor simply). The Carceri, where S. Francis used to retire for prayer, belongs to the Capuchins. S. Damian's, S. Clare's monastery, has been recently given to the Observants by Lord Bute, to whom the property belongs. The Church of S. Chiara in the town, where S. Clare lies, belongs to her own community of S. Damiano. La Verna, in Tuscany, the scene of the *Stigmata*, is in the hands of 'Observants.'

In Rome, Friars Minor.

In Rome the *Friars Minor* (up to 1897 called Observants) have the following houses: S. Antonio, the new Mother-house and church in the Via Merulana by the Lateran, is also the Noviciate, residence of the Minister-General, and *Procura* of the Order; Aracœli, which passed from the Benedictines to the Franciscans in 1250; S. Bartolomeo all' Isola (since 1536); S. Bonaventura on the Palatine, a house of Alcantarine friars; S. Sebastiano on the Via Appia, given by Gregory XVI. to the Franciscan Observants of the Roman province; S. Isidoro, in origin a house of Irish Recollects for missionary work, founded by Luke Wadding the historian of the Franciscans in 1625; S. Pietro in Montorio; the church and convent of S. Francesco a Ripa, where S. Francis stayed, founded in 1229; SS. Quaranta, Via di S. Francesco; and a house in Via di S. Prisca on the Aventine. The penitentiaries

of the Lateran are Franciscan Friars Minor, formerly *Riformati.*

Conventuals. The *Conventuals* have their Mother-house at the SS. Apostoli in the piazza of the same name; and also possess S. Dorotea. They are the Penitentiary priests of S. Peter's, where they replaced the Jesuits on the suppression of the latter. Clement XIV. who placed them there was himself a Conventual.

Capuchins. The *Capuchin* Mother-house and *Procura* is now in Via Boncompagni 160. Their churches are: S. Maria della Concezione, known as the *Cappuccini*, in Piazza Barberini; the Basilica of S. Lorenzo outside the walls; and they have also the College of S. Fidelis for Missions, in Via dei SS. Quattro, founded in 1841. (Women) Capuchins "of S. Urbano," * Via Agostino Depretis 81 A; and the Capuchins of the *Corpus Domini* Monastery (Quirinale) Via Galilei 21. The *Clarisses* "of S. Lorenzo in Panisperna" are at S. Martino ai Monti (Via Giovanni Lanza). The *Sepolte Vive* are in Via Merulana 123, where they removed from their old monastery in the Rione Monti pulled down some years ago. Third Regular Order (enclosed): Franciscans "of S. Bernardino," at S. Bernardino da Siena, Via Panisperna; from S. Croce, Monte Citorio (they wear the black habit and are ruled by an abbess); Franciscans "della SS. Purificazione" (from the same house) now in Via Sforza 14; Franciscans "of S. Cosimato" † just removed to S. Gregorio on the Celian. The Franciscans "of S. Silvestro in Capite" ‡ (the present Post-office) now share the Benedictine monastery of S. Cecilia. For houses of the Third Order, unenclosed, refer to pages 155–6.

Clarisses.

Third Order (enclosed).

Habit of the Franciscans. The Franciscan habit is the coarse woollen gown and hood of the XIII. century peasant or shepherd, tied with a cord. The *Friars Minor* wear a maroon gown and

* It is a Roman custom to call monastic communities by the name of their monastery; or of their original monastery.

† S. Cosimato has been given to the Sœurs de S. Vincent de Paul.

‡ See p. 220.

POOR CLARE.

FRANCISCAN MINOR.

FRANCISCAN CONVENTUAL.

CAPUCHIN.

white cord, a little hood attached to a neck piece, called the *cappuccio*, and in winter a cloak reaching below the knee. They wear a rosary, and are barefoot and bareheaded. The "Cord of S. Francis" is the distinguishing mark of all branches of the Order. 'Cord of S. Francis.'

The *Minor Conventuals* wear a black gown and cape, a white cord, and a rosary; they are shod, and wear the usual clerical hat in the street.

The *Minor Capuchins* wear a coarse brown frock, tied with a knotted white cord; they have a long pointed hood and wear a rosary. They are barefoot and bareheaded. In winter they wear a short cloak. They wear beards.

The *Poor Clares* or Clarisses, and Clarisses-Colettines wear a coarse brown gown tied with a white cord, a brown cloak, and a black veil. They are barefoot, and wear sandals in the garden and in winter time.

Capuchin women are barefoot and wear the same habit as Capuchin friars; but in choir they wear a thick black mantle over the head. The First and Second Order wear no scapular.

Congregations of the *Regular Third Order* wear the cord of S. Francis, but the colour of the habit may be gray, brown, white, black, or blue. In spite of this Franciscan Tertiaries are usually called sœurs or frères *gris*. A scapular is usually worn, which in the case of men is often shortened. See pages 155, 158 and, 154, 199.

It is disputed whether the original habit of S. Francis was brown or gray. That gray was at one time worn is recorded in the English name for Franciscans — Gray Friars. Every one knows the story of the perplexed artist who desiring not to give offence by his picture of the saint, represented S. Francis in bed, with black, brown and gray gowns waiting for him on hooks round the walls — he left to S. Francis the onus of choosing the colour. Before the reunion of the Observant Franciscans, the habit differed. Some wore brown with a cloak of varying length. The Alcantarine habit was maroon, with a strip of gray cloth sewn in front: this is the present habit of Ancient habit.

the Alcantarine nuns at Naples. The Recollects wore gray.

Franciscan saints and their emblems in art.

S. FRANCIS. — Emblems: represented in gray, brown, or black gown and cord. He is known by the pointed meagre face, short sparse beard, solemn eyes; the face of the enthusiast and religious mystic. He has the *stigmata* in hands, feet and side; and his other emblems are a *skull* and *crucifix*, the *lamb* emblem of meekness, the *lily* of purity. (October 4.)

S. CLARE, in early pictures, gray, in later brown gown and cord, black veil. Her special emblem the *pyx*, in allusion to her dispersion of the Saracens who assailed the monastery, by appearing on the *loggia* of S. Damian's with the Host in her hands; *lily; palm* alluding to the palm brought to her by the bishop from the altar, which flowered in her hands in the Procession of Palm Sunday; "onde corse a Francesco," whence she fled that evening to Francis to ask for the habit of the Order. As Founder, she also appears with *crozier* and *book*. (August 12.)

S. ANTONY OF PADUA, the "eldest son of S. Francis," 1195–1231. A Portuguese, who, moved by the story of the martyrdom of 5 friars in Morocco, whose remains had been brought to Lisbon, determined to enter the Order, and there find death for Christ. Seized with illness on the way to Morocco, he was obliged to return, and was driven by contrary winds to Italy and S. Francis. Being learned, he taught in the universities of Paris, Bologna, and Padua, and was famous as a preacher. None could resist his eloquence. Like S. Francis, he preached "to every creature," and made a sermon for the fishes as Francis had done for the birds. Everywhere in the distraught and tyrant-ridden north of Italy he preached humanity and peace, "the peace of justice and the peace of liberty" he said. He died in Padua, where he is enshrined in the churches and the affections of the people. Emblems: flame of fire; book and lily; lily twined round the crucifix; the infant Christ — who appeared standing on his book while he preached of the Incarnation — on a

book or in his arms; a mule kneeling, in allusion to the legend of the unbeliever who required a miracle in proof of the Doctrine of the Sacrament. When the Host passed him, his mule knelt in adoration, in spite of the sieve of oats with which its master hoped to distract it! (June 13.)*

S. BONAVENTURA †(Cardinal), 1221–1274; the "Seraphic Doctor." The only monk or friar represented in a hat. ‡ He is beardless, and sometimes wears a cope over the habit; mitre as bishop of Albano; the Host, referring to his having been communicated by an angel, when too humble himself to approach the holy table. He was buried at Lyons, but his ashes were dispersed by the Huguenots. He is specially interesting to Englishmen from his refusal of the archbishopric of York offered him by the pope in 1265. He is the biographer of S. Francis. (July 14.)

BERNARDINO OF SIENA, 1380–1444. The great preacher, who first gave the name of "Franciscans of the Observance" (*Observants*) to his reform of the Order. He is represented in his brown gown, holding in his hand the device

S. Antony's bread.

* In churches there is often an alms box marked "S. Antony's bread." Six years ago a woman of Toulon could not enter her baker's shop, the lock of which was damaged, and she promised S. Antony a little bread for his poor if the door could be opened. A key was now tried, and the door opened immediately. Hence it has become the custom to accompany every petition to S. Antony with a promise of bread for the poor. As S. Antony is the *finding saint*, and is, unhappily, invoked to restore every lost article, the alms box receives the donations of those whose petitions have been heard. A list of poor institutions and orphanages is kept, and these send in turn for the bread, which is distributed to each according to the number of inmates. Antony is also patron of firemen.

† Christened Giovanni, but when brought as a little child to S. Francis, his mother begging him to save his life by his prayers, the saint exclaimed, *O buona ventura!* O happy future! and hence the great doctor's name.

‡ The Cardinal's hat is sometimes hanging on a tree, in allusion to the story that when it was brought to him he was washing up the plates after the convent meal in the garden of a Franciscan friary, and begged the ambassadors to hang the hat on a tree until he was able to take it.

I. H. S. I. H. S. surrounded by a glory. This is the *laudabile nomen Jesu* which he designed, and used to show to the people after his sermons. It is preserved in his church at Siena.* He also bears the 3 little green hills surmounted by a cross, or by a flag on which the dead Christ (Pietà) is figured, in allusion to his founding the *monts-de-piété*. (May 20.)

S. LOUIS OF FRANCE, Third Order: holds the crown of thorns, and a sword, or the sword and sceptre are at his feet; a crown on his head or at his feet. In French pictures he is beardless. (August 25.)

S. LOUIS OF TOULOUSE, ob. 1297, royal saint. Young and beardless; wears episcopal robes over the habit, with his bishop's crozier, mitre, and book; sometimes at his feet a crown and sceptre, in allusion to the crown of Naples which he refused. (August 19.)

S. ELIZABETH OF HUNGARY, 1207–1231. ("Mother of the poor" *Mater pauperum*. Die liebe Frau Elizabeth). Royal saint, Third Order. Daughter of Andreas II. of Hungary; betrothed at 4 years old to Ludovic son of the Landgrave of Thuringia, she was married at 15, her husband being then a lad of 20. After barely 6 years of a tender union, blended in his case with a supernatural awe and veneration for his holy wife, he left for the Crusades, and dying on the way in the arms of the Patriarch of Jerusalem, entreated his companions to protect Elizabeth, left exposed to the scorn of courts and the persecution of her relatives. These friends eventually forced the latter to yield to Elizabeth her own city of Marburg, whither she retired: and here she lived till her death $3\frac{1}{2}$ years afterward. Conrad of Marburg (afterward assassinated for his persecuting schemes) a priest and later bishop of the city, was Elizabeth's confessor, and cloked the instincts of a butcher under the semblance of spiritual direction. He took away her infant daughters, forbade her to give alms because he saw how sweet a consolation it was to her, forbade her even to beg, till as she became

* See Jesuits, p. 303.

weaker and earned less (for she had adopted the poverty with the cord of S. Francis) her patched raiment made the very children pursue her through the streets. Two faithful women who were left to her, he substituted with creatures of his own, in order to add to the indignities she suffered. At last she whose coming had made the world more fair — for wars and violence ceased and a plentiful harvest had greeted her birth — yielded up her spirit, aged 24. If we take away the excesses partly chosen, partly borne by her, wondering how best to please her heavenly spouse, and desiring always "the better gifts," there emerges to the light one of the great figures of hagiography; an image of purity, real goodness, and spiritual worth, of gentleness, love, pity, and humility of heart proof against all self-seeking. The scenes from her life are familiar to us in art: she appears usually in regal clothes, crowned, performing some act of compassion, or with the roses of the legend in her lap: for when Ludovic asked her what she carried, she, anxious to conceal her constant almsgiving, pressed her burden closer to her; but when he drew aside the cloak he saw nothing but roses — "les plus belles qu'il eût vues de sa vie."

S. COLETTE, ob. 1447, the Reformer of the Franciscan Order was born at Corbie in Picardy, her father being the master-carpenter of the great Abbey; her mother, twice married, was aged at the time of her birth: 'Colette' (Nicole Boilet) was born the year that Catherine of Siena died. At her request the anti-pope Benedict XIII. gave her the Clarisse habit with an obligation to observe the strict Rule. She had faculties to reform the Franciscan Order, one of its two generals remitting his own authority into her hands. She was remarkable in power, tiny in stature. (March 6.)

S. CATHERINE OF BOLOGNA, 1413–1463, a Clarisse nun, and an artist, maid of honour to Princess Margaret d'Este. Her body is shown, seated in a chair, at Bologna, where she is known as "La Santa." No special emblems. (March 9.) S. PETER OF ALCANTARA, 1499–1562, (canonised

1669). He is represented walking on the water, through faith; or with the Dove above his head, emblem of inspiration in prayer. (Oct. 19.) S. PASQUAL BABYLON, ob. 1592 (Aragon). A shepherd in his youth, then an Observant friar. There is a church in Rome dedicated to him. (May 17.) S. JOHN CAPISTRAN, ob. 1465 (canonised 1690). Sent by the popes to preach a Crusade after the capture of Constantinople by the Turks. Canonised in commemoration of the deliverance of Vienna from the Turks. Emblems: Crucifix, standard and cross. (October 23.) S. PETER REGALATO (Valladolid), ob. at Osma 1456, canonised 3 centuries later. (March 30.)

Capuchin Saints: S. FELIX OF CANTILICIO, 1513, lay brother who begged for the convent in Rome for 45 years. Ob. 1587, buried at the Cappuccini. Emblem: beggar's wallet. (May 21.) S. DIEGO, Spanish lay brother, 1463 (November 13). S. FIDELIS OF SIGMARINGEN, ob. 1622, first martyr of *Propaganda Fide*. Emblem: in the habit, with a wound on the head. (April 24.)

Besides S. Elizabeth and S. Louis of France there have been a large number of canonised Tertiaries. The following royal Tertiaries: S. ELIZABETH OF PORTUGAL, ob. 1336, canonised 1625. Grandniece of S. Elizabeth of Hungary. (July 8.) S. ISABELLE OF FRANCE, sister of S. Louis: she is represented distributing alms. S. MARGARET, widow of S. Louis. S. ANNE OF BOHEMIA, who refused the hand of the Emperor Frederick II., and wrote telling S. Clare that she wished to embrace poverty with her. SS. ELEAZAR and DELPHINE, his wife (1300), they appear together, richly dressed. S. BRIDGET OF SWEDEN, and her daughter Catherine. Other Tertiaries are: S. ROSE or ROSALIE OF VITERBO, ob. 1261, patroness of that city, her emblem a chaplet of roses. (September 4.) S. ROCH, ob. 1327, advocate against pest. Points to plague spot on his leg. Pilgrim's staff and gourd; dog. (August 16.) S MARGARET OF CORTONA, the penitent, ob. 1297, has a dog at her feet. (February 22.) S. IVES OF BRITTANY, 1253–1303. Alleged to have been a Tertiary. Patron of lawyers, and appears in lawyer's robe and bonnet. The cult of this saint was introduced to our

Southwest shores through commerce with Brittany ; hence S. Ives in Cornwall. The church of the Sapienza university in Rome is dedicated to him. (May 19.) It will be noticed that nearly all these great saints lived in the XIII. and XIV. centuries. Tertiaries are often not represented in the habit of the Order, but sometimes have the cord of S. Francis to distinguish them.

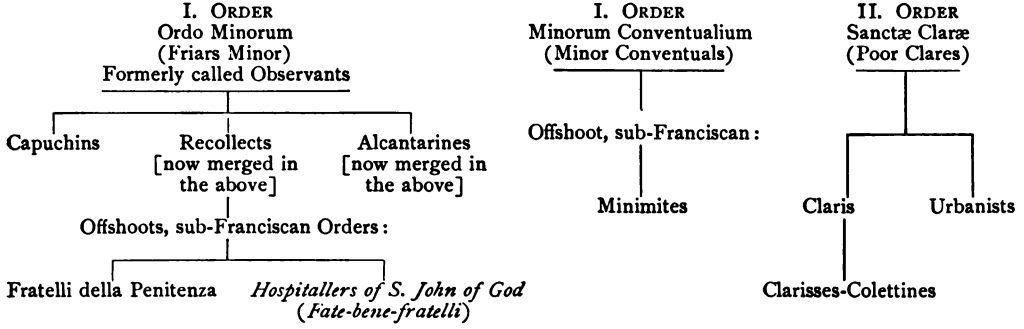
There have been 7 Franciscan popes: Gregory IX. (Cardinal Ugolino, see p. 148–9), Nicholas IV., Alexander V., Sixtus IV., Julius II., Sixtus V., Clement XIV. (Conventual).

And among the great men of the Order are the Schoolmen Roger Bacon, the "Admirable Doctor" (1214–1292); Duns Scotus, the "Subtile Doctor"; William Occam, the "Invincible Doctor"; and Alexander Hales, the "Irrefragable Doctor."

Badge.

The *badge* of the Franciscans is the crossed arms of Christ and S. Francis, the latter draped in the sleeve of the habit, with a cross between them. The Alcantarines (now merged in the *Ordo Minorum*) bore a green cross patonce on a white field. The Capuchins erect a cross, to which are suspended the instruments of the Passion, outside their friaries.

BRANCHES OF THE FRANCISCANS.



TO DISTINGUISH THE HABIT OF THE MENDICANT ORDERS.

BROWN HABIT.

Wearing no hat:
- (*a*) Friars Minor
- (*b*) Capuchins
- (*c*) Fratelli della Penitenza
- (*d*) Theresian Carmelites

Wearing a hat:
- (*e*) Brown Carmelites
- (*f*) Jeronymites

(*a*) Habit dark brown, ***white cord***, brown skull cap.
(*b*) Habit lighter brown, white cord, ***shorter cloak and longer hood.***
(*c*) ***Blue cord.***
(*d*) ***White cloak*** out of doors, ***scapular***, no cord.
(*e*) Habit red brown, ***capuce pointed like Augustinian.*** Leather belt and ***scapular;*** in winter a brown cloak. Shoes and stockings.
(*f*) Chocolate brown, capuce round in front and pointed behind. Leather belt, no scapular, brown cloak.

BLACK HABIT.

Wearing no hat:
- (*a*) Discalced Augustinians
- (*b*) Servites
- (*c*) Minimite lay brethren

Wearing a hat:
- (*d*) Augustinian Hermits
- (*e*) Minor Conventuals
- (*f*) Third Order of S. Francis
- (*g*) Minimites
- (*h*) Fate-bene-fratelli

(*a*) ***Thick*** black habit, ***hanging girdle***, no scapular, friar's short capuce.
(*b*) ***Scapular, leather belt*** not pendent, capuce falls below waist in a point at the back, and is short and round in front. Rosary. In winter, a mantle.
(*c*) and (*g*) Scapular reaches only to the waist.
(*d*) ***Thin*** black tunic, ***hanging girdle, no scapular***, the capuce pointed behind, with a ***small*** round hood. ***White collar of lower tunic.*** (Lay brethren the same, except the lower tunic.)
(*e*) Capuce, which is long and pointed behind, lies very flat, and the hood is very small. ***White cord.*** Rosary.
(*f*) (Conventual habit.) Tassel to the white cord, priest's collar.
(*h*) ***Thick*** black habit, ***wide scapular***, hood attached; no rosary.

For Dominicans, Trinitarians, and Mercedari, see below. For *Gray Habits*, see pp. 154, 159–60.

TO DISTINGUISH THE WHITE HABITS OF ORDERS.

WHITE HABITS (MONKS AND FRIARS).

Monastic:	Cistercian	The scapular is black. (Hat.)
	Trappist	The black scapular is tied with the girdle. (Hat.)
Same habit	Carthusian	The two sides of the scapular are joined by a piece of stuff.
	Camaldolese	White cloak, with small hood, out of doors. Professed monks have the scapular tied with the girdle; novices have it loose.
	Olivetan	The Camaldolese dress, with a black cloak out of doors.
Mendicant:	White indoors or in summer: —	
	Dominicans	(Hat.) Lay brethren, black scapular.
	Trinitarians	Blue and red cross on breast. (No hat.)
White always:	Mercedari	Pendent Augustinian belt, badge round neck. (Hat.)
Missionary:	Pères Blancs	White cloak caught back over shoulders, rosary round neck. (Hat.)

The habit of monk and friar differs in form. The monk's scapular is not covered by the broad capuce of the friar. (*Cf.* Plates I, II, III, IV.) No monk wears a rosary; and only hermit-monks wear a cloak out of doors. Cistercians and Trappists are thus easily distinguished from Dominican lay brethren; and the Dominican without his black cappa from the Carthusian and Camaldolese, even if the friar's rosary is not seen. Those Benedictine lay brethren who wear a brown habit, with a beard and rosary, are distinguishable from all brown Mendicants, except the Capuchins, by the beard and the absence of the capuce, and from Capuchins by the absence of the cord. Since the XVIII. and XIX. century Suppressions in Austria, France, and Italy, habits have not been commonly worn in the streets. Even in Rome, Olivetans, Mercedari, and occasionally Dominicans, wear the long priest's coat (*greca*) over their white habit; and this is also habitually worn by Canons Regular. Hermit Orders, whose proper head covering is the cowl, as Camal-

dolese, and others, as Carmelites, who go bareheaded, often adopt a white hat against the sun.

S. DOMINIC AND THE DOMINICANS.

Dominic, a member of the great Spanish house of Guzman, was born in 1170 at Calaroga in Old Castile. His mother, enrolled in this century among the "Blessed," was Joanna of Aza, according to some a Castilian and to others a daughter of the ducal house of Brittany. From her he learnt his love of prayer, his charity, the modesty so remarkable in his whole life, and his exquisite compassion for the poor.* In 1191 during a terrible famine he sold everything, even his books commented by himself, in an age when MSS. were so rare and precious a treasure. When his friends wondered that he should throw away all his chance of study — "Would you have me," said he, "study off those dead skins, when men are dying of hunger?" All his biographers tell us that at this time he desired a poor woman who was unable to ransom her son taken prisoner by the Moors, to sell him, and to redeem her son with the price.

When he was 25 years old, Dominic became one of the new canons regular established at the Cathedral of Osma. From here, he left with some companions for Montpellier, this part of France being then overrun by the Albigensian heresy. He was now in his 33rd year, and his life had hitherto been spent in solitude and retirement; not the least sacrifice of his life was made when he left all this behind him, to enter a world of strife and contention. His extraordinary patience under this and all other trials is the admiration of his biographers. Rome, and the great abbey of Citeaux beloved by S. Dominic, were visited on the way. Of his labours at this time we have a record in the report presented to the Spanish Cortes in 1812 which led to the suppression of the inquisition in that country. It says: "The early inquisitors encountered

Languedoc, 1203-1215.

* Her tombstone is inscribed *Sanctæ Joannæ*.

heresy with no other arms than those of prayer, patience, and instruction; and this remark applies more particularly to S. Dominic." And the present pope in his encyclical on the rosary, writes: "This man, great by the integrity of his doctrine, by the example of his virtues, and by his apostolic labours, undertook the magnificent task of defending the Catholic Church, not by force, or by arms, but by the sole power of that prayer which he was the first to make known under the title of the Holy Rosary." *

In 1215 Dominic again visited Rome, to attend the Lateran Council; and at this time he met S. Francis. After the confirmation of his Order he returned towards France, visiting Siena on the way. At Bologna he sickened, but refused to spare himself any of the daily duties; when he could work no longer, he lay on sacking on the floor, and throughout his sufferings no groan escaped him, "he always seemed cheerful and full of joy" and had for all "sweet words and a smiling countenance." "You know," he said to his children, "that to serve God is to reign; but we must serve Him with our whole hearts. Behold my children what I leave to you as a heritage: Have charity, guard humility, and make your treasure out of voluntary poverty." At the words in the Commendation of the dying "*offerentes eam in conspectu altissimi*" "Help, saints of God, hasten angels of the Lord, receiving his soul, *offering it in the sight of the Most High*," Dominic stretched his hands towards heaven, and breathed his last breath. This was in 1221, on August 6. He was then in his 51st year. His resting place is Bologna, where his celebrated shrine is known as the "Arca di San Domenico."

Dominic's death.

S. Dominic was not only a great preacher, but he "possessed," as a recent biographer says of him "in a very high degree that gift by which certain souls communicate themselves to others." Being asked in what book he had studied to find the matter for his burning utterances, he answered "My son, I have chiefly studied in

His character.

* *Cf.* Inquisition, Part IV., p. 455. Rosary, Part II., pp. 161, 163.

the book of Charity, for all things are learnt there." He was easily touched, and when he saw from afar the roofs of any great town he was approaching "he would melt into tears as he thought of the misery of its inhabitants." But above all were his spirit of prayer and his serenity great; "the habit of prayer wherein he reposed with marvellous and undisturbed tranquillity." "Nothing ever disturbed his tranquillity but compassion for others," says a biographer, and "if the interior peace lost by Adam were to be found restored in any human soul, it was in that of the blessed Dominic." As he went along, from city to city, always on foot, he prayed; and he was often seen to make the sign of the cross and a movement as if *he were brushing away flies*, as though driving from him all disturbing thoughts. To his brethren he repeated the words of Judith "The prayer of the meek and humble is always pleasing to thee O Lord."

The Order of Friars Preachers.

S. Dominic founded his Order in 1214–1215. At this time, we are told, Fulk bishop of Toulouse appointed brother Dominic and his companions "as preachers throughout our Diocese." The Order was confirmed in 1216–1217,* and the brethren then, assembled at Prouille, chose the Rule of S. Augustine. This Rule is at the head of the Dominican Constitutions, which were based on the Statutes of the Premonstratensian canons, and were written in 1228, and successively modified till 1252. "The Order of Preachers was principally and essentially designed for preaching and teaching, in order thereby to communicate to others the fruits of contemplation, and to procure the salvation of souls." † A special provision was a power of dispensing from anything in the Constitutions which would impede the members in their active duties, or in their first duty the good of souls. So communication with seculars was to be permitted even in the interior of the convent. A certain number of students were to be sent to universities, to take degrees, and open schools. S. Catherine writes: "He made it a royal Order, where none were found

* Hence it takes precedence of the Franciscans, see p. 145.

† *Constitutions.*

under mortal sin . . . for enlightened by Me * the true Light . . . his Order large, joyous and odoriferous is in itself a most delightful garden : " " La sua religione tutta larga, tutta gioconda, tutta odorifera, è uno giardino dilettissimo in se."

Second Order.

In 1206 Dominic founded a monastery for women who had been converted from the Albigensian heresy, and as a refuge for young women exposed to its influence. The spot he selected was *Prouille*, given him for the purpose by its noble owner the Châtelaine of Fanjeaux. The sisters lived under the Rule of S. Augustine, to which Dominic added silence and manual labour; while those who could were to study psalmody. Their dress was the same as that worn by Dominic as Canon of Osma. It does not appear, however, that the saint projected a Second Order until his last visit to Rome, when Innocent III. having vainly endeavoured to gather a number of nuns into a cloistered community, put the matter into Dominic's hands. Those who were most hostile to the idea of enforced enclosure were the poor nuns of S. Maria in Trastevere; and the Romans took their part. Dominic's first visit to them was a complete failure; they would not, they said, be controlled by him, or cardinals, or pope. They could not be forced to accept enclosure which they had never contemplated in entering their state. However the matter was brought about, partly by Dominic's persuasiveness, but not without recourse to some force and deception. He offered them his own convent of S. Sisto, and he himself removed to S. Sabina. Forty-four nuns, and the picture of the Madonna painted by S. Luke, were brought to the new convent, the condition on which they insisted being that should the picture go back of its own accord to Trastevere, they should go back after it; and they took their vow with this proviso.†

Story of the nuns of Trastevere, S. Sisto, and S. Sabina.

* She is speaking as if Christ were reciting the spiritual glories of the Order.

† This picture is now at the high altar of SS. Domenico e Sisto. Torrigio wrote its history.

Sister Cecilia Cesarini, then only 17, was the first to beg S. Dominic for the habit of his Order, and the other nuns followed her example.* The Rule of the nuns is the same as that of the Friars, except that meat is never eaten by the former, unless with a dispensation from the Prioress. † The Second Order has always been enclosed, indeed it is S. Dominic himself who introduced the *grille*, or grate. It has also been from the first under the supervision of the Dominican Fathers. The Second Order now numbers some 13,000 or 15,000 nuns. Dominican Friars and nuns are ruled by a Prior or Prioress, elected for 3 years. Under them is a sub-prior or sub-prioress. Dominican houses are *Priories*. The Order is divided into Provinces, under a General resident in Rome, and consists, among friars, of priests, novices, and lay brethren; among nuns, of choir nuns, novices, and lay sisters. Those who present themselves for admission remain *postulants* for 3 months at least; the noviceship lasts for a year, at the end of which he or she takes the vow for 3 years, but remains in the noviciate; and 4 years after their admission as novices they take the perpetual vows. Lay brethren and sisters begin as simple *Tertiaries* ‡ for 3 years after which the noviciate begins, and they are only professed at the end of 7 years. The vow taken is that of *obedience* only, and is understood to include the others. The profession is made during mass, in the hands of the Superior, the newly professed afterwards communicating, being accompanied to the holy table by his superiors. In the case of nuns, a delegate from the First Order is present; but the profession is made in the hands of the nun's own Superior.

Government and Profession.

The Dominican Order has proved the most homogeneous of all the Orders. There have been no branches, divi-

* She was the friend and earliest biographer of S. Dominic, who "communicated to her the most hidden secrets of his heart."

† S. Dominic indeed said that no meat was to enter the Refectory; so the friars eat meat in a room which is not called the Refectory.

‡ See p. 153, *footnote*.

sions, or "Reforms." This is in part due to the unity of purpose in the founder. At the same time among many members of the First Order the Rule is kept with startling laxity and justifies the remark made by a priest at a retreat of nuns of his Order — "the men make the Rule and the women keep it." The Order was in fact at first assimilated to that of Canons, and has always preserved this character, though it was enrolled among the mendicants. To this day it more nearly combines the Regular and canonical traditions than any other community, with the exception, in the past, of some Benedictine congregations of women.

Third Order.

The date of the institution of a *Third Order* on the lines of the Third Order of S. Francis is unknown, the foundation is however assigned to the year 1224, but its rules were not made till 1285 by the 7th General of the Order, and about the same time it obtained sanction. At first styled "Militia of Jesus Christ," the later and present name is "Order of Penance of S. Dominic." This Third Order became rapidly more Regular in its constitution, and now embraces a large number of communities of Regulars dedicated to active works of charity and tuition.* They take simple vows, and the women are of course unenclosed. Neither men nor women are subject to the First Order, but depend either directly from the Holy See, or from their Diocesan. They are ruled by a Father or Mother-General, and in the case of women the Superior of the separate houses is often a prioress. The men Tertiaries direct the École Lacordaire in Paris. There are two communities of women in England, at Stone, and Stroud, fully confirmed; and there are Irish Dominican Sisters in South Africa, 2 of whom have just received (1898) the Royal Red Cross Order for work done.

Secular Tertiaries have rules similar to the Franciscan, though somewhat less austere. They wear a miniature white scapular and the 'belt of S. Thomas.'

* See *infra*, S. Catherine, p. 177.

There is another Dominican Congregation, interesting as being the first attempt to unite the contemplative and active life. This is the Congregation of the Dominican Sisters of Charity of the Presentation of the Holy Virgin, founded by Mère Poussepin, a Dominican tertiary, and by a Dominican father, in 1684. This large community, numbering 3300 in France alone, is devoted to all the works of charity; having crêches, schools, invalids, and tending the leprous. Their houses are to be found in Colombia and Bagdad. They have 400,000 children in their care. The habit is the Dominican, with a black apron indoors, and the stiff white cap or cornette in place of guimpe and veil. Their house in Rome is the Villa della Presentazione, Via Milazzo, where they receive invalids, and take *pensionnaires.** Dominicans of the Presentation.

The Dominican Friars were introduced into England in the lifetime of S. Dominic by Gilbert de Fresnoy, to whom he entrusted the formation of an English Province. They were there known as *Black-friars*, and were settled in the district near S. Paul's still called after them. In France they were called *Jacobins.* Order in England.

The original dress of the Dominicans was that worn by S. Dominic as Canon of Osma Cathedral, "a white tunic, and linen rochet, and in choir a black mantle." This was slightly changed in the saint's own lifetime, and a scapular substituted for the surplice, in obedience to a vision of the Madonna with which one of the brethren was favoured. So they speak of the Dominican scapular as "woven by the hands of the true *mulier fortis* for the members of her household." The tunic, scapular, and capuce are white, in shape like those of the Augustinians, the cowl is pointed; over this a black cloak and hood is worn, called the *cappa.* The *cappa* is now a peculiarly Habit. *Cappa.*

* This Congregation must not be confused with Mère Rivier's *Sisters of the Presentation of Mary*, founded at Viviers on November 21, 1796. The Ven. Marie Rivier was called by Pius IX. "the apostolic woman." The Congregation is numerous in France and Belgium and joins active works of charity and missionary labours to the work of education.

Dominican garment: it is worn from All Saints' day till the "Gloria" on Easter Eve, and by friars, nuns and lay brethren for communion, and at all great solemnities. This is nothing else but the *cappa nigra*, a black mantle or open cope, worn for centuries by cathedral and collegiate clergy in choir. Hence its use among canonical clergy was identical with that of the monastic *cuculla*.

The dress of nuns is the same as that of friars, but they wear a black veil and wimple in place of the capuce. Male novices wear the full habit of the Order, but women wear a white veil. Both wear the unblest scapular. Lay brethren and sisters wear a black instead of a white scapular, the former a black instead of a white capuce, and the latter a white instead of a black veil. The Third Order wear a habit identical in all respects with that of the I. and II. Orders, except that the *men* do not wear a scapular. All Dominicans wear a rosary, shoes and white stockings, and the men wear the priest's hat.

In Rome.

The General of the Dominicans (*Magister Ordinis*) resides at the Convent of S. Maria sopra Minerva. The other Dominican houses in Rome are: S. Sabina; S. Clemente; and SS. Quirico e Giulitta. Outside the walls, the Church of the Santo Rosario on Monte Mario; and a vigna on the Via Praenestina which belongs to the Irish friars of S. Clemente. The Dominicans are also the Penitentiary priests of S. M. Maggiore (with residence at the Canonica), and may be seen in the confessionals there in the penitential seasons, and during Holy Week. The houses of the II. Order are: SS. Domenico e Sisto. The nuns moved here from S. Sisto, 1611; S. Caterina a Magnanapoli, close by;* and the Annunziata in the

* These nuns came from S. Chiara near the Minerva, where the original "Suore di S. Caterina" lived. (See Part I., Saints' Rooms, p. 354.) They gradually increased the monastery, buying the land which includes the Torre delle Milizie, and, after receiving the visit of 5 Florentine Sisters of the II. Order, adopted this Rule in place of the Tertiary. Napoleon dispersed them, but they returned 5 years later. The house is now sequestrated, and

DOMINICAN.

DOMINICAN.

CARMELITE.

CARMELITE.

Piazzetta del Grillo. Third Order: S. Sisto Vecchio: the community now restored to this ancient Dominican site was founded a few years ago by a lady from Palermo; Nursing Sisters in Via degli Artisti 17 and Via Panetteria 51 (they wear, like Spanish Dominicans, a crucifix on the breast); the English Dominican Nursing Sisters, via Napoli 67 A., who are clothed secular Tertiaries.

There are no men Tertiaries in Rome.

Dominican Saints and their emblems in Art.

S. DOMINIC. Emblems: *Star on the forehead*, in allusion to the "certain radiance" on his brow which those saw who looked on him intently, and to the legend that his godmother when she took him at the font saw a splendid star descend on him; the *dog and torch; a lily; a book.*

S. CATHERINE OF SIENA. Next to S. Dominic, the greatest figure in the Order, the reviver of its spirit in the XIV. century, was Catherine Benincasa, S. Catherine of Siena, her father being a dyer in that city where she was born in 1347. A visionary child, a lover of solitude and austerity, she rejected the many suitors whom her parents pressed her to accept, and in 1362 was received among the *Mantellate*, a company of widows of the Third Order of S. Dominic. It is this company which she formed into the Tertiaries afterwards called Suore di Santa Caterina.* By the time she was 24 all called her "Mother," and her confessors styled themselves her "sons" as they were her disciples. So unlearned that she had never been taught to read and write, she became a writer of singular beauty, force and

Mantellate.

---

when the number of nuns dwindles to 6 will be abolished. The sequestrated income of the monastery was 45,000 lire annually (£1800): each choir nun now receives 50 lire a month (£2) and each lay sister 25; an expense to the Government of some £300 a year. Part of the building is converted into a Barrack, but the nuns have nothing to complain of on the score of courtesy and kindness from the soldiers.

*See p. 176, *footnote*. The Institute for decrepit poor by the Porta Laterina, Siena, is in charge of Dominican Sisters who wear the same dress as S. Catherine.

distinction. Her letters to nuns, priests, notables, sovereigns, and the pope, were usually dictated, and she would dictate three important epistles at a time, walking up and down in the midst of her scribes, and never having occasion to alter the sentences thus written. Her language is never that of controversy; her theological accuracy has been the marvel of her critics. As a spiritual guide she was preëminent, no mannerism of piety could deceive her, and like so many great saints she was a discerner of spirits. She understood instinctively those devices by which souls are won to self-realisation, had that delicate touch which awoke in her hearers unrealised possibilities in themselves.* But not only by preaching did she fulfil the Dominican ideal of a union of the mystical and laborious life. The rebellion of Florence against the Holy See, the exile at Avignon which sapped the strength and decorum of the Church, drew Catherine into that arena of political life in which she played the most distinguished part of her century. Catherine went to Avignon, and had a remarkable series of interviews with the pope and the cardinals. She expressed her sorrow to Gregory XI. at finding the Roman court so stained with vice; and when he asked her how she had gained in a few days so much knowledge of its manners, "Suddenly changing her attitude of profound humility and reverence, she raised herself with an air of majesty, and said 'To the honour of God I will dare to say that I was more conscious of the infection of the sins committed in the Court of Rome when I dwelt in my native city, than those are who daily commit them.'" † As we know, she prevailed on the pope to return to Rome, which she entered with him, as he feared his own weakness and the hostility of his cardinals.

Brings the Pope back to Rome.

Catherine and the reform of the clergy.

The Church, declared Catherine, needs no reform; but only its ministers and pastors. It fell to her lot to rebuke

* "At her voice, nay only looking upon her, hearts were changed." For her preaching, with papal faculties, see Part II., p. 186.

† Narrative of Fra Raimondo, her biographer and confessor, who accompanied her to Avignon.

the scurrilous lives of the priesthood, of men stained with every species of vice, swashbuckling priests who, dressed in secular costume, went about with a sword at their sides, picking up quarrels. These priests are "fiori puzzolenti nel giardino della santa Chiesa," stinking flowers in the garden of holy Church. In her "Dialogue" she writes: "My anointed ones . . . have made My Church into a stable, and lie there in filth." To them she applies the words of Christ's warning against false prophets, and calls them wolves in sheep's clothing; and writing of the flock so betrayed, says: "It is no cause of trouble to you that the invisible devil should carry them off, you yourselves being visible devils, and the means by which they are sent to hell." Again, of bad pastors she finely says: "They see and understand nothing but the shell of the letter."

Catherine died on April 29, 1380, aged 33; having done a strenuous work of reform in Italy at the same time that Wyclif, who died in 1384, was similarly employed, in his own way, in England.

In Art, her emblems are the lily, a crown of thorns, and a book; and she is the only woman, as Francis is the only man, represented with the *stigmata*, which in her case appear as rays of light darting from the hands. Her body lies in Rome, at the Minerva; the head in Siena. Feast day, April 30 (canonised 1461). In Art.

Other great Dominican Saints are: S. THOMAS AQUINAS, of Aquino in the Kingdom of Naples, 1225–1274, the "Angelic Doctor." Emblems: *sun on breast; books; inkhorn* and *pen;* sacramental cup in allusion to his office for Corpus Christi. (March 8.) S. PETER MARTYR, 1205–1252, assassinated by two men of the sect of the Cathari whom he had persecuted. *Gash on the head;* or pierced through with a sword; *palm.* His XIV. century tomb is at Sant' Eustorgio at Milan. (April 29.) S. VINCENT FERRER, 1357–1419, the great preacher and missioner; endowed with the gift of tongues, so that all who heard understood him; born in Spain, died in Brittany. A *crucifix;* sometimes *wings* as a messenger of good tidings. (April 5.)

S. RAYMUND OF PENNAFORT, 1175–1275 (canonised 1601), to whom the Constitutions in their present form are due. Borne on the sea, on his black mantle, in allusion to the alleged miracle of his return to Spain with his cappa as a boat, when James el Conquistador had forbidden any ship to leave the port of Majorca. (January 23.) See also Part IV., p. 455. S. HYACINTH OF POLAND, ob. 1257 (canonised 1594). *Crucifix; pyx;* also walking on the swollen waters of the river Dniester in Russia. (August 16.) S. LEWIS BERTRAND, 1526–1581, Spaniard, and missionary in Peru. *Crucifix*, as a preacher. (October 9.) S. ROSE OF LIMA, 1586–1617, the first American canonised saint. Third Order. *Crucifix; crown of thorns; shower of roses.* S. AGNES OF MONTEPULCIANO, ob. 1317, aet. 43; buried in the Dominican church at Orvieto. (April 20.) B. Henry Suso the mystic, and S. Catherine Ricci are 2 more of this Order's saintliest names. Four popes have been Dominicans: B. Benedict XI.; B. Innocent V.; S. Pius V. (canonised 1712, lies at S. M. Maggiore); Benedict XIII. Albertus Magnus, Savonarola, and Fra Angelico, are among its historic names; while in modern times Henri Lacordaire took the Dominican habit and was the means of re-introducing the religious Orders, at a time when France had forgotten the appearance of a habit and cowl.

Badge. The badge of the Order is the complicated coat given on p. 138, and the Cross of the Holy Office,* gyronny sable and argent, a cross fleury counterchanged. Motto: *Veritas.* The badge of the dog with the torch in its mouth, alludes to the dream of Joanna d' Aza that she brought forth a black and white dog with a flaming torch in its mouth. The Dominicans are sometimes represented in art as dogs, for the zeal of the friars in hunting out heresy gained for them the canting name of *Domini canes*, or "dogs of the Lord."

Dominican Mass. The Dominican Order though Spanish in origin was founded in France, and the friars' mass retains the peculiarities of the Southern French rite which they

* See Part IV., p. 456.

adopted. In low mass the Gifts are prepared beforehand, the priest ascending the altar, laying out the corporal, blessing the water, preparing the chalice, and then covering all over with the pall. He opens the missal at the epistle side, returns to the centre and puts back the amice with which his head has been covered,* laying back the hood also: then he says silently the collect: "Prevent us O Lord in all our doings," and descends to begin mass. The shortened Confiteor † is said on the step below the predella, preceded by the Versicle *Confitemini Domino quoniam bonus.* R. *Quoniam in sæculum misericordia ejus.* At the words *Adjutorium nostrum* he ascends to the altar, and does not recite the *Oramus te*, but the *Aufer a nobis* in its place. The *Introit, Gloria* and *Creed* are all begun at the centre, the first 2 being completed at the epistle, the last at the gospel, side; and the salutation after the Gloria is made from the epistle corner. In the creed the priest returns to the centre and kneels for the usual words: *et incarnatus est.* At the Offertory he lifts the veil and pall from the Gifts and recites the words which appear in the Latin rite at the Communion: *Quid retribuam . . . Calicem salutaris.* Then he lifts the chalice with the host and paten: *Suscipe Sancta Trinitas:* The *Lavabo* following, and then, at the centre, the prayer: *In spiritu.* ‡ After the *Orate fratres* he says: "O Lord hear my prayer and let my cry come unto thee," then the *Secret.* At the next variable portion of the mass, the Communion, the arrangement is: *Pax Domini, Agnus Dei, Hæc Sacro-sancta commixtio.* He kisses the chalice, and gives the Pax to the assistant, holding the pall or the 'pax' in his hand. Only the ante-Communion prayer *Domine Jesu Christi* is said: the priest does not beat his breast either in the Confiteor or at the *Domine non sum dignus.* He says in place of *Corpus Domini nostri,* "*Corpus et sanguis Domini nostri*

* See Part II., p. 99.

† Part II., p. 15, Sarum rite.

‡ *Cf.* the arrangement in the Latin rite, Part II., pp. 28–32, and with p. 273 *ibid.*

. . ." and then communicates silently in both species.* In common with the Carthusians, Carmelites, and the Sarum rite, the hands are stretched out at the Canon, and at the *Anamnesis* ("unde et memores").

In High Mass the celebrant kisses the Gospel and says the words "*Per evangelica dicta*" *after* he has intoned "*Credo in unum Deum;*" he finishes the Creed at the gospel side, and does not kneel at the *et incarnatus est*, until the choir sing it. He says the *Calicem salutaris accipiam* on receiving the Cup from the deacon. The words at the *Pax* are: *Pax tibi et ecclesiæ sanctæ Dei.* All these particulars occur in the Limoges missal. (See Part II., 15, 43, 60, *footnote.*)

S. THERESA AND THE CARMELITES.

The ancient Order of Mount Carmel claims to follow the Rule of the prophet Elijah,† and that its friars are members of a body of solitaries which had never failed since the prophet's day. In the XII. century Berthold of Calabria, having made a pilgrimage to the Holy Land, founded a company of hermits on Mount Carmel, on the site marked by tradition as the abode of Elijah. It was
1209. joined by crusaders and pilgrims, and in 1209 a Rule was given by S. Albert Patriarch of Jerusalem, confirmed in 1224 by Honorius III.

In 1238 the hermits retired from Carmel to Cyprus, thence to Sicily and in 1240 to England,‡ and 4 years later to France where S. Louis established them. At the first Chapter General, held at Aylesford in 1245, Simon Stock, an Englishman, was chosen General of the Order.§
1247. The Rule was altered by Innocent IV. in 1247, and the

* *Cf. ibid.*, p. 50, and the sentence *Quid retribuam* omitted here in the friar's mass.

† I. Kings xviii. 19, 20, 42. II. Kings ii. 3, 5, 7. According to the legend, Agabus, one of the rejected suitors of the B. V. M., retired as an anchorite to Carmel.

‡ According to Hélyot they came from *Syria* to England.

§ *Whitefriars* without the Temple was then founded.

Order was assimilated to the mendicants, under the name of Friars of our Lady of Mount Carmel. In the 2 succeeding centuries the Order suffered considerably from corrupting influences interior and exterior, and its original severity was still further modified by Eugenius IV. and Pius II. In 1462 the Venerable Johan Soreth who endeavoured to reform his Order, had the monastery doors shut in his face at Cologne, and was eventually poisoned at Nantes. It was during this General's rule that he applied for and obtained permission to enrol "virgins, widows, and beguines," as did the Augustinians and Dominicans; and by virtue of a Bull of Nicholas V., *circa* 1452, the first monasteries of women were founded in France; and it is to a woman's reform of it that the strength and preservation of the Order are entirely due. 1462.

S. Theresa is herself the greatest of the many great figures of the epoch of the catholic reaction, and the greatest intelligence it produced. Her 'reform from within' the Church consisted in rekindling monastic asceticism, in restoring the original spirit of the cloister throughout Europe. She was born of noble Spanish parents, at Avila on March 25, 1515. Her full name, with those of her mother's family, was "Doña Teresa Sanchez Cepeda Davila y Ahumada (in Religion Teresa of Jesu). Left motherless when she was 13, she was placed by her father with the Augustinian nuns at Avila. Her young mind had been fed on romances of chivalry for which there was a veritable passion in the Spain of her day. She hated the restriction of the convent and was "very uncomfortable," but in 8 days found herself much more contented than at home. After a visit to an uncle who later became a Religious she decided to force herself to embrace the same state, and a long interior struggle ensued. At this time she says of reading "that gave me life"; and the Bollandists tell us that she always despised books of inferior note. Eventually she asked admittance at the convent of the Incarnation outside Avila on November 2, 1533. This was a Carmelite house. The *Mitigated Rule* practised here was so lax S. Theresa of Avila.

that it permitted an almost completely worldly life to be led by the inmates. She made her profession in 1536; and here she lived for 32 years, during the last 3 of which only was she Prioress.

It is difficult in a few words to present an idea of the character of one whom Harriet Martineau agreed "with Bossuet in thinking one of the most interesting of the saints of his Church." She has left herself portrayed in one of the two great spiritual autobiographies which have been given to the world. We there see her revealed as first a human being, a strong great and winning soul, fit material for a saint. No one was ever more truthful and sincere than Theresa. To her sincerity she added a humility as great; unaffectedly she esteemed herself of no account. To these great qualities was added a high sense of honour. Lacordaire said that however beautiful the name of *Chrétien*, he always prized that of *honnête-homme;* Theresa would not have expressed this; for herself she could not have conceived the absence of this character. Her natural *droiture* was the secret of all her triumphs and all her courage. Just before her active life began, she had ceased to find any comfort in friends. "To converse with anyone is worse, for the devil then sends so offensive a spirit of bad temper, that I think I could eat people up." "From a stupid and too apparent devotion, Lord deliver us!" exclaimed Theresa: and when she began admiring the streets of Madrid, and asking trivial questions, the Spanish ladies who had flocked to see her decided she was no saint.

For 16 years Theresa endured a terrible aridity of soul; neither her faith nor the sacraments brought her any consolation. She persevered with a great-hearted courage, and was rewarded with perhaps more joy and consolation in mental prayer — in the words of a biographer "a greater weight of grace and glory" — than has fallen to the lot of any other. Theresa is the greatest exponent, the greatest doctor, of mystical theology. "Its noblest representative," her mysticism compared with that of her followers is "like a majestic river"

Theresa and mystical theology.

beside "a rushing torrent or an impoverished streamlet." * None of the mystics "attained to her mingled passion and simplicity." "La présomption est le péché mignon des mystiques, a-t-on dit. Exceptons Ste. Thérèse: elle a trop d'humilité, humilité qui procéde de sa foi, mais aussi d'un rare bon sens." † It escapes the Scylla and Charybdis of pantheism and quietism: her realisation of the Person of Christ made the one impossible, her practical teaching as to life the other. This is how the greatest mystic in history speaks to her followers: "God is not satisfied with words and thoughts, my Sisters, He requires results and actions . . . the love of God does not consist in shedding tears, or in that satisfaction and tenderness which we ordinarily desire because they are consoling: it consists in serving God with courage, in acting justly, in practising humility." "Merit does not consist in fruition, but in working, suffering, and loving." "Faith without works, and both without the merits of Christ, are nothing." But the 'seraphic Theresa' is also 'the saint of common sense.' This master of mystical contemplation, this "geographer of the unknown regions of the soul," recommends us to be comfortable at prayer, and illustrates "the great moral truth" that "spirituality perfects common sense." ‡ When the Constitutions for the Reform of the Carmelites were being drawn up, she is preoccupied with the question of cleanliness in the Friaries.§ "For the love of God take care that there be all fitting cleanliness in the beds and table linen of the friars, whatever expense it may entail. For lack of cleanliness is a terrible thing. I am decidedly of opinion that this ought to be ruled by a Constitution, and indeed, being what they are, I doubt whether a constitution will be sufficient."

Not the least of the glories of this woman, is that in a hard-featured age she was pitiful: her pity in that century

* "Life of S. Theresa." Macmillan & Co. 1875.

† Rousselot, *Les Mystiques Espagnols*.

‡ Cardinal Manning, Preface to the Life of S. Theresa. Hurst & Blackett. 1865.

§ See *ante*, Chap. II., p. 61.

is one of the marks of her greatness. "S. Theresa and the Inquisition!" exclaims Rousselot, "the mind can scarcely bring them together or associate them in any common action, however limited . . . yet . . . it was in the classic country of the Inquisition that a teaching like that of the nun of Avila was ardently embraced and valued." "Her soul was restless," writes her biographer and panegyrist,* "her sex weighed on her." She saw the great work to be done, and longed to do it. The course of the protestant reformation in Spain was checked by her more surely than by that inquisition, with which she was however herself threatened. Nor were these persecutions her only trials. About 1560 she made the celebrated vow "never in any action to do that which was the less perfect." Though her nature was wonderfully free of scruples, the efforts of her confessors to determine the most perfect course in all cases, made this vow an intolerable burden. The confessors, she says, "did my soul much harm." Many of them were convinced that her method of prayer was the work of the devil, and it was not until the Jesuits, and especially Francis Borgia whom she saw in 1557, declared her work to be that of the Spirit of God, that any priest was found to understand her. Indeed her account of the confessors and the constant general confessions, leaves the impression that a lesser soul than Theresa must have been hopelessly belittled by them.

On S. Bartholomew's day, August 24, 1562, she opened her first monastery of Reformed Carmelites. Before her death, in 1582, she had founded 32 houses, 17 for women. The first house for men was founded in 1568. She died full of joy and peace, in her 68th year, in the arms of her friend and constant companion, Anne of S. Bartholomew, a lay sister of her convent. In a simple and beautiful narrative, she tells us that having left the room for a few moments, on her return to the saint's bedside "elle me regarda en souriant, et me témoigna tant de caresses,

* Johannes a Jesu Maria.

qu'elle me tira auprès d'elle, et se mit entre mes bras. Je l'y tins quatorze heures entières." Thus did Theresa affirm in her last hours what she expresses so well in a letter to a nun: "our human nature looks for a return, nor can this be wrong since our Lord looks for it from us . . . it is an advantage to us to resemble him in anything, if it be only in this" (*i.e.* in returning human love).*

She was beatified in 1614, canonised in 1622, at the same time as Isidore Agricola, Ignatius Loyola, Philip Neri, and Francis Xavier. Her body, desecrated and stolen by the Carmelite friars, rests at Avila. The Bollandists give more space to her life than to that of any other saint; it occupies 600 folio pages, or more than is occupied by the lives of Jerome and Augustine together, although the "Confessions" of the latter are appended. It fills Volume 54 of the "Acta Sanctorum," while the 6 preceding volumes for the month of October contain the lives of 475 saints. Her works are: The Story of her Life (*Vida*); The Way of Perfection; Story of her Foundations (*Fondaciones*); the Interior Castle (*Mansiones*); Thoughts on Divine Love (burnt to please one of her confessors); Meditations on the Pater Noster; Admonitions to Religious; Guide for the Visitor to the Cloister of Discalced Nuns; Exclamations of a soul to her God, 1579; Letters; Cantici (*Glosa*); Constitutions of the Reform.

The Rule. The Rule of the Patriarch Albert consisted of 16 articles; the first 4 treated of the Prior, the cells, and the location of the prior's cell; the 5th required the Religious to dwell in his cell, and day and night to give himself to prayer. Article 6 prescribes the recitation of the canonical

* Anne of S. Bartholomew had learnt from her this lesson of friendship: — "I was afflicted unto death when I reflected that I must lose her, and that I must even survive her . . . her presence was my whole consolation . . . I served her in everything, ever since my vesting . . . and although I had the happiness to rejoice in her companionship for the space of 14 years, I found in it so great a pleasure, that it seemed to me I had not had this joy for longer than a day."

Hours. There is to be no personal property; an oratory is to be built in the midst of the friars' cells. The 9th article deals with the Chapter and penances; and the 10th and 11th ordain a fast from Holy Cross day till Easter, excluding Sundays, and perpetual abstinence from meat. The 12th article speaks of spiritual armour against the evil one, the 13th ordains labour with the hands. Silence is to be observed from after Vespers till Terce the next day. The 2 last articles require the Prior to be humble, and that the Religious treat him with proper reverence. This Rule was expanded by the Pope into 28 Chapters. S. Theresa restored the original Rule, which is distinguished among Religious Rules by its simplicity. Her own Constitutions breathe her spirit of liberty. Thus the Religious are not to be pressed to open their hearts to their superior; all is to be voluntary; and the government is to be by love. The houses are if possible to be without endowment, the beds of straw; and each convent was to consist of 13 members, this number only to be exceeded when fresh foundations were to be made from the house. In opposition to the Augustinian Rule, the Religious are not to work together, in order that silence may not be broken; and, in agreement with S. Clare's Rule, special tenderness is to be lavished on the sick, who are to "sleep in linen and have good beds." The love of the Carmelite is to be for solitude and retirement from company; there are to be hermitages in the garden, and the nuns are to there learn "to go forwards." There are to be no high-sounding names for the prioress, who shall share in all respects with the others. The day is spent in frequent meditation, in the recitation of the Office, and the work

The day. of the house. The Religious rise at 5 in the summer and 6 in the winter. After an hour's prayer the Divine Office is recited, followed by mass. All then go to their duties; and of these Theresa said: "Know that even if you are in the kitchen, our Lord moves among the pots and pans, helping us both within and without." A little before dinner, which is at midday, every sister wherever she may be kneels down, at a given signal, "and makes her examen

of conscience briefly." At 2 Vespers, and an hour's spiritual reading; Compline is said at 5 in winter and 6 in summer, and absolute silence is kept from then till after Prime the following day. At 8 there is an hour's mental prayer, and at 9 Matins, Lauds being recited next morning with the 4 following Hours. S. Theresa did not wish the Religious to rise at night for Matins. All go to bed at 11. For 2 hours daily the Religious meet together for converse after dinner, and after supper. All fast till dinner time. Flesh meat is never eaten, and the nuns and friars fast three-fourths of the year. The Sisters, Theresa tells us, found the Rule light on many points, "and so they have other observances, which we have thought necessary for the more perfect keeping of it." Carmelite nuns are strictly enclosed,* and so keep the original spirit of the Rule which required the Carmelite to dwell continually in his cell, one of the rules mitigated by Eugenius IV. in 1431, who however did not allow him to wander beyond his enclosure. But no such rule is observed by the friars at the present day. There is to be one monastery in each province, constructed like a Chartreuse, and in some solitary place, where the friars may retire from time to time. These are the Carmelite hermitages.

Dwelling in the cell.

The number of Religious has now been increased to 20, in convents subject to the Order, while in those subject to the Diocesan there is no fixed number. Theresa ordained that there should be no servants; but *sœurs and frères converses* have since been introduced. Her Constitutions were approved by Pius IV. in 1562. The friars are governed by a General; but many of the nunneries are under the Diocesan, and then each house is independent. The separate houses are ruled by priors and prioresses. When the Discalced Carmelites, or Theresians, migrated from Spain to Rome, where Clement VII. had offered them the monastery of La Scala, the dissatisfaction in Spain was so great that the Order was divided into 2 Congregations,

Government.

* They have a double grille, and in Lent a perforated iron door also. They keep their veils down when speaking with externs, except in the case of relatives.

an Italian and a Spanish, each under a General. These have now been united. Carmelite postulants, after 3 or 6 months, spend a year, sometimes more, as novices, and then make their profession: the vows are made in the Chapter-house, and, in the case of women, the ceremony of receiving the black veil takes place soon after. In the latter case, also, the Noviciate begins with the clothing, when the novice comes in richly dressed, and then casting away her worldly apparel assumes the Carmelite habit and a white veil. Widows are received into this Order, as they are also among the Franciscans, Dominicans, and Black Benedictines. The form of the vow is:—"I N. (religious name) make my profession and promise obedience chastity and poverty to God our Lord . . . according to the primitive rule of Mount Carmel which is without mitigation; and this until death." Carmelites add to their own baptismal name the name of a Saint, with the prefix S. When S. Theresa reformed the Order the largest number of Carmelites were to be found in England, where in London, Darlington, and Chichester there are still friaries and nunneries. Later they became numerous in France, the nuns, who were introduced there by Madame Acarie, being given the Priory of Notre Dame-des-Champs; they were known as the Congregation de Ste. Geneviève on account of their proximity to that church. To-day they number some 2800 in France, and Carmelite nuns are to be found besides in Belgium, Italy, Austria, Russia, Spain, the United States, and Peru.

Calced Carmelites.

There are 2 Carmelite Generals in Rome. During Theresa's lifetime a schism took place among the friars which obliged Gregory XV. to divide the Reform, placing Theresa at the head of the Barefoot Carmelite nuns and Theresian Fathers, while a second Order with a separate organisation and distinctive dress existed by the side of Theresa's Reform; and is called "of the Antica osservanza."

Third Order.

There is also a Third Order for men and women; it is governed by the Order and its members wear the Carmelite habit. The Regular Tertiaries are engaged in

active works of charity; both men and women (*Padri Terziarii, Fratelli Terziarii, Suore Terziarie, Suore Teresiane*) serve as Missionaries in India: there are Tertiary Fathers of the Latin Rite, and also Syro-Malabaric Carmelites. In Dublin a Congregation of Tertiaries have an asylum and school for male blind; they are under a Brother Superior. Carmelite Tertiary Sisters have a school at Ripatransone in the Marches, and have recently received from the Italian government the silver medal for the "notable benefits" they have conferred on the education of the people. In Mission Stations, the Third Order is subject to a Bishop of the Order. *Secular Tertiaries* of both calced and discalced Carmelites follow a prescribed mode of life; they wear a girdle under the clothes. They can be received in Rome as usual at any Carmelite Church.

The Scapular.

The *wearing of scapulars* by secular persons originated with the Carmelites. The *scapular* consists of 2 little pieces of dark cloth, joined by strings, by which it is suspended round the neck;* it forms a miniature monastic scapular, and must be worn day and night. Those who wear the *scapular* of an Order participate in its prayers and in many of its privileges.† It is related that the Blessed Virgin appeared in 1251 to S. Simon Stock at Cambridge, when the Order was in great trouble, and

* It usually has a picture of the Madonna del Carmine attached to it.

† The Scapular of Mount Carmel has the exclusive enjoyment of a privilege accorded to it by the now famous 'Sabbatine Bull' of John XXII. "Those who have piously worn the sacred scapular of Carmel will be liberated by the intercession of Mary from the flames of Purgatory on the first Saturday after their death, or as soon as possible." [There is naïveté in this addition "*o al più presto possibile.*"] It is claimed that this 'Bull' is certainly a forgery. The scandalous promise is permitted to appear in all the publications of the Carmelites, and was confirmed by a decree of the Congregation of the Holy Office authorised by Paul V. in 1613, which runs: "It is permitted to the Carmelite Fathers to preach to the people that they may piously believe . . . that the most Holy Virgin, particularly on Saturday, helps their souls in a special manner after death."

gave him a scapular which she bore in her hands, that by it "the holy Order might be known, and protected from the evils which assailed it." Later on the Confraternity of Carmel was formed. Bossuet says of the scapular "you wear it as a visible token that you are yourselves Mary's children, and she will be your mother indeed, if you live in our Lord Jesus Christ." Benedict XIV. says the same, but speaks of the abuse to which these badges had given rise by a misplaced confidence in them. Other scapulars are given in imitation of the scapular of Mount Carmel: the Trinitarians give a white linen scapular with a red cross on it; the Servites one of black wool; the Theatines have the scapular "of the Immaculate Conception," of light blue, instituted in the XVI. century by Ursula Benincasa; the Congregation of S. Vincent de Paul give a scapular "of the Passion," which is red, and was instituted in Paris in 1846 by one of the Sisters of that Congregation. All scapulars are blest when first given, but are renewed without re-blessing.

Other Scapulars.

Habit.

The Carmelites originally wore a striped brown and white cloak, supposed to resemble the white mantle of Elijah blackened by fire as he cast it to Elisha. Hence the Carmelites were called in France *les Barrés*. At the Council of London in 1281 this cloak is alluded to as a *carpita: frater professus habeat unam carpitam*. It was a coarse streaked cloth, and is the origin of the striped mantle. In Europe, however, the friars soon changed this for a black (*now brown*) tunic and scapular, with a white mantle — the Dominican habit reversed. Hence in England their name of White-Friars. The nuns wear the same: Brown tunic and scapular, a white mantle in choir, a black veil in place of the hood. S. Theresa intended her nuns to go barefoot, but eventually ordered them "sandals of hemp, and, for decency, stockings, but of frieze or hempen cloth."

Calced Carmelites.

The Calced Carmelites wear a reddish-brown tunic and scapular, leathern girdle, and a cape pointed like the Augustinians. They wear the rosary as do the discalced friars, but are shod, and wear the clerical hat in the streets. In winter they have a brown cloak.

The Discalced Friars have their Mother-house in the Corso d' Italia 39, outside Porta Salaria, the residence of the Provost-General. Their other houses are S. Maria della Vittoria in Via Venti Settembre, the Madonna della Scala in Piazza della Scala, and S. Pancrazio outside the Gate of that name. This used to be a school of languages for Carmelite missionaries, but one *frate* only now remains there, as custodian of the church. The nuns subject to the Order are established at S. Egidio in Trastevere; the nuns of the monastery of S. Theresa on the Quirinal, now pulled down, are established at S. Stefano Rotondo: while those of Regina Cœli (now a prison) share the house of the SS. Quattro Incoronati by the Lateran with the Augustinians. Carmelite nuns subject to the Cardinal Vicar of Rome are established at S. Guiseppe Capo le Case; and another community, formerly at S. Lucia de' Ginnasi, at SS. Pietro e Marcellino Via Merulana. The former was founded in the lifetime of Theresa, and the church was the first in Rome dedicated to S. Joseph. Part of the monastery is now the Industrial Institute, and it is the property of the municipality to whom it was transferred by the Government. At the latter nunnery is established the Association of prayers for the souls in Purgatory in relation with the well-known Turin Society. There are also Carmelites at S. Brigida in Piazza Farnese, who however have the perpetual adoration and are not strictly speaking Theresian Carmelites. The Mother-house of the Calced Carmelites is at S. Maria Traspontina, in the street leading from Ponte Sant' Angelo to S. Peter's; here the Prior-General is elected every 6 years. The Noviciate for the present is in the Palazzo delle Convertendi in Piazza Scossacavalli close by. They also hold S. Martino ai Monti on the Esquiline, and S. Nicola ai Cesarini. The Calced Carmelite nuns (*Barberine*) founded by the Barberini, now share the Canonesses' Convent at S. Pudenziana, Via Agostino Depretis 80. There are no houses of the Third Order in Rome; S. M. della Concezione by the Liberian Basilica and S. Vito belonged to Carmelite Tertiary Sisters, but the site is now occupied by *Maestre pie*.

In Rome.

Discalced Friars.

Nunneries.

Calced Friars.

Carmelite Saints and their emblems in Art.

S. THERESA, second Patroness of Spain with S. James the Apostle, is often represented kneeling in an ecstacy, her heart pierced by an angel with an arrow, signifying the fervour of her love. An ugly subject. Or she appears writing, the Dove at her ear, symbol of inspiration, as in the case of Gregory the Great; or she is in ecstacy, the Dove above her. Sometimes she ministers to a sick child. Besides the arrow in the angel's hand, her emblems are the *Dove*, and *writing materials; a heart with I. H. S.*, the name of Jesus, impressed on it; a *crucifix*, *lily*, and *crown of thorns*. (October 15.) The PATRIARCH ALBERT (ob. 1212) is in pontifical robes, and bears a *palm*, because he was assassinated at Acre on his way to the Lateran Council. (April 8.) S. JOHN OF THE CROSS ob. 1591, the disciple of S. Theresa, and mystic, who aided her in the reform of the Order of friars, appears with her before the Madonna; he of course wears the habit of the Order, and his emblems are the *crucifix*, a *pot of lilies*, and his *books*. (Nov. 24.) S. SIMON STOCK, in the habit of his Order, is usually represented receiving the scapular from the Madonna. (May 16.) S. MARIA MADDALENA DE' PAZZI 1566–1607, is most often represented in Florence, where she lived and died. (May 27.) (Canonised XVII. century.) S. ANDREA CORSINI 1302–1373, Bishop of Fiesole, and a Carmelite from his 17th year, appears in a chasuble. (February 4.) (Canonised 1629.) ELIJAH appears as Patriarch of the Order. Barbe Avrillot, Madame Acarie, known in the Paris of her day as "la belle Acarie," introduced the Theresian Reform into France. She with her maid lived by a rule in the midst of her life in Paris; and while still "in the world" she had the impression of the stigmata. Afterwards becoming a lay sister of the Order, this highly born lady, who eschewed all singularity, and guided her life by the love of God, was ultimately canonised as S. Mary of the Incarnation. Other distinguished Carmelites were Louise, sister of Louis XV., in Religion Theresa of the Incarnation, and the nuns of Compiègne, who died with triumphant joy at the Barrière du Trône during the Revolution; the whole community

preceding their Prioress at the guillotine, she herself, last and alone, continuing her daughters' song till her voice also was quenched in death. So Theresa's children have known how to die.

The badge is a Coat of arms party per pile transposed, white and brown, surmounted by a ducal crown and stars. *La Madonna del Carmine* is often represented, she spreads her cloak over the members of the Order, or presents a scapular to a Carmelite. Honorius III. styled the Order "the Family of the Most Blessed Virgin," and by these pictures the legend *Decor Carmeli*, Ornament of Carmel, is often placed; she has the scapular marked with a crowned M, or the badge of the Order in her hand. (Feast day, July 16.) Badge.

THE SERVITES.

In the early XIII. century, 7 merchants of Florence used to go daily to an oratory dedicated to the Madonna, and there invoke her. The Florentines would call after them "Ecco i servi di Maria" 'Behold Mary's servants!' On the feast of the Assumption 1233 they all felt constrained to give their lives to God, and the foundation of the "Religious Servants of the Holy Virgin," or Servites, was the outcome of this resolve. The basis of their rule was the Augustinian; and in 1487 Innocent VIII. by Bull numbered the Servites among the Mendicant Orders. Servites.

In 1253 Philip Benizi joined the Order, and became its General; to him is due its great expansion. He was a Doctor of Medicine at Padua, and spent 32 years in the Order in which he was celebrated as a great preacher and a great peacemaker; tender, humble of heart, and full of charity. Juliana Falconieri co-operated with S. Philip in the organisation of the Order, and herself founded the Third Order of Servites or *Mantellate*. When Philip came to die 'He found none, not only amongst women, but in the whole Order, more fitted than Juliana to be its propagator and moderator, and to her he com- Philip Benizi. Juliana Falconieri.

mended it': *Nulli melius quam Julianæ non feminas tantum, sed et totum Servorum ordinem, cuius propagator et moderator exstiterat, commendatum voluit.** Juliana's mother Riguardata founded the beautiful Servite church of the *Annunziata* at Florence.†

The Third Order founded by Juliana is for women, and the nuns are strictly enclosed. Towards the end of his life S. Philip founded an enclosed nunnery of Servites at Porcharia near Narni, but it is no longer in existence. There are nuns in Bavaria, France, and Venice who call themselves 'Second Order,' but as a matter of fact there is no Order for women but that founded by Juliana in 1306. The Rule she gave them is transcribed in full in Martin V.'s Bull relative to the Order (1424). After a year's noviciate, the aspirant promises to remain for life. In addition to the fasts of the Church the nuns fast every Friday, and during Advent; and at other times may only taste meat three days a week. On Sundays and feast days, and during Advent and Lent, they rise at midnight for Matins. The Servite Order was restored in Germany by the Archduchess Anne Catherine Gonzaga (ob. 1622), wife of Ferdinand and mother of Anne of Austria: she built a House of the Third Order at Innspruck, and gave to it special Constitutions which were approved by Paul V.

Unenclosed Third Order.

By the side of the *Mantellate* there are now also Servite Sisters who are engaged in charitable work, orphanages and schools, for which they beg. They are called Servites of the SS^ma^ Addolorata, or *Addolorate*. S. Philip had been the first to found a *Sodality of the Seven Dolours*, and hence the name.

There are also Secular Tertiaries of both sexes, and there have always been oblates of the Order, originally persons converted by their preaching. The Servites have hardly penetrated to France; in England there are 3 women's convents (one of which is at Arundel) and 2

* Roman Breviary, for her feast day.

† Decorated by Andrea del Sarto at the time that the habit of the Order was changed from white to black.

FRANCISCAN TERTIARY.

SERVITE.

convents of men, while a House of enclosed *Mantellate* has just been founded at Bognor.

The Prior-General of the Servites resides at S. Marcello in the Corso. The Order is also established at S. Maria in Via; and at the College of S. Alessio Falconieri in Via S. Nicola da Tolentino 31, a house for its students. The nuns, *Mantellate*, have moved to Via S. Giovanni in Laterano 3, from Via S. Lucia in Selci 96. There are no Sisters of the Third active Order yet in Rome. In Rome.

The original habit was a white tunic, but after a vision vouchsafed to one of the brethren it was changed to black in commemoration of Mary's sorrow and of Christ's Passion.* It consists of a black tunic with a leathern girdle, a black scapular, capuce and hood, and in winter a black cloak. The stock has two small pieces of white stuff laid upon it in front. The Servite friars are barefoot and bareheaded. The dress of the *Mantellate* is the same; but the *Addolorate*, or active Order, wear under the scapular on the left side a badge representing the Host (see *infra*, S. Juliana). In Germany the Archduchess Anne Catherine prescribed the white veil originally given to the *Mantellate* by Juliana, on which she placed a blue star. Habit.

Monaldi, Manetti, Amidei, Lantella, Uguccioni, Sostegni, and *Falconieri*, the original "Sette Servi" were *canonised* by the present pope. (February 11.) S. PHILIP BENIZI, ob. 1285, was canonised in 1671, beatified a century earlier. Emblem: the *tiara* he refused. (August 23.) S. JULIANA FALCONIERI, 1270–1340, buried at the Annunziata, Florence; canonised in 1693. Emblem: the *Host* on her breast in allusion to her last Communion; she could not communicate sacramentally, and asked that the Host should be placed on her breast; this was done, and she received it miraculously, its impress being found Servite Saints and their emblems in Art.

* In memory of this vision which occurred on Good Friday 1239, the Servites perform on that day the ceremony of the 'Burial of Jesus Christ,' followed on Saturday by 'the Coronation of the Holy Virgin.' Until the time of Pius V. they also celebrated an evening mass on the latter day.

when she died. (June 19.) Fra Paolo Sarpi, the historian of the Council of Trent, and Ferrari the architect, were Servites.

Badge. The device of the Order are the letters S and M surmounted by a crown with 7 lilies representing the 7 Founders.

Privileges of the Mendicant Orders. The Servites, as a 5th Mendicant Order, share with the other 4 the privileges granted from time to time to the Mendicants. The General of these Orders has a place assigned him at the *Cappelle papali;* and on the Sundays and feasts of Lent and Advent they provide the preachers for the Papal Chapel. At the obsequies of Cardinals, the Dominicans sing the Requiem Vespers, the Franciscans the First Nocturn, the Augustinians the Second and the Carmelites the Third Nocturn; while the Servites chant Lauds.

S. FRANCIS OF PAULA AND THE MINIMITES.

Minimites. S. Francis of Assisi wished his frati to be called the *Lesser Brethren*, S. Francis of Paula called the members of the Order he instituted in 1436, *the Least*, Minimites. Paola is in Calabria, here S. Francis was born and gave the example of a life of splendid virtue. In his humility he thought himself the least of all men; pure of heart and life he denied himself all things, and when he gave the Constitutions to his Congregation bound on them as a 4th vow the Observance of a perpetual Lent. Louis XI. begged him to go to France, where he and his sons were held in great honour, and he died at Tours at 91 years old in 1507. Leo X. canonised him (1519). The Order was approved in 1474.

Rule. The Rule is based on the Franciscan, and the Religious are Mendicant friars. They are divided into priests and laics. There are enclosed nuns of the Order called Paolotte; their Rule is the same. There is still a convent of the Order at Fréjus, Var. The French courtiers had called Francis of Paula "le Bonhomme," in derision,

and "Bonhommes" became the title of affection given to the friars in France. The church of the Trinità de' Monti was founded for the saint and endowed by Charles VIII. of France, as an inscription on the wall of the Villa Medici still records. Later the Mother-house was established at S. Francesco di Paula near S. Pietro in Vincoli, but the monastery is now secularised, and a few *frati* only remain there. The present *Casa generalizia* is at S. Andrea delle Fratte, where they succeeded Augustinian nuns in 1585; the Minimites also have S. Salvatore in Corte, or della Luce, in Trastevere; and, since the Carthusians left, the friars officiate the church of S. Maria degli Angeli. The Sisters are at the church of S. Bernardino Via Panisperna, entrance Via S. Agata de' Goti. The habit is that of the Minor Conventuals, with a shortened scapular to which is attached a small round hood. It is tied with a black cord, hanging down the front. The sleeves have a pocket in them. The priests wear a hat. The habit of the Paolotte is the same, with a black veil; but lay sisters (enclosed) wear a white veil.

In Rome.

Habit.

S. Francis is represented very old, generally hooded, with a staff in his hand. He wears a dark tunic and cord, and the word *Charitas* appears near. Sometimes he is represented walking on the sea, in allusion to the legend that he stretched his mantle on the sea and crossed to Messina from Reggio. He has 2 companions with him. In 1562 his shrine was rifled and his ashes burned by the Huguenots. (April 2.)

Saints.

The badge of the Order is the word CHARITAS in a glory. It signifies the ideal of the frati which is love to all mankind, themselves "the least in the Kingdom of God."

Badge.

FRATELLI DELLA PENITENZA (*Scalzetti*).

A second offshoot of the Franciscans is the Order of Penance, under the invocation of Gesù Nazzareno, hence the frati are called *Nazzareni*. It was instituted by Giovanni Varela y Elosata, a Galician, in 1752; and was approved by Pius VI. in 1789. The frati are bound, in

Fratelli della Penitenza.

addition to the 3 vows, to sustain the dogma of the Immaculate Conception.* Their duties are to preach, and to render assistance to the dying at the call of the parish priest. The Order, which consists of priests and lay brethren, is to be found in Spain, Portugal, and Italy, and has hermitages in Piedmont. The habit is a brown Franciscan gown, tied with a blue cord; the priests have an additional white tassel. In Rome the *Fratelli* were given the church of S. Maria delle Grazie by Porta Angelica; they are very proud of the miraculous picture of the Madonna of that name, which was crowned in 1644. Besides this church, S. M. in Macellum belongs to them.

Habit.

In Rome.

They are the most recent male Order established in Rome with the exception of the *Concettini*.

Their device is a Greek cross with I. N. N. R. in the corners, *Jesus Nazarenus Nostrum Refugium* (Jesus the Nazarene, our Refuge.)

Badge.

HOSPITALLERS OF S. JOHN OF GOD.

S. John of God, born in 1495, was a Portuguese, who, wounded in battle, determined to devote his life to God, and on his recovery became the servant of the sick. John was not learned or eloquent or powerful, it required a vision to reveal to him that there was anything great for him to do: for one day seeing a poor man left on the public way, pale and death-like, John ran and took him in his arms, and carried him to his hospital, where he perceived on his feet the print of the Nails! Then he lifted a trembling gaze to the stranger's face, and it seemed to him he saw the features of his Master. John fainted away, and in his heart heard sweet words of encouragement and appreciation of his work; and when he came to himself, there was no one there.

S. John of God, and the Fate-bene-fratelli.

He founded (1538) the institute of the Fate-bene-fra-

* The favourite Franciscan dogma, not defined as *of faith* till 1854.

telli "Do-good-brothers," hospital-frati, originally all laymen, who tend the sick at their convent hospital, and have a Pharmacy attached from which they dispense medicaments to the poor. John himself "merited to be called *John of God.*" He died in 1550 rising from his bed and embracing the cross of Christ "with his hand and with his heart," and dying "*in osculo Domini*" was numbered by Alexander VIII. among the saints who are publicly invoked on earth.

The Frati are counted among the Mendicants. They acquired their popular name from the inscription which they placed on the alms box of their church on the Island of the Tiber: "Fate bene, fratelli!" A large number of the friars are not in priests' orders. They had no Rule till after the founder's death, and no vows till 1570. Some 300 are to be found in France and England; in the latter the "Brothers of S. John of God" have an asylum for convalescent men and boys. The Superior-General and the heads of houses have the style of Prior. Youths and men may be received as Brothers of the Order from 14 to 30 years old.

In Rome.

The Mother-house is at S. Giovanni Calibita, a church dedicated to that Basilian monk on the Island of the Tiber (S. Bartolomeo all' Isola 39), and here they have a hospital for men affected with acute disease; one of their number is well known for practising gratuitous dentistry. S. Giovanni Calibita still belongs to these *frati* because it was bought by three foreigners a few years ago, and handed over to their administration.

Habit.

The habit closely resembles the Benedictine: the tunic cincture and scapular are of a thick black stuff, the last is very wide and has the hood attached; shoes and hat; in winter a cloak may be worn. No rosary.

S. Juan di Dios.

S. John of God is represented in tunic, hood and cloak, a beggar at his feet, or the vision of a radiant child with the *pomo di Granada* in his hand. Sometimes the beds of a hospital ward are in the background.

Badge.

The badge of the *frati*, a pomegranate surmounted by a cross, usually figures in the picture. (March 8.)

The Augustinian Hermits form a 4th Mendicant Order; the Servites counting as the 5th.

The former are described among Augustinians in Chapter IV.

Those companies — hermit or otherwise — which are under the rule of S. Augustine, and are reckoned as Mendicants, also find their place among the Augustinians in the same Chapter.

CHAPTER IV.

CANONS.

AUGUSTINIAN CANONS AND AUGUSTINIAN FRIARS — Matricularii — the Clergy in the bishop's house — Augustine and Eusebius of Vercelli — Chrodegang — Chapter of Aix-la-Chapelle — Yvo of Chartres — Canonesses — Congregations of Regular Canons — Habit of Canons — Augustinian Hermits — Augustinian Nuns — Rule of S. Augustine — S. Jean de Matha and the Trinitarians — S. Peter Nolasco and the Order of Ransom — Order of S. John of Jerusalem, or of Malta — Hermits of S. Jerome — of S. Paul the First Hermit — Romites of S. John Baptist — Oblates.

THE distinctively Western institution of canons is both older and younger than Western monasticism, an historical nicety expressed in the precedence of monks and canons, the latter taking precedence of the monks in processions, when they are dressed as clergy in tunic and surplice (rochet), but not when they wear the cappa, which ranks them, as it were, with Religious Orders. As an Order, also, the canons occupy a place midway between the manner of life of monks and that of the clergy.

Matricularii.

A list of persons entitled to a fixed allowance from the common ecclesiastical fund was kept from the first by the Christian Church; this list was called the *matricula*. It included the clergy of both sexes, the consecrated Virgins, the old, widowed and poor. The recipients were called *Canonici* or *Matricularii*. Thus "canons" is one of the oldest of the terms applied to the clergy, signifying all clerks, presbyters, deacons, deaconesses, lectors, cantors, receiving a fixed allowance.* To be "*in the Canon*" in

* "Canon" was the name in late Latin for the fixed contribution of corn or other produce which the provinces paid to Rome.

time designated legitimate clergy, and was a term precisely equivalent to our present use of the word *canonical.*

S. Augustine and Eusebius of Vercelli — the *canonica* or *episcopia.*

The next step in their history was made by S. Augustine and by Eusebius of Vercelli, who gathered their clergy into a common dwelling house, with a common rule of life. The house was called *canonica clericorum*, and sometimes *monasterium;* and *episcopia* as being usually the bishop's own house. The inmates were known as *canonici;* young clerks * — acolytes and lectors — as well as deacons and presbyters lived here; so that the life of these "canons" was the first attempt to regulate and dignify the life of the secular clergy, a subject which had already engaged the attention of Ambrose and Martin of Tours. It is still the ideal duty of priests according to Canon law to live near their church and to live in common.†

The Rule of Chrodegang.

Three hundred years later Chrodegang made the third step in the history of the canons. Struck by the worldliness and corruption of the clergy, which was the more apparent beside the spectacle of rule and order offered by the Benedictines, Chrodegang revived the Order of canons, which had indeed never quite ceased to exist since the time of Augustine,‡ and in 760 indited a Rule on the model of that of Benedict.

Bishop Chrodegang.

Chrodegang was a Frankish noble, cousin to Pepin, who introduced the Roman Easter, Roman ceremonies, and the Roman chant into his diocese of Metz. In recognition of his services in procuring the safe conduct of Stephen II. to the monastery of S. Denis in Paris, he received the pallium from that pope in 752. The principal monastery of canons established by him was at Gorze, near Metz. He was the contemporary of the

* And later, youths dedicated to the church. See p. 492, Part IV.

† *Cf.* with Clerks Regular, Chap. V.

‡ *Cf.* Canons Regular of the Lateran *infra.* In 538 canons are forbidden secular business. In 633 the II. Council of Toledo requires that the scholars of schools directed by canons should live in the bishop's house. In 724 the house and church of canons is mentioned as the *canonica.*

English Boniface, and Paulus Diaconus wrote a notice of his life. He died in 764.

From this time all canons resident in the bishop's house were obliged to adopt the new Rule, and for the first time assumed a semi-monastic character.

Regulariter vivant, vel Canonicè vivant.

In 802 provision had to be made for the case of Benedictine monks who abandoned their Rule to live as canons, and two manners of life are recognised, that of those who live *regulariter*, *i.e.* the monks, and of those who live *canonicè*, *i.e.* the canons. In 816 the Chapter held at Aix-la-Chapelle issued a Rule for canons and canonesses.

The Rule of the Chapter of Aix.

The Rule of Yvo of Chartres.

In the XI. century a 4th epoch-making step was taken by S. Yvo of Chartres, who wrote a still stricter Rule, and inaugurated the Regular Canons whose final formation dates from this Rule, and who towards the end of that century first style themselves *Canons Regular of S. Augustine*, in contradistinction to the secular Chapters, which date from the middle of the century. The accretion of cathedral chapters in the XII. and XIII. centuries to the ranks of the Regular Canons, swelled the number of these Communities, 8000 of which were spread over Europe in the XVI. century; since which date they have constantly declined.

The career of Canons as it differed from that of monks is happily expressed by the historian Freeman, when he says that while the former existed for the services of the church, the abbey-church existed for the spiritual needs of the inmates of the monastery.

Previous rules.

Previous to the Chapter of Aix, canons lived under a mixed rule taken from the writings of Jerome, Athanasius, Cyprian, and Cæsarius. Chrodegang had not bound them either to poverty or to strict obedience.* The Rule of 816 also allows them to retain their own property, a procurator being appointed to administer it and to defend them in courts of law. They were also allowed servants, but this Nicholas II. prohibited, and S. Yvo abolished personal property.

* Differences of rank, too, were allowed within the clergy-house.

Canonesses.

Canonesses are at least as old as canons. It would appear that as clergy inscribed on the *matriculæ* they very early formed themselves into communities living under one roof; two nieces of S. Basil who were superiors of convents in Cæsarea are styled canonesses, and the letter of S. Augustine which embodies his 'Rule' was probably written to a house of canonesses, for a Prior-presbyter, as was usual in a *canonica*, was placed over it; and the titles prioress and provost in place of abbess suggest ecclesiastical rather than monastic nuns. Canonesses did not take perpetual vows, though the vows of chastity and obedience were taken by them, as we learn from the laws for canonesses made in the VIII. century by Lewis the Pious. They kept their own property. They rejected the titles of nun and mother, and their manner of life was non-monastic. In later times their special work was the education of the children of nobles. To-day they are hardly distinguishable from nuns.

Canonesses of the Holy Sepulchre.

The most important Congregations of Canonesses are the Sepulchrines or Canonesses of the Holy Sepulchre, and the Lateran Canonesses. The former are mentioned by the historian Socrates in the IV. century, as canonical women of the clergy, who wore the double cross badge † on a linen surplice. S. Helena greatly esteemed them and was enrolled a canoness by the Bishop of Jerusalem. The Canons of the Sepulchre who wore the same cross are now obsolete; but both formed part of the Military Knights of the Holy Sepulchre, incorporated with the Knights Hospitallers of S. John in 1484.*

Canonesses in England.

The Canonesses are established at New Hall in Essex, the community having been founded at Liege, in the time of Charles I., by two Devonshire women, and having removed to England at the time of the French Revolution.† Their Rule is that originally prescribed for the

Rule.

* The cross of the Holy Sepulchre is now given, as a decoration, by the Patriarch of Jerusalem.

† It had been founded in the hope of providing a shelter for many English ladies when the penal laws against Catholics had

Order of the Holy Sepulchre. They rise at 4 for meditation, Matins, Lauds, Prime. A large part of the day is spent in reciting the canonical hours, in reading, and meditation. On Sunday and festivals they sing high mass and vespers. They work together in a common room. The vows are renewed annually. Each house is independent and is ruled by a Prioress, and the diocesan is their ordinary Superior, with powers limited by the Constitutions. The Canonesses, in Chapter, elect their prioress for life. They occupy themselves also in teaching the poor, a work which they are bound to perform if called on to do so by the bishop.

Margaret Pole, niece of Edward IV., beheaded in her old age by Henry VIII., was a canoness of this Order,* which had several houses in Rome at the end of the XIV. century, but is not represented there now.

Ancient House of Canons in Rome.

The French Hospitaller Canonesses and Canons of Saint-Esprit is another ancient community which having been confirmed by Innocent III. in 1198 settled in his pontificate at Santo Spirito in Sassia, and served the church of this Saxon borough and its celebrated hospital.† Their device is given on p. 139. They wore the double cross of Jerusalem on a white or black habit. Clement VIII. founded a monastery of canonesses there, dedicated to S. Tecla, in 1600. The President of the Community was afterwards styled 'Commendatore di S. Spirito,' holding as such one of the first prelacies of the Roman Court.

Canons of the Lateran.

The Canons Regular of the Lateran are the most ancient Community of canons now extant. In 440 Leo I. ordered Gelasius, afterwards pope, and the friend of

---

been somewhat relaxed; and with this object was to have been moved later to England. The Sepulchrine Rule was reconfirmed and revised by Urban VIII. about this time, after the canonesses arrived in 1620 at Charleville in France.

* Her feast is kept by the New Hall Canonesses on May 28.

† Part I., p. 342.

Augustine, to cause the Lateran clergy to live according to the Rule which had been prescribed by the latter at Hippo. The disorders of the Roman clergy of this epoch are known to us through the letters of Jerome. In 1061 these Regular clerks or canons needed reform, and Alexander II. brought to Rome for the purpose a canon of S. Frediano of Lucca, of which Chapter he was himself a member.* The Lateran was declared to be the head and chief of its many dependent houses, at a Council held two years later; and all the canons of these houses were to be styled Lateran Canons.

After enjoying possession for over 200 years, the canons of the Lateran entered on a period of strife which lasted 150 years. Boniface VIII. in 1294 turned them out to make room for secular canons. Gradually his greed led to their spoliation, they lost all their churches in the city, and Grottaferrata which they had held was given to the Basilian monks. In 1442 however Eugenius IV. reinstated them, but not without considerable difficulty. It is from then that the present title 'Lateran Canons of the most holy Saviour' dates: Eugenius imposing this name on the *Canons of S. Mary of Lucca*,† whom he ordered at this time to proceed to Rome and to the Lateran. This order, given while he was still at the Council of Florence, failed of effect; the secular canons organised an attack which drove the newcomers from the basilica on the feast of Corpus Christi. A third company of 30 Canons from Lucca again attempted in 1443 to gain possession; but the people had been told that the pope intended to drive the Romans from the Lateran and put strangers in their place, whose sole object, moreover, was to purloin the heads of Peter and Paul; so that it was not until January, 1445, that they were finally established, under their new name, and

'Lateran Canons of the most holy Saviour.'

* S. Francesca Romana in the Forum belonged to these Canons.

† S. Mary, Lucca, had always been served by clerks living in common, who in time became Regular Canons. They had been reformed at the end of the XIV. century by Bartolomeo Colonna, and had dependent houses at Milan, Verona, and Venice.

in the enjoyment of all the benefices, temporalities and spiritualities of the Mother of churches. Their troubles, however, were not at an end; the Borgia pope Calixtus III. drove them out; Paul II. brought them back, but on his death the secular canons ousted them with an armed force; and since that year, 1471, the Lateran Canons of the holy Saviour have never gone back. Peter Martyr, the heretic, was a Prior of Lucca and Visitor-General of this Order.

Several Congregations of Canons depend from the Lateran Congregation: such is the Polish Community of Lateran Canons Regular, originally Clerks living under the Rules prescribed by the Chapter of Aix, and existing in Poland since that country received Christianity (970). In 1408 Stefano Cioni of Siena reformed Italian Canons by the foundation of the Canons of S. Salvatore of Bologna; who held the 3 important Roman basilicas of S. Lorenzo, S. Agnese and S. Pietro in Vincoli. They are now united to the Lateran Canons.*

Canons of S. Saviour of Bolgona.

Many Communities of Canonesses belong to none of the great Congregations — but like the Canons they all tend to one type and one costume. There is however in Rome one house of Lateran Canonesses, called *Rocchettine* in allusion to the rochet. In the last century the Lateran Canonesses still formed the *Community of S. Spirito*. The Canonesses of S. Peter of Reims† and those of N.-D. de la Victoire de Picpus, who sprang from them, belong to no special Congregation; nor do the Spanish Canonesses.

Lateran Canonesses.

At the end of the XVI. century S. Peter Fourier, himself an Augustinian Canon Regular, undertook the reform of the Canons of Lorraine. He first founded, 1598, a reformed Congregation of Canonesses of Notre-Dame, having as co-founder the Ven. Alix Le Clerc, who was born at the historic monastic site of Remiremont (1576–1622). Their work was approved by Paul V., Urban

Reformation of French Canons and Canonesses.

* They wore a brown serge soutane, rochet, the scarf or banderole, and a brown cappa.

† See p. 86.

VIII., and Innocent X. The Canonesses have several flourishing Communities, and devote themselves to the education of girls, and the conduct of *ouvroirs* and orphanages. They number 2600 in France, and have 3 great convents in Paris (Rue de Sèvres and Avenue Hoche). In 1623, after the death of the Ven. Mother Le Clerc, Fourier reformed the Canons, founding a Congregation of Canons Regular of *Notre-Sauveur* of Lorraine. This Congregation was dispersed at the Revolution. (S. Pierre Fourier, 1554–1640; canonised, 1897.*) (July 7.)

Premonstratensian Canons and S. Norbert.

The best known community of canons is that of Prémontré, founded by S. Norbert in 1120. S. Norbert was born in 1080 at Cleves. He had been chaplain to the Emperor Henry IV., and was converted after a terrible accident. He began his apostolic labours in 1118, having faculties from Gelasius II. to preach everywhere. Two years later the Bishop of Laon offered him the desert valley afterwards called Prémontré (*Pré montré, Pratum monstratum*, the Shown-land), because S. Norbert saw it in a vision, and here he built a cœnobium, the first of 11 foundations peopled with 800 Religious who soon gathered round him. All practised the Rule of the Augustinian Canons Regular, to which they added a perpetual fast, never tasting flesh meat.

S. Norbert was elected Bishop of Magdeburg, and in 3 years reformed his diocese, never ceasing at the same time the care of his religious family. He died in 1134. His remains rest at Strahow, Prague. In art he is represented with cope mitre and crozier, or in rochet and mozzetta and bare-headed: in his hand is a pyx, in allusion to his incessant exhortations to Christians to frequently receive the Eucharist. Sometimes he has the chalice with a spider over it, alluding to the story that having consecrated the cup with a poisonous spider in it, he drank uninjured. Another emblem is the demon bound at his

* A statue of the saint has just been placed in one of the niches for founders of Orders in S. Peter's. See Part I., p. 73.

feet. He is represented in a stucco medallion over the Premonstratensians' old church in Via Agostino Depretis 52.* (June 6.) Another Saint of the Order is S. Herman Joseph, 1236; in art he appears being presented to the Blessed Virgin by an angel. (April 17.) At one time this Order counted 1000 houses of men and half that number of women. After the Revolution there were still 10 abbeys "subject to the Crozier of Prémontré," two of which were maintained by the Protestant Kings of Prussia in Prussian Silesia. At the present day there are Houses in Austria, France, Bohemia, and Belgium: while in England two Belgian cells in Lincolnshire, with some French Premonstratensians established at Storrington by the ex-Empress Eugénie, represent the pre-reformation splendours of Welbeck with its 28 dependent abbacies. The Belgian and French Congregations were united in 1897.

Existing branches of Premonstratensians.

As we see, this Order of Canons is governed by an abbat, their houses also are called abbeys, and their mode of life is nearly akin to that of monks. From the time of S. Bernard there has always been a close bond between them and the Cistercians. The Canons were to dedicate themselves to prayer, preaching, and the solemnities of the divine worship, which in their churches were always accomplished with much pomp.

The Order was founded as a double one for men and women. Premonstratensian Canonesses still exist, but the monasteries are no longer double. The Canonesses are called *Norbertines* after the founder, and their mode of life at the present day is indistinguishable from that of nuns.

A double Order.

The *device* of the Premonstratensians is two croziers *in saltire* on the fleur-de-lis shield of France.

Badge.

The Portuguese Canons of the Holy Cross were founded at Coimbra by Tellon, canon and archdeacon of that place, with 11 companions, in 1131. This Community became extinct at the beginning of this century.

Canons of the Holy Cross. I. S. Cruz de Coimbra.

* *Cf.* also Part I., p. 174.

II. 'Croisiers or 'Portes-Croix.'

The Canons of the Holy Cross, called *Croisiers* or *Crociferi*, are mentioned in a papal Bull of 1187, and are said to have settled 50 years later in Italy where they are now extinct. There are however several houses in Belgium, with a Mother-house in Brabant, and a few have found their way to England.

Thomas à Kempis.

Thomas à Kempis was a Canon Regular of Windesheim in the Low Countries.

Government.

Canons keep their name and surname like secular priests. Originally all canons were ruled by Priors, but at the present day two out of the three Congregations — namely, those of the Lateran and Prémontré — are governed by an Abbat-General, with abbats over the different houses. They wear pontifical vestments at the great ceremonials. Canonesses are ruled by a Prioress and have no Generals or Provincials.

Canons and Canonesses in Rome.

The Lateran Canons (*Canonici Lateranensi*) have their *Procura* at S. Pietro in Vincoli, and their chef-lieu in the Macao, Via S. Martino 12; they also have the basilica of S. Agnese *Fuori*.* The Canonesses (*Rocchettine*) are established at the historic church of S. Pudenziana (Via Agostino Depretis 80).

The Premonstratensians have a *Procura* in Via Aureliana; and the French Canons have a procurator at present at Monte Tarpeo 54. They will hold a General Chapter in 1902.

The Canons of the Cross (*Crociferi*) are not represented in Rome.

Habit of Canons.

Regular Canons wear a white habit,† over which is the ecclesiastical rochet. Unlike monks they wear the ber-

* See also Part I., p. 288.

† It will be remembered that the earliest dress of clerks at the altar was white. *Cf.* pp. 86–7, and Secular Canons Part IV., p. 481. At Lucca the church of the Canons Regular was called "S. Maria *bianca*," while the Cathedral Canons' church was "S. Maria *nera*." In England however the Austin Canons were known as "Black Canons," because they wore the black cappa, in contradistinction to the Premonstratensians or "White Canons." These, the later arrival, settled in Lincolnshire about 1140.

CANONESS OF THE LATERAN.

retta. In the street they wear the priest's long black coat (the *greca*), and the clerical hat: the linen rochet can be seen at the neck. In choir they wear a surplice or *cotta* over the rochet;* most canons and canonesses have also, at some period of their history worn the black mantle called *cappa*, which may be regarded as their distinguishing dress as an *Order*.†

Another item of their costume is the cape and capuce originally used to cover the head, and which in some places, notably in Austria and the Low Countries, was made of fur — sheepskin or ermine — and called the *amess*, being worn either on the shoulders or the arm. The Gilbertines wore it in England. Both the cape (*camail de chanoine*) and the strip of fur attached to the arm (*amess, aumuce, almuzia*) have still a tiny capuce attached, though they no longer serve as headgear.‡ Cape and amess.

Canons and Canonesses also wore a scarf of white linen, 4 fingers broad (*banderole*), which was placed over the surplice in choir, and was probably a reminiscence of the *orarium*.§ (See *ante*, p. 209 *footnote*.) Scarf.

The dress of Canonesses has always been identical with that of canons; rochet, cappa, amess, and scarf being common to both. Some Prémontré Canonesses wore the amess in place of the veil, and some of the Lateran Canonesses had the *camauro* for this purpose.

Cappa, amess, and cape are, however, not worn by Italian canons: the dress of the Lateran Canons in Rome has always been a white tunic, a closely-plaited rochet and a black berretta: the Canonesses wear the same habit with a black veil, no whimple or fillet round the face. The Premonstratensians combine all the canonical traditions in their habit, and by the wearing of a scapular and rochet join, as in their name of "Regular Canons," the ecclesias- Of Lateran Canons. Of Premonstratensians.

* See Part IV., p. 473.

† *Cf.* Chap. III., p. 175, and Part IV., p. 481. The black *cappa* in choir is still worn by the Canonesses of St. Pierre-de-Reims and N.-D. des Victoires.

‡ See Secular Canons, Part IV., p. 481, and pope's *camauro*, p. 335.

§ See Part II., p. 102.

tical garment with the monastic. Their habit and scapular are white; out of doors they wear the *greca* and a white hat; indoors they wear a cape; in choir they wear a surplice and white amess, but in winter a rochet with white cappa and white cape. The berretta is white.

Of Canons of the Cross.

The Canons of the Cross wear white, with black scapular and sash, forming a large cross; on the breast a white and red Maltese cross; a black cape.

Of Sepulchrines.

The Sepulchrines wear the white habit, rochet, and scapular; a black veil over a white one; their proper badge is the double cross of Jerusalem.

For the habit of the Gilbertine Canons see p. 121.

Badges.

The badge of the Lateran Canons is the head of the Saviour on a shield, which is placed on a spread eagle (emblem of John the Evangelist). (*Cf.* badge page 139.) Another badge, given by Hélyot, is the Madonna and child, with S. John on her right and Augustine on her left, an eagle at her feet, and above her head the Face of the Saviour. The Canons of S. Pietro in Vincoli used to have as a device the Head of the Saviour crowned with thorns, and the legend: *Salvator mundi salva nos omnes;* and the Canons of S. Saviour of Bologna used as device the Saviour holding a book on which *alpha* and *omega* were inscribed.

AUGUSTINIAN HERMITS.

Augustinian Hermits.

The Augustinians, or Austin friars, although now classed among Mendicants, are really an Order of hermits. They trace their origin to S. Augustine, and to the year 388 in Tagaste, when that Father united some friends in a house near the church and lived with them according to a Rule.* The canons, however, declare that Augustine merely gave some rules to African solitaries with a view to regulating their life, and the controversy between the canons and the hermits as to which were the genuine Augustinians had to be silenced by Sixtus IV.

* Ep. 225.

It is certain, at least, that in 1256 Alexander IV. (following Innocent IV.) collected together the numerous hermits scattered throughout Europe, and united them under the Rule of S. Augustine. In 1567 Pius V. aggregated them with Mendicant Friars.

The Romites at the Vatican.

This Order of *Romitani di S. Agostino*, or Romites, has existed at the Vatican ever since the time of Alexander VI;* the position of parish priest of the Vatican being always filled by an Augustinian. With him are some half dozen friars, forming an Augustinian corner of the Palace as the Holy Office forms a Dominican corner.† The Friars have also possessed the Priory church of S. Maria del Popolo since the time of Alexander IV. It is here that Luther, who was a friar of this Order, lived when he visited Rome. Augustinians are still in charge of the great church of S. Agostino, although their property is confiscated and the monastery suppressed. S. Prisca on the Aventine is also Augustinian property, though served by Franciscans. The Prior-General of the Order resides at the Mother-house and *Procura* Via di S. Uffizio I. (collegio di S. Monica) close by the Vatican; and the present Director of the Vatican Observatory is an Augustinian Romite.

Other houses in Rome.

There are two great Romite saints: Nicholas of Tolentino and Thomas of Villanova. Pope Eugenius IV. was a member of the Order, and so was Panvinius the historian.

Habit.

The *habit* of the Augustinian Romites is a white tunic and scapular; but out of doors they wear a black tunic, a leathern belt, of which a strip hangs down in front,‡ and a pointed cape reaching to the elbow, with a small round

* An Augustinian Sacristan is found at the Vatican as early as 1287, John XXII's Sacristan was also a Romite; but the Sacristan of Sixtus IV. having obtained the Cistercian abbey of S. Sebastian outside the walls and become a member of that Order, the Romites, alarmed, begged Alexander VI. to make the appointment perpetual, which he did by Bull 1497.

† Part IV., p. 394.

‡ As the Augustinians persisted in dressing like the Franciscans, Gregory IX. required their cincture to be "long enough to be seen," and the tunic short enough to show the shoes. (1241.)

hood. The white collar of the tunic beneath shows at the neck. Augustinians may not wear the white habit out of doors in any town where there are Dominicans. The *lay brethren* wear the same black dress without the white tunic. At great functions the Romites wear large sleeves (*maniconi*) like the sleeve of the Benedictine cowl.*

Discalced Augustinians.

The *Agostiniani Scalzi*, or barefoot Augustinians, originated as a Reform of the Strict Observance in the XVI. century, the reformer being the Ven. Tommaso di Gesù a Portuguese. There are nuns of his Order in Spain; they were first gathered in a monastery by Philip II. in 1589; and take a 4th vow not to speak with externs, even though they be relatives. The Mother-house and *Procura* is at the church of Gesù e Maria, Corso 45. The *Spanish Congregation* with an Apostolic Commissary General in Madrid, has had since 1619 the church of S. Ildefonso, and a *Procura* in Via Sistina 11. The *habit* is of thick black cloth, with the Augustinian leathern hanging girdle, a short Franciscan capuce and hood in place of the Augustinian cape, with no scapular. They are barefoot. Their badge is *Azure*, a heart pierced by 2 arrows *in saltire*.

Badge.

AUGUSTINIAN NUNS.

There are 4 orders of Augustinian Religious, Canonesses, Romites, Oblates, and members of the modern active Congregations: but there are and have always been Augustinian communities belonging to none of these divisions.

Augustinian nuns have always been flourishing communities and an important branch of the Religious family: the large number of women solitaries were united under one discipline and the Rule of S. Augustine at the same time as the men; but the resulting communities to be met with in Spain, Italy, France, and Germany offered a number of varieties in dress and mode of life.

* The Irish Augustinians, who tried to establish themselves in Rome in charge of the unbuilt church of S. Patrick, left in 1898.

Rule of S. Augustine.

The only "Rule" which can be regarded as contributed by S. Augustine is contained in a letter which he wrote to the nuns of Hippo in 423. He gives them certain rules meet "for persons living in a monastery." (1) All should be of one mind, and should have all things in common. (2) The Sisters are not to hold their heads high because they find themselves equal among their superiors by birth, or because they have brought money to the monastery. (3) They are to be instant in prayer at the appointed hours. (4) The fasts are to be according to their ability. (5) Sick nuns are to have better fare. (6) The dress is not to be conspicuous, nor the head-dress so thin as to show the hair through it. (7) There is to be no forwardness of eye. (8) If a nun does not submit to correction she is to be expelled. (9) All clothes are to be left in one wardrobe, and to be given out to each according to need. (10) The clothes are to be washed, but not too often, and the nuns are only to bathe once a month, 'the usual interval.' (11) "When they go beyond the monastery," for example to the Baths, three are to go together, and their coiffure should neither be showy nor slovenly. (12) The sick are to be under the special care of one sister. (13) Quarrels are to be unknown, and forgiveness prompt. (14) The Prioress, called Provost, is to be obeyed as a mother. And the letter ends with a hope that this rule will enable them to be "persons enamoured of spiritual beauty," and with an injunction that it be read once a week.

This Letter,* occasioned by the disorderly manner of life of its inmates, was written to a community founded by the saint, over which his sister Perpetua had presided. It was resuscitated under Charlemagne, arranged as a Rule in 10 Chapters and adapted to convents of men. Thus, directions intended for simple African canonesses became the Rule for a great branch of the Religious family. It is observed by all Orders and Congregations who have not the monastic or the Franciscan rule, as it

* *Ep. 211*, in some editions *109*.

is considerably wider than these, and its absence of detail and precision adapt it to endless modification. It thus forms the basis of the Dominican, and of all hospitaller and military Religious Rules, as well as of all those modern congregations whose scope is active work, excepting such as have taken the Jesuit Rule.

Congregations of Augustinian nuns.

Among the many Congregations of Augustinians are the Augustinians of the Recollection, Augustinian Hospitallers de l'Hôtel Dieu, Augustinians of S. Catherine des Cordiers, Dames de St. Cyr, Dames Augustines, and several Communities of *Oblates* (p. 249). In Rome there are two Communities of Romites; one of the oldest of all Congregations being that of the Augustinians "of the Virgins" (*delle Vergini*), since become Romites, who were instituted by Alexander III. as early as 1177, during his sojourn in Venice. It was at the time when the pope had just removed the censures against Barbarossa, whose daughter Julia became abbess of the new monastery. The members were called "Gentildonne" and addressed as "Illustrissime." The abbess was elected for life, and her obsequies were like those of the Doge. In 1698 Hélyot witnessed the ceremony which used to take place when the papal confirmation of her election arrived, the Doge then 'espousing' the abbess with 2 rings, one being an image of the Madonna and the other a sapphire. These nuns had a monastery in the Via dell' Umiltà, their church of S. Maria delle Vergini still recording them; they moved to Via Galilei 3, beyond Piazza Vittorio, some years ago.

In Rome.

The second Community of Romites is that of *S. Marta*,* the name of a monastery by the Collegio Romano which was founded by S. Ignatius for women he had converted. These afterwards moved to S. M. Maddalena, and in 1561 S. Marta became an Augustinian House: the monastery was a large isolated building, bounded by 4 streets; none but princesses and nobles were admitted. Though all houses of Augustinians, men and women, are priories

* See *footnote*, Chap. III., p. 158.*

and ruled by priors, S. Marta by special privilege is an abbey. The Convent is now established in Via Panisperna 260, in the house of the Franciscans of S. Bernardino.

The nuns of *S. Lucia in Selci*, or *in Orfea*, are still at the church of that name, Via in Selci 82. The nuns of *S. Caterina de' Funari* retain their old monastery, anciently known as that of *Domina Rosa*, after S. Rosa of Viterbo; the site, according to the *Mirabilia*, of the *Castellum aureum*. (Via de' Funari 7.) The site was obtained from Paul III. by S. Ignatius, in 1536, and Cardinal Cesi built the house. In 1544 some Religious whom Ignatius had placed in another building, were removed here: they consisted of 20 professed Augustinians in charge of girls exposed to temptation, who were received from 10 to 12 years old, and kept for 7 years; on the death of a nun one of these girls took her place in the convent. At present the nuns teach an Elementary Girls' School ("S. Caterina della Rosa").

The nuns of the *Santi Quattro Incoronati* are still at this interesting monastery, which they now share with the Carmelites. Their origin was similar to that of the nuns of S. Caterina: S. Ignatius placed with them girls of honourable life orphaned of both parents, and in 1560 the Community was placed at the Santi Quattro. The number of orphans is 100, and they replace the nuns.* Those who marry or enter another convent receive a *dot* from the Confraternity of S. M. in Aquiro, where S. Ignatius placed a similar community of orphan boys. The Religious used to number about 40. The girls were dressed in white serge and a white veil, with a rosary in the girdle. It will be seen that the establishments of Augustinian nuns in Rome owe much to the charitable zeal and fostering care of Ignatius.

The nuns of *S. Giacomo della Lungara* are now established in Via SS. Giovanni e Paolo 3; the monastery had been given to the Reformed Augustinian *Convertite* in

* Such an arrangement cannot now (since the Suppression) be put in practice.

1630 by the Chapter of S. Peter's. A Congregation of Augustinians called *Convertite* or Penitenti were placed by Leo X. at S. Silvestro in Capite in 1520;* hence the name of the street close by this church. These nuns are alluded to by the Council of Trent.†

Habit of Augustinian nuns.

The habit of Augustinian nuns is sometimes white and sometimes black: the *Romites delle Vergini* and of *S. Marta* dress in white in summer and black in winter. The *Discalced Spanish nuns* wear on weekdays a coarse white woollen tunic, a white linen veil, falling in front as far as the eyes, and over this a cloth; on feast days they wear black;‡ they wear, like the discalced friars, cord sandals. The nuns of *S. Caterina* and of the *SS. Quattro* wear white serge tunic and scapular, the Augustinian leathern girdle, and a black veil lined with white linen. The usual Augustinian habit is, however, black with the leather belt, a black veil and white veilette; but a white habit with a black scapular has not been unknown.

Sacramentate.

The *Sacramentate* nuns, so called on account of the perpetual exposition and adoration of the Sacrament in their churches *day and night*, were founded by a Tyrolese lady at Innspruck in the present century. They are an old-established Congregation in Rome. Their convent used to be at the corner of Via del Quirinale and Piazza Monte Cavallo, exactly opposite the Palace; and it was the custom among the Romans, and among priests and seminarists, to lift their hats while passing the chapel door with its heavy leather hanging. In 1888 the nuns were forced to move to allow of the present gardens being laid out, and they are now in Via Nazionale 95, on the steps of Magnanapoli. They observe strict canonical enclosure, and are under the Rule of S. Augustine. The *habit* is white with a red scapular on which the monstrance is

* This was afterwards a Franciscan house.
† S. Andrea delle Fratte was built for Augustinian nuns.
‡ Hélyot says the friars used to do the same.

embroidered: on certain occasions they wear a large white cloak and train.

For the enclosed Community of *Annonciades* (Augustinian-Salesian Rule) see Chap. V., p. 246.

S. JOHN DE MATHA AND THE TRINITARIANS.

At the close of the XII. century arose the Orders for the redemption of Captives; of those miserable ones who as prisoners or slaves formed the most pitiable class during the rude warfare of the middle ages.

The 2 Orders now to be described rank among Mendicants, but as they have nothing in common with the Franciscans, Dominicans and Carmelites, they are here classed as Augustinians.

S. Jean de Matha. S. Jean de Matha was a native of Provence, and was born in 1154 of noble parents, and educated by his mother Marthe. At the University of Paris he was famous both for goodness and learning. Ordained priest, he had a vision when celebrating his first mass: an angel clothed in white, with a red and blue cross on the breast, rested his hands on the heads of two slaves. S. John, moved by his vision, sold his goods and prepared for the mission of redeeming captives. With Felix de Valois he arranged the plan of a new Order, and together they went to Rome for the papal approbation. "The Order of the Holy Trinity for the Redemption of Captives" or Trinitarians, proceeded to redeem slaves and captive Christians in Africa, John himself preaching in Spain and bringing home large numbers of slaves from Tunis. His health being broken down he spent the last two years of his life in Rome, where he died of a lingering illness, never ceasing to visit the prisons and preach to the poor.*

Felix de Valois.

Jean de Matha's death in Rome 1213.

Calced and Discalced Trinitarians. The First Order of Trinitarians is divided into Calced and Discalced Friars. The latter owe their origin to the deterioration which the Order suffered in the XVI.

* See Saints' Rooms, Part I., p. 353.

century, which led to the members resolving on the formation of two or three houses in each Province for the strict observance of the Rule. As, however, the friars were allowed to return, should they so wish, to their original Convent, Blessed John-Baptist of the Conception, a fervent member of the Order and among the first
1599. to embrace the intended reform, determined to found separate monasteries, the members of which were bound to practise the strict Rule. He gained the permission of Clement VIII., but the contumely of his Order and persecution by the Spanish government. He died at Cordova in 1613. (Declared a *beato* 1819.) * One of the rules of the Reform is that the Friars must be barefoot.

Second Order (Calced). S. John de Matha gave part of the Monastery at Lerida to *Oblates* of the Order, who took vows in the time of the 6th General (1236) and originated the Second Order of Calced Trinitarians, who have 5 or 6 houses in Spain. The Religious were to co-operate in the work of redeeming captives by their prayers and by their alms, and their Rule is not the same as that of the Friars. A reform of this Order was made by Angela della Concepcion, called the Riforma di Toboso, and numbers also 5 or 6 houses.

(Discalced.) The Discalced nuns originated in 1612, when Francesca de Romero who had projected a community of Discalced Augustinians asked to belong to the *Frati Scalzi;* she and her companions were received as Oblates, but 6 years later took solemn vows; and these nuns are now to be found in Lima and Chile, whither they went from the original house at Madrid. The nuns observe enclosure. The body of S. John de Matha, which was stolen from the Trinitarian church of S. Tommaso in Rome, is now in their Convent church at Madrid. Amongst the writers of the Trinitarian Order are inscribed the names of Marcella of S. Felix,† the daughter of the Spanish poet Lope de Vega, and of a Superior of the same Madrid

* The 'cause' for his canonisation is now before the Congregation of Rites.

† Her life was written by an old nun of the Madrid Convent, alive in 1893.

Convent, who edited apologetic works under the name of Carmen Jiménez, and after becoming a nun wrote articles signed "una religiosa Claustral."

Third Order (Calced).

The Religious of the Third Order (all women) were instituted at Lyon and Valence in France in 1660, for the double work of hospitallers in charge of the Hôtel-Dieu, and zealous educators of the young. They continued to serve in their hospitals during the Revolution, and formed a refuge for many expulsed nuns, meeting the menaces and persecutions of which they were the object with unconquerable courage. They have schools in France, Belgium, Switzerland, England, and Algiers — over 100 houses.*

(Discalced.)

The Third Order attached to the Discalced Congregation was founded at Marseilles in 1845; and possesses some 15 houses. In 1885 the Third Order was established in Spain, at Valencia; it has 5 houses. Another group of Spanish Tertiaries founded some 10 years ago is spreading fast. Finally, the Third Order was formed in Italy in the last half of the XVII. century, and approved in 1828.

The Superior of the Order is called the Minister-General; and the Heads of Convents *Minister, Ministra,* in allusion to the Gospel Matt. xx. 26.

The Order for the Redemption of Captives was introduced into Spain and Italy first, but was established in France by S. Felix of Valois himself, who obtained for it a convent in Paris by the Chapel of Saint Mathurin, hence the French name *Mathurins*. In England they were called Crutched (*crossed*) Friars, and gave their name to a district in the city.† It is said that the Trinitarians have redeemed 900,000 slaves and captives; ‡

* Not to be confused with the Congregation of La Sainte Trinité founded in 1829 by Marie Rocher (Mère de la Croix), which devotes itself to education, although this work was not contemplated by the founder.

† They were brought to Thellesford Priory in Warwickshire by Sir William Lacy on his return from the Crusades.

‡ No documents exist. The discalced friars have a list of captives redeemed in their Spanish, Polish, German and Italian provinces, between the years 1625–1785. Some of this work was done

but to-day their special work has ceased, and the pope is anxious to unite the scattered members. A Council General will be held in Rome in 1900. The work of the Friars is now among the country people.

The Co-founders in Art.

S. JEAN DE MATHA appears in art with fetters in his hand, or captives at his feet; in the background his vision of an angel in the habit of the Order with his hands on the heads of two slaves. (February 8.) S. FELIX OF VALOIS (ob. 1212) wears an Augustinian hermit's habit, and is represented sitting by a fountain at which a hart is drinking, in allusion to Cerfroy, *cervus frigidus*, the site where the Order was instituted. (November 20.) The founders placed the Order under the patronage of S. RADEGUND; S. John Baptist being another Patron. Radegund, in pictures painted for the Order, is represented with a royal crown over her long veil, a captive at her feet with his broken fetters in his hand: the legend being that, being unable to help the prisoners whose moans she heard as she walked in the gardens of her palace, Radegund prayed, and their fetters were burst asunder. (August 13.)

S. Radegund.

In Rome.

Innocent III. gave to John de Matha the Convent and church of S. Tommaso in Formis, by the arch of Dolabella, and placed over the entrance the mosaic which records the saint's vision, which is still to be seen there.* The houses at present remaining to the Order are however the following: S. Crisogono in Trastevere, Mother-house of the Italian Province; S. Carlino at the Quattro Fontane, founded in 1609, and the common-house of the Spanish Provinces; S. Stefano degli Abissini behind S. Peter's; and the country parish of S. M. alle Fornaci,†

in co-operation with the Mercedari; and some further redemptions were operated in the middle of the present century by a priest in Lower Egypt, whose work was aggregated to the Order. The most active and the last to redeem captives in any considerable number was the German province.

* See Part I., Saints' Rooms, p. 353, and *ante*, p. 221.

† Originally the 'Apostolic College of Propaganda Fede of the Trinitarians' for Missions; dispersed by Napoleon. The Discalced friars have however still a mission in Cuba.

AUGUSTINIAN ROMITE.

TRINITARIAN.

outside Porta Cavallaggieri. All these belong to *Discalced* Friars. The Calced Friars were at the church of the Holy Trinity in Via Condotti until the death of the last General in 1894; and there are now none in Rome. The Third Order (Italian) has just settled in Rome for teaching work, in Via Germanico 85, by Porta Angelica.

The Trinitarian habit is a white tunic and scapular, a black cloak and lined hood; on the scapular a blue and red cross. Like all Mendicants they wear the rosary. The 3 colours signify the Trinity, the blue the Redeemer, the red the fire of charity of the Holy Spirit. The nuns' habit is the same; and so is that of the Tertiaries.* Habit.

The device of the Order is the red and blue cross on a shield, surrounded by a captive's chain. In France this is placed within a blue *bordure* charged with fleurs-de-lis. The arms have sometimes 2 white harts as supporters.† Badge.

S. PETER NOLASCO AND THE ORDER OF OUR LADY OF RANSOM.‡

(*Mercedari.*)

S. Peter Nolasque, or Nolasco, had heard John de Matha preach the deliverance of captives in Languedoc; and founded in imitation of him a knightly Order for the same ends and for the redemption of prisoners for debt. Only knights and gentlemen at first belonged to it. The Order is now, however, purely religious. Peter Nolasco, having spent his life redeeming captives from the Moors in Spain and on the coast of Barbary, died in 1258.

* A silver cross having been offered to the Mother Superior by the Prefect of Drôme in recognition of the service of the Religious during the Revolution, the Valence congregation thenceforth added a silver cross on the breast to the habit, according to the request of the population. In the XVIII. century they also changed the white *tunic* for black, as being more serviceable for nursing.

† Hélyot, following Père le Paige, classes this Order with Canons Regular. The Trinitarians kept their 7th Centenary in Rome in 1898. The Minister-General of the French Congregation and the Superior of Fontainebleau both had the title of 'Counsellor and Almoner of the King.'

‡ *Della Mercede; de la Merci.*

Nuns. An Order of Mercedari, or Sisters of Mercy, was founded at Seville, and was closely allied to the Order of Peter Nolasco; the Sisters took a 4th vow: to promise as far as their condition permitted to apply themselves to the redemption of captives, and to give their life if necessary. They kept enclosure, and led an austere life. Many houses of these Religious still exist

Tertiaries. in Spain.* About 1265 two illustrious Spanish women instituted Tertiaries of this Order, in imitation of the Franciscans and Dominicans.

The Mercedari have a province in the Argentine Republic.

In Rome. The house of the Mercedari (men) is by the church of S. Adriano in the Forum, which they serve. They

Habit. have been established here since 1589. The habit and scapular are white, with the badge of the Order suspended on the breast; the white capuce is pointed behind, and they wear the Augustinian hanging girdle. The proper dress out of doors is a white mantle, but in Rome they wear the greca.

Saints of the Order of Ransom in Art. S. PETER NOLASCO is represented as an old man with flowing beard; a common subject in art since his canonisation in 1628, represents him carried by angels to the chapel to receive the Sacrament. (January 31.) S. RAYMUND NONNATUS (ob. 1240), Spanish Cardinal, was a member of this Order. In allusion to his strange birth he is the patron of midwives and of women in labour in Spain. (August 31.) Another frequent subject in churches of this Order is OUR LADY OF MERCY. She stands crowned with stars, on her breast or in her hand the badge of the Order, while angels bear the palm, olive, and broken fetters—victory, peace, deliverance. (Feast day, Sept. 24.)

Badge. The badge is the coat armour of James *el Conquistador*, 4 pallets, and in chief a cross *pattee*.

* The Order of Mercy for women is not to be confused with the far better known Order of Mercy, the Irish Sisterhood founded in 1825 by Katharine McAulay. There are also some *Suore della Misericordia* of Savona in Italy, who have been for over 20 years in the Argentine Republic.

HOSPITALLER AND MILITARY ORDER OF S. JOHN OF JERUSALEM.

(*Chevaliers de Malte — Cavalieri di Malta.*)

A still earlier instance of semi-monastic chivalry than the one last described is that of the Knights Hospitallers of S. John, afterwards known as Knights of Rhodes and later still as Knights of Malta. The Orders of Chivalry, each, in origin, semi-religious in character as was all the enterprise of the middle ages, were an outcome of the spirit and temper of the Crusades. A passionate desire to actualise, amid the rough and cruel life around, that urbanity and courtesy, those gentler manners, necessary to the ideal of Christian conduct, assisted in establishing these Knightly Orders — Cæsar's contribution as it were to the common Christian ideal.

The most illustrious of such associations is the Hospitaller and Military Order of S. John of Jerusalem, the oldest order of Christian chivalry, the model of all subsequent Knightly Orders. Of the 3 great Communities which arose about this time, the Hospitallers, the Templars, and the Teutonic Knights, none so nearly fulfilled the idea of the *frère-chevalier* as the Knights of S. John.

Foundation.

The foundation in Jerusalem which was to become the greatest aristocracy in Europe, was due to some rich merchants of Amalfi who obtained permission from the Caliph to establish a Latin hospice for the care of poor and infirm pilgrims to the Holy Land (1014–1023). The work was placed in the charge of Benedictine monks. It was received with enthusiasm by noble pilgrims, by young Knights and Ladies; and its first Rector was one of these, a Provençal named Peter Gerard, who moved by the sight of its charities joined the nursing band; while a noble Roman called Agnes presided over the women's hospice, and was head "of the canonesses of S. John" when Godfrey de Bouillon entered Jerusalem in 1099.*

* Godfrey dowered the Order with estates in France, the first gift ever made to it.

Dedication to the Baptist.

The Order was dedicated to John the Baptist — "to our Lady and S. John the Baptist" — perhaps on account of the preëminence given to this saint during the first 1500 years, perhaps because it is recorded of him that he was a Voice crying in the desert places: 'Prepare ye the way of the Lord, make His paths straight,' and the new Order, in its twofold aspect, hoped to fulfil a similar mission. It is certain that on more than one occasion the popes have saluted the Order as deliverer in the words: 'There was a man sent from God, whose name was John:' *Fuit homo missus a Deo cui nomen erat Johannes.** It is Gerard who proposed that the fraternity should constitute itself as a Religious one; and it is his successor Raymund du Puy (1115) who, finding the Order now largely recruited by Crusaders, organised it as a military body, and became its first military 'Master' ("Master of the Hospital of Jerusalem"). Thus its permanent characteristics were traced by the character of its work and of its members: it became the "Sovereign Military and Religious Order of S. John" — 'Sovereign,' because as we shall see it actually ruled, and because it is the only order which confers the accolade without the intervention of a prince; 'Military and Religious' for the Knights were both soldiers and men professed under vows. During a great part of the middle ages this order formed the only standing army in Europe.

The Rule.

The new Rule received the sanction of Paschal II. in 1113. Its precepts are bound on the Knight 'in the name of almighty God, Blessed Mary, Blessed John, and the Poor.' To the vows of chastity obedience and renunciation of property, Raymund added a 4th, to bear arms in defence of religion and of the new kingdom of Jerusalem established under Baldwin II. The Knights were never permitted to draw their swords in feuds between Christian peoples. Their dress was also to be poor, "because our masters the poor whose servants we profess to be" are meanly clad.

* The first dedication of one of the two hospices at Jerusalem to S. John the Almoner, the good Patriarch of Alexandria, was soon changed for the dedication to the Baptist.

Residences.

The Knights have had 5 homes, Jerusalem, Acre, Cyprus, Rhodes, and Malta. After the taking of Jerusalem they proceeded to Acre which had surrendered to Richard of England, and they took a gallant part in its defence. Its fall in 1191 drove the Order from Syria, the land of its birth, and when Cœur-de-Lion invited them to assume the protection of the Island of Cyprus, the Hospitallers repaired thither in company with the Teutonic Knights, a military Order which had been formed at the Siege of Acre. Before leaving Palestine they had won the admiration of the opponent Knights of the Crusades, the pagan and the Christian, Saladin and Richard.

In August 1310 the Knights, alone and led by their Grand Master Villaret, captured the Island of Rhodes, and from this coigne of vantage kept the Turk out of Europe for 200 years. It was at this moment that Othman founded the Turkish, or Ottoman, Empire; so that the order of S. John became an independent Power contemporaneously with the rise of that Empire which was its hereditary enemy. The Knights now became a maritime Power, their galleys swept the Mediterranean, and their red standard was the ensign of safety to the peaceful traveller, the terror of the infidel. Within their stronghold the Knights usually numbered some 500, their soldiers from 4000 to double that number. The manner in which Rhodes was defended against all comers, the almost incredible constancy of devotion and heroism in a band of men where treachery and baseness never once penetrated, raised the immense reputation of the Knights in the West, and after the abolition of the Templars, no one contested the right of the Rhodian deliverers to succeed to their vast estates.* Men felt that such valour

* The Templars, a knightly Order similar to that of S. John, had a brief and illustrious career from their foundation in Jerusalem by Baldwin II. in 1118 to their suppression in 1311. Their tragic end was a sort of international auto da fè — stories of black magic rang through Europe, princes and bishops collected reports of the opinions and conduct of the Knights, the Order was utterly exterminated, and

and devotion must be based on real civic as well as military virtues. The men and women, the very children of Rhodes, caught the infection of their heroism: A young Greek who had borne two children to one of the officers defending the 'English Bastion' in the last Siege of Rhodes, saw him killed before her eyes. She ran to her children and killed them, then seizing the sabre and vestments still covered with the blood of him whom she had loved, she hastened to the breach and threw herself into the thickest of the fight, where after slaying many of the enemy, and after prodigies of valour, she herself perished. Rhodes was lost in 1522 after one of the memorable sieges of history, and while the noble Grand Master de l'Isle Adam guided the destinies of the Order.* He died in 1534, and his epitaph was written in the words: Here rests virtue victorious over fortune.

The Knights with their wounded now set out on a veritable Odyssey; they embarked for Messina and afterwards, landing at Baia, formed a camp near Cumæ.

---

a large number of the unhappy Templars were done to death by slow fire.

Apparently the Templars had really adopted a species of gnostic mysticism, based on the idea suggested by their name. For, in contradistinction to the *church*, the House of Christ, the *temple* carried with it the idea of universal religion; the temple was the House of the Holy Spirit. They had fallen under the spell of that eternally-recurring ideal 'the Gospel of the Spirit,' and had met the usual fate of its devotees, the fate of the gnostic and the *Spirituales viri*.

* Six hundred *Chevaliers* with 4500 soldiers resisted for 6 months a force numbering 200,000; the greater number of the defenders perishing in the daily assaults. "Nothing has been well lost but Rhodes!" exclaimed the Emperor Charles V. who afterwards bestowed Malta on the Order.

At Messina the Grand Master and his Knights again became Knights Hospitallers: "Leurs frères et lui-même les servaient; ils ne dedaignaient point de descendre pour eux aux soins les plus humbles. En ce temps où leur valeur venait d'étonner l'Europe et leurs ennemies eux-mêmes, ils redevenaient ces frères-Hospitaliers." . . . And during the Siege itself, the Chronicle records: "Les Chevaliers, selon leur ancienne instruction, pansoient et servoient les malades, mesme le grand maistre."

While the wounded were established at Messina, the other Knights wandered the high seas in search of a home; stopping at Crete, and finally returning to their hospital-camp. The Grand Master then left to arrange the future of the Order with the princes of Europe, Clement VII. in the meanwhile giving him the town of Viterbo, while the galleys of the Knights were anchored at Cività Vecchia. Eight years later the possession of Malta was negotiated. The Knights arrived there on October 28, the bare rock appearing cold and repellent to men accustomed to their beloved and fertile island of Rhodes, many of whose inhabitants followed them to the new home. In 1565, under the Grand Master Lavalette, the heroic defence of the Fort of S. Elmo took place, in which the Knights surpassed even themselves by feats of heroism which have been paralleled indeed but not excelled in history. Lavalette died in 1568, "leaving a name that will never perish"; a name recorded in the town of La Valetta then founded; while the fortifications made after the Siege have rendered the Rock impregnable. But the glories of the Order were not only, or first, military. The nucleus of every home of the Knights of S. John was a Hospital: that at Jerusalem, opposite the Holy Sepulchre, held 2000 poor pilgrims, and Innocent II. says of it "How pleasing to God and how venerable to man is at least one spot on earth!" Gerard had also established hospices in many of the maritime ports: and when Saladin recaptured the City the Knights spent the remains of their treasure in ransoming large numbers of Christians who could not pay the 10 crowns demanded as the price of their liberty. At Rhodes and at Malta the magnificence of the hospital was the theme of travellers, the wonder of Europe: when a sick man arrived he was given the Sacrament of the Body of Christ, after which he was carried by Knights to his bed "as though they were carrying the Master and Head of all." The sick were preëminently the *guests* of the Order, and the Rule required the constant presence of a Knight of Justice and of Grace in the wards, a duty taken in rotation. The

The Hospital.

presiding Knight carried in the first dish, and the patients were all served on gold plate. The Knights gave the sick all that was in their gift; they consulted experts, and spared nothing: to us their great hospital would appear dreary and dirty, but the spirit of the work was admirable, and its constancy a unique instance in those ages — what it lacked, the sick had yet centuries to wait for.

In 1377 Gregory XI. was brought back from Avignon on a galley of the Order with a fleet of 8 of their vessels. It is said that Heredia, afterwards Grand Master, steered the pope's galley himself. In 1415 the success of the Council of Constance which secured the abdication of John XXIII. and elected Martin V., was partly due to the diplomatic ability of the Grand Master Nicholas de Naillac, to whose Order the protection of the electors was entrusted. It has been one of the privileges of the Knights since then to keep the Doors at an Œcumenical Council, a duty performed by the Italian Knights during the Vatican Council. Another glory of the Order was the celebrated League of the Pope, the Venetian Republic, and the Knights against the Turk.

Tolerance.

A large and tolerant spirit prevailed from the first among these warrior-nurses. They were humanitarian before that word was coined, and tolerant before the age had come to understand tolerance. The spirit of the Order repelled equally what was petty and insolent. The offence of a brother *is not to be repeated to the Master*, but the offender is to be spoken to "between thee and him alone." The quaint punishment of the original Rule was continued among the fiery young Knights at Rhodes, and the man who had quarrelled with his confrère ate his dinner on the floor, and was forbidden to check the dogs and cats who were inclined to share it with him. The Knights were a body of laymen: the Grand Master and Provincial Priors were laymen as well as the other Chevaliers; and among them priests only served as their chaplains. From the first they were more tolerant than the Religious Communities around them — the Knights

had always lived among the infidels of Syria and their brother Christians of the East, and Godfrey de Bouillon could admire the charity which "received Greeks and Latins without distinction, and gave alms even to poor Musulmen."* At Jerusalem, at Rhodes and Malta, the Knights provided a Greek chaplain out of the funds of the Order; and "Greeks" are among those pilgrims to the Holy Land entitled to be lodged at its expense. Their's is an almost solitary instance of both Churches living side by side in entire friendship. "I reign over Christians, not over Latins and Greeks." "Here are neither Greek nor Latin, for we are Christians, the servants of Jesus Christ and of His Blessed Mother!" exclaimed the Grand Master D'Aubusson. (1476.) Nor is there a single record of an attempt made by these Knightly rulers and hosts to change the religious faith of the hundreds who daily frequented their chef-lieu. On this point of tolerance, sentiment remained unanimous to the last days of the Order's greatness: Taafe, one of the Knights, writing in the XVIII. century, declares that the basis of the Order is no longer war "but utility in general and neutrality between all Christians"; and tells us that when the Confession of Augsburg was drawn up, "a deputation of our Knights was sent to declare that all Christian religions were indifferent to us; and one of the latest acts at Malta was to receive both Protestant Germans and Greek Russians into the Order as integral members of it, we being not theologians, but soldiers." So unique a feature in a semi-Religious Order has not escaped the notice of its historians, Abbé Vertot and De Boisgelin. "The banner of S. John protected all alike." The common foe was heathendom.

The Crusaders brought back with them a whiff of the East, a whiff of cosmopolitanism; but the chef-lieu and

and Cosmopolitanism.

* In 1175, jointly with the Templars, they gave burial to excommunicates; the pope Alexander III. thereupon writing a vehement letter to the Archbishop of Canterbury, bidding him see that these Knights disinterred the bodies and cast them forth,

Langues * of the Hospitaller were so many noviciates of cosmopolitanism.

Ranks within the Order.

The Order was divided into 3 classes, Knights, Chaplains, and Serving-men. At a later date, the claims of the merchant princes of the Great Republics of Venice and Genoa gave rise to a lower degree of Knights, called Knights of Grace, men of position but not of birth, from whom no pedigree proofs were required. A class of *Donats* was also associated, persons who without contracting obligations towards the Order, rendered it some service. Afterwards, Donats were those who made an oblation to the Order. Besides these classes, some branches of the Order create *Esquires*. Of the above, only Knights of Justice were in the sovereign grade of the Order, or shared in its government. Two of the 3 original classes were constantly under arms against the Saracen.

Qualifications for a Knight and Lady.

Every candidate had to be of Knightly degree, that is he must have received the accolade; nothing else was required. Ladies however were required to give proofs of nobility, and afterward the same proofs were demanded of men. These proofs varied in different *Langues:* France demanded 8 quarters, England, Spain, Italy and Portugal 4, while Germany required 16.† The proof of *seize quartiers* signifies that the 16 great great grandparents all bore coat armour, and ladies who could prove this enjoyed special privileges at the Court of Louis XIV. This proof of *noblesse* is sometimes called nobilty on the paternal and maternal side for 200 years; it is the heraldic or genealogical nobility alluded to by the astute King Jamie when he said to a friend who begged to have a peerage conferred on him: "I can mak ye a lord but I canna mak ye a gentleman." Titular nobility was never sufficient.

* See *infra*, p. 235.

† No genealogical proofs were required from Chaplains, *i.e.* all clerical members of the Order: and they are of course not Knights. It is still an almost impossible thing in England to prove *Seize quartiers.*

Division into Langues or Languages.

At a Chapter General held in 1331 the Knights were divided according to nationality, and 7 *langues*, or languages, were formed, viz: 1. Provence. 2. Auvergne. 3. France. 4. Italy. 5. Aragon. 6. England. 7. Germany. In the next century the 5th *langue* was subdivided making an 8th *langue* of Castile and Portugal. It will be seen that of the 7 original divisions, 3 were French, and this preponderance of the nation which established the Order and gave to it two-thirds of its splendid series of Grand Masters, continued to the last. Each langue had its *Auberge* at the chef-lieu, and each was represented in its own country, where the property of the langue was divided into *Commanderies*. Of the 1000 Knights who formed the entire Order, 500 were always in residence at the chef-lieu, 500 residing in their commanderies at home. The head of each langue lived at the Convent, *i.e.* the chef-lieu at Rhodes or Malta, and was called Conventual Bailiff; while a Capitular Bailiff, only bound to appear there for a Chapter-General, presided the langue in his own country, with the title of Grand Prior.* There were thus 16 Bailiffs, who with a few titular bailiffs were styled the Grand Crosses of the Order.

Each Knight began his period of service at the chef-lieu in his 20th year, and after 15 years was given a *Commandery, i.e.* an estate on which he lived accompanied by other Knights, with the title of Knight Commander. It is an undoubted fact that some of these Commanderies were presided by Serving-Brothers with Knights of Justice under them — service and merit never failed to win esteem among the White Cross Knights. Each langue paid one-third of the income of these estates annually to the chef-lieu. There were in Europe some 700 commanderies or smaller estates known as *Cameræ*. England at the time of the suppression in the XVI. century, counted 63 estates distributed in 30 English and Welsh counties; and 69 Templar Commanderies, chiefly in Yorks and Lincolnshire. The term of residence at Rhodes, or Malta, and

* In England he ranked as premier Baron of the Realm.

the accomplishment of a certain number of *caravans* (voyages on board the galleys) were obligatory in order to qualify the Knight for any post whatsoever.

Chevalières of the Order.

There have always been Ladies of the Order of S. John; it is the only Order of Chivalry which enrolled both sexes from the first.* These Ladies lived as Canonesses and were so styled. They quitted Jerusalem in 1099, and formed 2 Communities in Europe. Bucklands † in Somersetshire was presented to the Order for their use by Henry II. (1180) and here were settled the 5 or 6 Communities which had previously existed in England. Sixena, near Saragossa, was founded for the Dames-Chevalières by Sancha the Chaste daughter of Alphonso II. Sixty Ladies were established here, and 50 at Bucklands, the latter estate including 3 manors and as many churches. For some time the Sixena Community was separated from the Order, with which it reunited about 1572. The Chevalières acknowledged the Grand Master, and were placed by Celestine III. under the Rule of Augustine (1193) to which as we have seen the Military and Hospitaller Orders all belonged. The Grand Prioress of Sixena had her seat in Chapters next to the Castellan of Emposta,‡ and the Prioresses of S. John had a voice at the Provincial Chapters. Religious Communities of Chevalières-Chanoinesses no longer exist; their last house was at Malta itself. The dignity is now conferred, like that of Chevalier, on persons offering the necessary qualifications and position. Lady Hamilton received the Cross of a Canoness of the Order from the Czar Paul at Nelson's request; the ex-Empress Eugénie has the same cross from the Italian Knights; and the late Lady Strangford, a Dame-Chevalière de Justice of the Order in England, nursed in the Crimean War.

The Grand Master.

The Grand Master, *Magnus Magister*, of the Order, was a sovereign prince, ranking among the other princes of Europe, to whose court he appointed envoys. His

* Except, perhaps, the Garter.
† It had been a house of Canons Regular.
‡ Grand Prior of Aragon.

style was Most Eminent and Most Reverend; a letter of Charles II. is extant in which that monarch addresses him as Cousin and most Eminent Highness.* His household and officers of State were more imposing but not more picturesque than his retinue of 16 pages, each of whom had the Cross of a Knight of Justice at 12 years old. At the death of a Grand Master no vessel was allowed to leave the Island, lest the pope should attempt to interfere with the new election.† The Grand Master was elected for life, from among the Grand Crosses, all 3 classes of the Order taking part, and deputing delegates from each grade. Thus the Order was at once republican — all classes joined to elect their Ruler — and aristocratic — only the first class having a share in the government. The government was vested in the Grand Master and Council, the latter consisting, besides the Master, of the Archbishop of Rhodes, the Prior of the church of S. John, the Grand Crosses, and 2 Knights of Justice from each Langue. The church of S. John the Baptist at Malta was one of the glories of the Order; it was founded in 1578; out of its two aisles opened the 8 chapels of the Langues, and in the centre was the grand nave in which only Knights of Justice might walk, the Archbishop of Malta himself having to use the aisles. In this great church the Knights preserved their notable relic, the arm of the Baptist, and the miraculous image of our Lady of Philermos. The church still remains, but shorn of its relics and of its splendour.

Church of S. John.

Great Relic of the Order.

The dress of the Brethren of the Hospital was originally simple and poor; the one distinguishing badge was always the white linen cross of 8 points ("the Maltese

Habit of the Knights.

* Charles II. also addressed a letter to the English Knight Nicholas Cottoner at Malta with reference to the purveying of slaves: the Order at this time purveying slaves to the Kings of France Spain and England. The letter is in the Record Office.

† Paschal II., by Bull, had declared that the election should be free of all civil and ecclesiastical control; but the Knights thought well to put temptation out of the way of his successors.

cross"), sewn on the dress. The 8 points signified the 8 beatitudes, the 4 arms the 4 cardinal virtues. But in the middle of the XIII. century a Bull of Alexander IV. declares that "the love of many Brethren of noble birth, who have cast aside the allurements of the world" "has grown cold" owing to the absence of any distinguishing mark between themselves and the less noble brethren, and he therefore assigns to the Knights a *black mantle*, and in place of the ungarnished surcoat over their armour the coats and military accoutrements are to be red.* From thenceforward Knights and Ladies of Justice wore a black mantle. This is the celebrated *manteau à bec*. The Austrian Knights wear it in black velvet, lined with white satin, the cross embroidered on the left shoulder, the mantle fastened by a clasp in front in the manner of a cope. The Ladies of Sixena wore a scarlet robe, a rochet and a black mantle, and in choir carried a silver sceptre in memory of their royal founder. The red surcoat, with a plain white cross behind and before, can still be seen in Rome at great papal ceremonies, when the Grand Master of the Italian Knights appears in it. The *palco* of the Order of Malta has its place in the Cappella Sistina with that of Royal visitors and of the Roman aristocracy.

Insignia. The *Insignia* of Knights and Ladies of Justice consist in an 8-pointed white cross enamelled on gold, surmounted by a sovereign crown in gold. This is one of the handsomest of all knightly insignia. It is worn suspended from black watered silk ribbon. Knights and Ladies of Grace wear the cross without the crown. Donats and Esquires wear a demi-cross, the two upper points being cut off. Men wear the order from the neck, women from the left shoulder. A miniature cross may be worn in day dress. After the establishment of *Langues* it became customary to place a distinguishing device in the 4

* The naïveté of this nevertheless wise provision is enhanced by the usual ecclesiastical formula that any one infringing this Statute will incur thereby "the indignation of Almighty God, and of the Apostles Peter and Paul."

widest angles of the Cross: thus France had the fleur-de-lis, England the leopard, Germany the spread eagle, Spain a lion, Castile a castle; while the Italian Knights adopted, according to the State in which their Priories were situated, the Eagle of Austria or the Bourbon fleur-de-lis. A black watered silk riband woven with the emblems of the Passion is also worn; and a *crachat* consisting of an 8-pointed enamelled cross.

Arms and Badge.

The arms of the Order are a plain white cross on a red field.* The badge is the 8-pointed cross on a black field. All Knights and Ladies of Justice are entitled to bear their arms on a mantle, and the 8-pointed cross, and to have the shield of the Order *in chief*.†

Saints of the Order.

The Order boasts canonised Saints, of both sexes; in art they are only met with in churches of the Order, where the cross on their clothes or as a nimbus easily identifies them. Clement VII., nephew of Leo X., a Medici, was a Knight of S. John; and Bosio, the historian of the Catacombs was a *frère-servant* of the Order, his great work being published at its expense. The chief festivals of the Order are June 24, August 29, and Our Lady of Philermos in September.

Present Condition of the Order.

When in 1798 the last and 69th Grand Master, Von Hompesch, surrendered Malta to Napoleon without striking a blow, the history of the Order under the conditions described above, ceased. Twenty-two years later Durdent writes of the Order as non-existent, and says that should its great memories lead to its reinstatement, it would be a veritable resurrection.

Action in Paris.

Of the 332 Knights resident at Malta when it capitulated, 200 were French: in 1792 the *Directoire* of the Revolution suppressed the Order in France. But on the restoration of the Bourbons, the Knights took heart, and

* The white shield charged with a red 8-pointed cross is the badge of the Medici Order of S. Stefano, and may be seen in the church of these Knights at Pisa.

† The Order coined its own money from the time of its settlement at Rhodes, and many of the Rhodian and Maltese coins exist.

in 1814, the 3 French Langues placed themselves under De Rohan, Prior of Aquitaine, and formed themselves into a Commission in which they declared the government of the Order to be vested. Spain and Portugal concurred, and a papal Bull confirmed their action, which was also recognised by Louis XVIII. and by the Italian Lieutenant of the Mastery. These Knights now represented the Order, and as a step to its re-inauguration in England presented the cross to George IV.

Action in Petersburgh.

Shortly before the loss of Malta, the impoverished German and English Langues had been supplemented at the chef-lieu by the formation of 2 new combinations, the 'Anglo-Bavarian Langue' and 'Bohemia,' the former of which comprised the 2 Priories of Ebersberg and Poland. Paul I. of Russia erected the latter into a *Russian* Priory in 1797, incorporating it afresh into the 'Anglo-Bavarian' Langue. This Russian Priory was flourishing when the Knights lost their home at Malta, and thither several of them repaired, and begged the Czar to constitute himself their Grand Master, a step the legality of which no one now ventures to defend. But the subsequent history of the Order centres round the fate of the Anglo-Bavarian Langue and its Russo-Polish Priory. Paul I. accepted the honour, constrained the actual Grand Master von Hompesch to abdicate, and in 1799 created a *Greco*-Russian Priory. His successor Czar Alexander, having nominated Count Soltykoff Lieutenant of the Mastery, directed him to convene a Council and proceed to the regular election of a Master. This Council vested the nomination in the Pope, and Prince Ruspoli having declined the honour in these irregular conditions, Pius VII. nominated the Count di Tommasi, who was thenceforth styled in Italy Grand Master, residing at Catania. A curious result is that no single Catholic Power has accepted the Order so reconstituted. On Tommasi's death in 1805 the pope refused to nominate another Grand Master, but Tommasi's successors continued to officiate with the style of 'Lieutenants of the Mastery.'

In 1826 the Permanent Commission of French Knights, decreed the revival of the English Langue. This Langue which had always been among the most illustrious branches of the Order — "*un principal membro come era sempre stata la venerabile lingua d'Inghilterra*" writes Bosio — was suppressed in England by Henry VIII., but restored, with its property, by Mary. Elizabeth again despoiled it, without however depriving it of the powers of a Corporation with perpetual succession restored to it by the Royal charter of 2 April 1557. Its existence at the chef-lieu had never ceased, and the Grand Master in apprising George III. of the formation of the 'Anglo-Bavarian Langue' explained that the privileges of the English Langue had been preserved.* The nephew and heir of the last Grand Master von Hompesch was eventually received into this revived Langue, as were also some Portuguese and Italian gentlemen, Philippe de Chastelain, a Knight who had been Secretary to the French Langues, and Prince Alexander Labanoff. The Order in England.

Its recent history can be summed in a few words: in 1888 the Queen by Royal Charter restored the Order in England to the position it had occupied before its confiscation under Henry VIII. The Prince of Wales became its Grand Prior, and the Knights and Ladies continue that hospitaller work, in its XIXth century form, for which the Order has always been so famous. Classes for First Aid to the injured are held for the Police force as well as for large numbers of private persons; the Ambulance Service has reached a high state of perfection; while not the least interesting work is a Hospital at Jerusalem and the provision of convalescent diets for those leaving the hospitals in England. In one point the Order in England has departed from all historical precedent: none but royal persons are received at once into the grade of Justice, all other Knights and Ladies entering in the grade of Grace.† The Order now numbers

* The Order provided for its representation in Council to the last.

† The Knights and Ladies of Justice in England no longer wear the crown, a traditional decoration recorded only in that now worn

some 47 Knights of Justice, not being Royal persons, and 19 non-Royal Ladies of Justice.

The Order in Germany.

The German Knights took no part in the revivals above described. They only numbered 4 at the chef-lieu in 1798, and the German Langue had suffered a serious secession in the XIV. century, when the Bailiwick of Brandenburg separated from the Grand Priory, and became an autonomous member of the Order; paying its *responsions* to the chef-lieu until the loss of Malta. In the XVI. century these Knights became Lutherans. This branch of the Order can show a more imposing pedigree than any of the others. It includes the States of Saxony, Pomerania, and Mecklenburg, and its Grand Bailiff is always a member of the Prussian Royal House. It rendered notable hospitaller service during the Franco-Prussian war.

Johanniter.

Malteser-ritter.

The Order of S. John exists as an imperial Order, with its own Constitutions, in Austria, and is seated with much splendour in Vienna.

The Order in Spain and Portugal.

The 33 Spanish and Portuguese Knights present at Malta, and their confrères in Spain and Portugal, resisted the intention of their Sovereigns to form those Langues into Royal Orders. They concurred as we have seen with the French Commission in its efforts, first to restore the sovereignty of the Order (which failed) and then to resist the merging of the Langues in royal orders. The French Langues are to-day non-existent, and the Order of S. John is bestowed as a decoration by the King of Spain. In Russia the Greek Priory remains.

In Italy at the present day.

The Grand Priory of Bohemia (see p. 240) joined its fortunes with the Russo-Roman Order, which now has its seat in Rome and has severed all connection with Russia. It comprises the following Grand Priories: Rome, Lombardo-Venice, the two Sicilies, Westphalia, and Bohemia; to which has been added a 'British Association' composed of English Catholic Knights and Chaplains. Some

---

by the Prince and Princess of Wales. The Knights of Grace, for distinction, wear the Cross mounted on silver.

years ago the Order followed the example of England in "applying this ancient organisation to the needs of our own time," and undertook hospitaller work;* and training in its Ambulance Corps dispenses young men from their military service. It also retains in its gift some commanderies. Its members do not lead a community life, but take the vow of celibacy, and if they desire to marry must exchange the Cross of Justice for a lower grade called the 'Cross of Devotion.' The Palazzo of the Order is in Via Condotti, and it has re-acquired an ancient property in the beautiful old Aventine Villa and church of S. Maria del Priorato. In Rome.

Thus the Italian and the English Orders are the outcome of the action taken after the loss of Malta by the Czar and the French Commission respectively. In Spain, Portugal, Russia, Poland, England, Austria and Prussia it has ceased to be Religious; in Rome, on the other hand, it is only an Order of Chivalry on the same terms and with the same conditions as any other papal Order. Brandenburg, which ceased to be a Religious Fraternity, continued to be a member of the knightly Order. As a Religious Fraternity the Roman Order alone has any rights; as the heir of the sovereign and knightly Order of Rhodes and Malta the Roman Order has no rights at all.

The Order of S. John always in fact led a double existence, one at its chef-lieu, the other in its Commanderies. The latter was not only autonomous as regarded the chef-lieu, but was absolutely dependent for its privileges property and corporate existence on the pleasure of the prince or the laws of the land. The one was a *national* existence, the other an international. The patronage of the Order by sovereigns in their own States is apparently the modern substitute for the former. The latter has ceased; and in nothing has the old Order so changed its special

* "Cartulaire Général de l'Ordre des Hospitaliers de St. Jean de Jérusalem." J. D. Le Roulx. Major General Porter's "History of the Knights of Malta" contains a graphic account of the Order and its sieges.

character as in the abolition of its international chivalry, of which we augur the restoration.

Grand Mastership in Rome.

Pius IX. having steadily refused to restore the Grand Mastership, this was effected by Leo XIII. in 1879, in the person of Count G.-B. Ceschi a Santa Croce (elected Lieutenant 1872). The pope's brother, Cardinal Pecci, was a chaplain of the Order.

THE HERMITS OF S. JEROME.

No kind of ascetic has been more tenacious than the hermit. When, after the incursions of the Vandals, numbers took refuge in Europe, they found the Benedictine Order embracing two hermit branches; the Carmelites were hermits, and a large company of hermits were about to range themselves under the Rule of Augustine. In the XIII. and XIV. centuries the early anchorites were well represented by hermits of both sexes, attached to no Order, living in huts or simple dwellings, and known as romites, fraticelli, and cellani. Such were Mother Juliana the anchorite of Norwich in the time of Edward III., the Tuscan romite Blessed Giovanna of Segni, and the recluse Eva who brought about the institution of the feast of Corpus Domini.

Jeronymites (Gerolamini).

Spanish.

The Hermits of S. Jerome were companies of Spanish and Italian solitaries formed in the XIV. century, with S. Jerome as Patron and model. Gregory XI. gave the Spaniards the Rule of S. Augustine, these hermits having begun as Franciscan Tertiaries. Later on they adopted the Cenobitic life, became an illustrious Order, and built S. Laurence of the Escurial, and Our Lady of Guadaloupe in Estramadura. In the XVI. century Pius V. obliged them

Italian.

to take perpetual vows. In 1377 they were established in Umbria by Pietro Gambacorti of Pisa, and this branch became diffused in Italy and is now represented in Rome. These Italian hermits, the "Lombard Congregation," are called "Jeronymites of the Observance." They are set-

In Rome.

tled at S. Onofrio, and at S. Francesco on Monte Mario.

Habit.

The original habit was gray, but is now dark chocolate

brown; it consists of a tunic, leather belt, and cloak; with shoes and a hat. The device is a figure of S. Jerome in scarlet, on a shield.* (S. Jerome September 30.) (B. Peter Gambacorti June 17.) (S. Honuphrius, hermit, June 12.) Badge.

There are 2 Congregations of hermits called after Paul the First Hermit. The Hermits of S. Paul in Hungary were founded by B. Eusebius of Strigonia in 1250, and approved by John XXII. The Order, which spread to Poland, Austria, Swabia, Croatia, and to Italy, was reformed by Cardinal Petrochino. The sole Italian monastery of the Order used to be that of S. Stefano Rotondo on the Celian,† which was exchanged in the pontificate of Gregory XIII. for the little monastery of S. Paolo primo Eremito in Via delle Quattro Fontane (now Agostino Depretis). The church was only secularised some 12 years ago, and is now the School of Hygiene. The habit, scapular, cape and hood are white. They no longer exist in Rome. Hermits of S. Paul the First Hermit.

The second company of hermits of this name was founded in Portugal before 1481 the year in which their founder Mendo Gomez died. A previous Congregation of Portuguese hermits of the desert of Sierra de Ossa may have existed since 1186, and to these hermits Gomez joined his community in the xv. century.

Other companies of hermits, in Naples, the Marches of Ancona, and in France, have had the same appellation.

There is a monastery of women hermits also in Rome: they were founded by the Ven. Jeanne Marie Baptiste Solimani, under the name of Missionaries of S. John Baptist, or Baptists. Born in Genoa in 1688 she made religious vows Battistine.

* There used to be women of the Order. The "Apostolic Clerks, Gesuati of S. Jerome," founded by S. John Colombino of Siena were suppressed by Clement IX. This Congregation embraced both men and women. The device they used was the same as that of the Jesuits.

† Hélyot.

at 15. Her ascetic instincts were joined to a missionary ardour which impelled her to form a Religious community, but which the time in which she lived made it difficult to translate into active work. The Order was finally formed in 1746; the Religious live each in a little cell; Matins are said at 1 A.M.; and no meat is ever eaten. Widows cannot join the Order. The founder died in 1758. She also instituted, in conjunction with Domenico Olivieri, a Congregation of Secular Missionary Priests of S. John Baptist, of which Pius VI. was a member. The Ven. Solimani's niece came to Rome in 1775, founded a monastery at S. Nicola da Tolentino, and was given that fine church, which had originally been destined for the Discalced Augustinians. The present Roman monastery is in Via Varese 9.

In Rome.

Habit.

The Hermits (*Romite*) of S. John Baptist dress *da frate*, *i.e.* in brown tunic and cloak; the girdle is a hair cord, and the sandals are made of cord. They wear a dark veil, and sleep, as do some other Orders, in their clothes. They observe strict enclosure.

OBLATES* IN ROME.

Besides the Benedictine Oblates of Tor de' Specchi (p. 113), and the Ecclesiastical Congregation of Oblates of Mary Immaculate (p. 313), there are several communities of Augustinian Oblates in Rome. Oblates, as the name implies, are not bound by perpetual vows; they *offer* themselves and their life and work, and the offering is perpetual. No Communities of Oblates are enclosed; they are free to quit the Community, and in some cases to marry.

Augustinian Oblates of the Seven Dolours (Sette Dolori).

(*a*) In 1652 Donna Camilla Farnese founded a congregation of Augustinian Oblates *of the Seven Dolours*, a title which up till then had not been assumed by any Community.† Though these Oblates take no vows, making a simple offering of their person to the house, they promise perpetual stability, with conversion of manners

* See Chap. II., page 77.

† *Cf.* Servites, p. 196.

and obedience to the Constitutions. The Sisters are divided into choir and lay (in maximum proportion of 33 to 14); the former are of noble families. The founder ordained that those whose infirmities prevented their reception in other Communities, should be received into this. The Sisters may go out to visit the 3 great basilicas, though they never go beyond the walls of the city. For the rest, their house and charming garden, *Monastero delle Sette Dolori* in Via Garibaldi on the ascent to S. Pietro in Montorio, content them. The *habit* is black, with a stuff girdle, a square plaited guimpe and a white veil. In the street they wear a long black mantle from the head to the ankles, the two ends caught up in front as far as the knees.

Augustinian Oblates of the Child Jesus (Bambin Gesù).

(*b*) The Oblates of the Bambin Gesù are interesting as a pioneer community of unenclosed women for the education of girls of the middle class, founded by Anna Moroni in 1662. Their old and well known house in the Via Urbana opposite S. Pudenziana is a boarding school, and the Oblates prepare girls for their first Communion. The *habit* is a loose black robe with the Augustinian girdle, a plain coif passing above the ears, with a black veilette tied under the chin.

Augustinian Oblates in *S. Pasquale.*

(*c*) The *Oblates* of the Monastery of *S. Pasquale*, after which they are called, live in the annexed convent Via Anicia 13. They have a gratuitous elementary school for girls. Black *habit* scapular and veil, with rosary; and long cloak in the streets.

Oblates of S. Philip Neri.

(*d*) The *Oblate Filippine* have now an institute for the "education and instruction of young ladies," and occupy the Monastery of S. Philip Neri in the Via dei Quattro Cantoni 50. These Oblates were founded in the time of Urban VIII. as the directors and teachers of 100 poor girls snatched from the temptations of misery and poverty. They occupied the old Monastery of the Cross on Monte Citorio from 1669 to 1695, when the palace projected by Innocent XII. necessitated their return to their old home at S. Lucia della Chiavica. *Habit*, a very dark gray, a plaited round guimpe, and a white veil in

the house. According to Hélyot they used to wear a rochet, tied with a white cord.

Oblates of the Assumption.

(*e*) The *Augustinian Oblates of the Assumption* (Assunzionisti) are an active missionary society founded in Paris in the middle of this century, with a mission in Constantinople. They enjoy the sinister distinction of editing the French Catholic newspaper "La Croix." (Paris, rue François I. 8.) *Procura* Piazza Aracoeli 11. *Habit*, a black tunic, leathern belt, capuce and hood, a rosary, and the priest's hat.

CHAPTER V.

SECTION I. THE SISTERS OF CHARITY.

THE COMING OF THE SISTERS OF CHARITY:— Sisters of Charity of S. Vincent de Paul— Mary Ward and the Institute of Mary— Filles de la Sagesse— Petites Sœurs des Pauvres —the Bon Secours of Troyes. Sisters of Charity in Rome —Nursing Sisterhoods— Teaching Sisterhoods— Missionary Sisterhoods— Congregations following the Jesuit Rule— Semi-enclosed Congregations— dress of the active Charitable Congregations.

SECTION II. CLERKS REGULAR.

The Theatines— Somaschi— Barnabites— Jesuits— Clerks Minor —Ministers of the Infirm —Clerks of the Mother of God— and of Pious Schools. Ecclesiastical Congregations— Religious Institutes.
Missionary work— Confraternities.

The Coming of the Sisters of Charity.

FEW events have so changed and renewed the face of Christendom as the Coming of the Sisters of Charity. The 'Coming of the friars' which Dr. Jessopp describes for us so vividly has stirred to the depths the monks on the one hand and the parish priests on the other, but the Sisters of Charity have influenced still more profoundly the great lay world. Those wider possibilities which had opened before the saints of the 'Catholic Reaction' were stultified by the ecclesiastical atavism in favour with Pius V. and the Council of Trent; and it is significant that the laws enforcing enclosure were rigorously carried out on the very eve of the spontaneous and universal movement towards unenclosed Orders, while the Constitutions for the reform of the clergy, so urgently needed, have remained in abeyance to the present day. The scandals which had culminated in the XVI. century were

ecclesiastical scandals, due in S. Bernard's words 5 centuries earlier, to "ambition how boundless! avarice how insatiable!" They had left the laity on one side. That wholesome intervention of women in the life of the XIII. century noticed by Dandolo had given place to the ignorance and ineffectiveness which have been pointed out as one of the causes of the success of the Reformation. This ineffectiveness was swept away by the torrent of workers who now inundated Christendom. A moral miracle took place in the uprising of women all over the world, forming themselves, at their own initiative, into congregations of workers — those energetic figures whose religious dress is identified with importunate activity for their neighbour — the "active Orders."

The Filles de la Charité.

In 1630 S. Vincent de Paul proposed to Louise de Marillac, widow of M. Legras, the institution of a society of Dames de la Charité to visit the domiciles of the poor and assist the sick. The work began, but soon outgrew the resources of the Ladies of Charity, who appointed some women of the peasant class to assist them, their duties being at once those of servants of the *Dames* and of the poor. Thus arose those *Filles de la Charité* whose loving simple and holy work has made them the embodiment of Charity. No one acknowledged these peasant women, in peasant's dress, going about by twos and threes, at everybody's beck and call. Teresa's Carmelites and the new Visitation Order attracted all the respect of the religious world. But to-day "the Daughter of France" is blest in every country, and follows the flag of every Catholic nation going to war. For they are one of the glories of France, they are the First Sisters of Charity; the preservation of the religious life without enclosure had been for centuries held an impossibility, S. Vincent taught his Daughters to find the presence of God in the service of the afflicted. He legislated for them and these are his rules: "To quit all things on earth, and not to quit oneself," he said, "would be doing nothing:" The Daughters of Charity are to have no grille, no veil, no

Rules.

SISTER OF CHARITY OF S. VINCENT DE PAUL.

cell, no cloister: "the streets of the city or the houses of the sick shall be your cells, your chapel the parish church, obedience your solitude, the fear of God your grating, a strict and holy modesty your only veil." Preserving this they will "be better cloistered than Religious." He tells them that they are the "First Called," "for such a state of life has not been since the Apostles, and now simple village girls are called to it." He gave them special instructions how they might be kept in peace amid the confusion and distraction of their life, the Rule remitting all religious exercises when needful for the service of the poor. "Spiritual persons make shipwreck" he said "because they seek their own satisfaction in confession, communion, prayer, and all spiritual conversations."

Their name was to be "Sisters of Charity, Servants of the sick poor." S. Vincent had seen the failure of S. Francis de Sales' scheme in founding the Visitation, and said to his Daughters: "You are not Religious, and if ever you become so the society will be *at extreme unction*." The Sisters rise at 4 or 5, and go to bed at 9 or 10. They never go to the dormitory, and have no rest between these hours, which are spent in unremitting works of charity. They recite prayers together morning and night, and morning and evening they make half an hour's meditation; besides this they spend half an hour in reading, hear mass, make two examinations of conscience, and recite the rosary. The Mother-house is in Paris, and of the 5 years' noviciate required most of the first year is spent there. At the end of the first year the habit is taken and when the 5 years are completed 4 vows are made, poverty, chastity, obedience, and the service of the poor. The vows are simply annual, and are renewed every year on the day of the Annunciation. The Mother-General is elected every 3 years, is Superior of the Mother-house, and appoints all other Superiors. She has Secretaries for all European languages and no religious Congregation preserves a more intimate connection with the Mother-house and more *esprit de corps* among its

Name.
Profession.
Government.
Habit.
Work.

members. The Superior-General of the Filles de la Charité is the Superior for the time being of the Lazarist Fathers, and the representative of S. Vincent. Their dress was at first and has always remained the French peasant's dress of that time, a blue gown and apron, and a stiff white cap called the *cornette*. In Italy they are called *zoccolette* because they originally wore sabots, zoccoli. They wear the same dress and keep the same rule everywhere. The Sisters perform every work of charity, nursing in hospitals, teaching in poor-schools, taking charge of orphans, tending the sick at their homes, keeping night refuges for poor girls, serving on missions. They are supposed to number 30,000; in France alone there are nearly 10,000, who have 800 schools and nurse in 300 hospitals. The Filles have Missions in China, Persia, Turkey, Syria, India, and America. Some 300 or 400 Sisters reside at the Mother-house in Paris, Rue du Bac. It is here that a novice had the revelation of the so-called "miraculous medal" of the B. V. M., and in the same chapel of the house the "Scapular of the Passion" was revealed to another novice.* A greater distinction is that Sœur Rosalie, "the Mother of the poor" was one of their number.

Two anecdotes show with what charming liberty of spirit and simple piety the Filles de la Charité have done their work. During the Revolution it is said that the mob having met some of the Sisters carrying food to the poor, stopped them, and declared that if they were good *citoyennes* they must dance. "Very well," they acquiesced at once, "we will dance with all our hearts, but do not make us forget the poor;" and they were allowed, laughingly, to pass. In the lifetime of S. Vincent a Sister who was dying told him that she had no trouble about the past, except perhaps that she had *taken too much pleasure* in serving the poor. He asked her how this was, and she replied "When I went to see them I seemed not to walk, but to have wings and fly, so great was my happiness in serving them."

* See p. 192.

S. Vincent's institution was introduced into Rome by Donna Teresa Doria-Pamfili in 1819, who founded a company of Roman matrons, married women and widows at S. M. de' Monti, the work spreading to other parishes, such as S. Agostino and S. Salvatore in Lauro. Later she founded the Hospitaller Sisters described on page 271.

In Rome.

In Rome the Filles de la Charité have 9 houses: Salita di S. Onofrio 50; and 35; Via dei Bresciani 32; Via S. Agata de' Goti 24; Via S. Nicola da Tolentino 16; Via delle Zoccolette 16; Via della Scalaccia 29; Via di Porta Angelica 2; Via di S. Maria in Cappella 6.

At the last named house in Trastevere, with its cool cloister garden, the Filles manage the Dormitory of 100 beds, which is one of the charities of the Circolo San Pietro.

S. Vincent de Paul and the Lazarists.

S. Vincent was the son of a peasant, and as a lad had been sold into captivity by pirates. Here he suffered so many hardships that he determined to work to alleviate suffering wherever he saw it. He was ordained in 1600, and being called by the Archbishop of Paris to direct the "College des Bons Enfants," the "Congregation of the Mission" took shape during the work of catechising and confessing performed by him at this time. The huge cloister of S. Lazare was given him by its Prior, and here he formed the apostles whom he trained to serve the disinherited in their spiritual and temporal miseries.

Lazarists in Rome.

*The Fathers of the Mission** are called *Lazarists* after their home, and *Vincentian Fathers* after S. Vincent. They are secular priests, living a community life. Their *Procura* is in Via della Missione 2, and they are in charge of the church of S. Silvestro, *Via del Quirinale*. But these two great works do not exhaust this man's genius for charity which merited for him the title of "Père des pauvres."

S. Vincent "Father of the Poor."

The work of rescuing abandoned children resulted in the foundation of the first *Foundling Hospital* (1640). At

* It has been thought more convenient to notice Congregations of men and women by the same founder or founded for the same ends, together, in this and the next section of the chapter.

S. Martin a Home for Incurables was opened; and the *Salpetrière* originated in the asylums for work and instruction which S. Vincent peopled with beggars (1657). In these, and many other works for those stricken with pest and famine, the *Dames* and the *Filles* de la Charité took part.

On September 25, 1660, being nearly 85 years old, S. Vincent breathed his last. Asked why he could not conquer his sleeplessness, he answered smiling: "C'est le frère qui attend sa sœur" — the brother Sleep awaiting his sister Death. Surely no human being ever left a more wonderful legacy to children than this "Father of the Poor's" love for his neighbour!

In Art. S. Vincent was of middle height, the head well shaped, the carriage full of dignity, the glance penetrating and sweet, the countenance benign and grave. In his black priest's soutane and berretta, a short beard, a poor child in his arms, he is unmistakable in pictures. (July 19.)

Mademoiselle Legras. Mademoiselle Legras, the first to take the vows, and the first Superior of the Dames and Filles de la Charité, also died in 1660. Her own great love of poverty she would recommend to her Daughters in the words "making your state like that in which our Lord and His holy Mother so often found themselves." *

Sisters of S. Vincent de Paul. The Sœurs de St. Vincent de Paul are distinct from the Filles de St. Vincent de Paul, from whom they separated at the time of the Revolution. They devote themselves to the same works, and have an illustrious record of charity. Their Rule was written by Sœur Thouret in 1799, and their Protector is S. Vincent.

Sœurs grises.

Dress. Their dress is dark gray with wide sleeves and a black apron; they wear a black veil over stiff white which shows beyond it, with a bandeau and a broad guimpe divided in front.

In Rome. They have 18 houses, hospitals and institutes in Rome; the Mother-house at the Bocca della Verità, Via della

* Her 'cause' is before the Congregation of Rites.

Salara 2; Via Ferruccio 21; Arco de' Banchi 3; Piazza S. M. in Trastevere 23; Ospizio Margherita di Savoia (orphanage) Piazza delle Terme 15 (the ex-Carthusian monastery); Vicolo de' Tabacchi 1; Via di S. Francesco 129; Hospital of S. Spirito (Via dei Penitenzieri 13); Hospital of the Consolazione, near the Forum; Military Hospitals in Via Celimontana, and Piazza S. Croce in Gerusalemme; Hospital of S. Galla, Via Montanara 121; Hospital of S. Antonio by S. M. Maggiore, for chronic cases (ex-Camaldolese nunnery); Hospice for beggars at S. Cosimato; Public Dormitory, Vicolo del Falco 6; Ophthalmic Institute Vicolo dei Riari, Letter D; Foundling Hospital, Villino Sciarra, S. Pietro in Montorio; Disinfecting Establishment, Via S. Sabina.

Frères de St. Vincent de Paul in Rome.

The Frères de St. Vincent de Paul, or Vincentian Brothers, form a lay Religious institute, dedicated to the education of working lads. Their Mother-house is in Paris, and their house in Rome is in Piazza Campitelli 3.*

MARY WARD AND THE INSTITUTE OF MARY.

Mary Ward and the Institute of Mary.

While Francis and Dominic were projecting their Orders the Lateran Council under Innocent III. passed a decree that no new Order should be added to the Church. Just before Mary Ward was to form her Institute for unenclosed women, and so be the pioneer of the great work now accomplished, the Council of Trent under Pius V. had passed a decree that every community of women should be strictly enclosed.

Mary Ward, a Yorkshire woman, was born in 1585, and keenly aware of the perils of ignorance, formed her Institute, a band of strong women who adopting no religious

* The *Conferenza di S. Vincenzo de' Paoli* is a lay association formed in Paris by S. Vincent himself, with a view to enlisting lay aid in parish work. It is established in several Roman parishes, and affords permanent help in food doles, and sometimes in clothes, to well-attested cases of poverty. The members of the *conferenza* are men, who visit and inquire into each case; and all the work is at once lay and gratuitous.

habit were to devote themselves to the education of girls. But her scheme required two points which in the age of the Catholic reaction met with no favour: there was to be no enclosure, and the institute was to be subject only to its woman superior, under the Holy See. Though this is now the prevailing usage, it was then unheard of; and Pope Urban VIII. could not understand an Order governed by a woman. A Bull was issued condemning the Institute, and declaring the reason, which was that "the members had undertaken a task beyond the strength and resources of their sex." Mary herself was imprisoned in a Franciscan convent, as heretic, schismatic, and rebel; and died in 1645. It was not till 1703 that after immense difficulties the brave band of women who had persisted in upholding the design of their chief, were approved by Clement XI., who exclaimed "Let women be governed by themselves" ("Lasciate governare le donne dalle donne!").

The original Mother-house is at Nymphenburg, the Bavarian Royal Family having consistently protected Mary Ward and her Institute. They are there known as *Englische Fraülein* (*Dames Anglaises*).* The Institute was again approved in 1877, and is divided into several independent branches with Mother-houses in Bavaria, Austria, Italy (Lodi), England (York) and Ireland. The Irish Sisters in all parts of the world are called *Loreto nuns*, on account of their practice of dedicating all their houses to our Lady of Loreto. A division has occurred among the English Religious, the York Convent, which had been subject to the Bavarian, applying in 1816 for the Generalate authority, under the belief that Napoleon had dispersed the Sisterhood in Bavaria. This York house proceeded to adopt enclosure, which was essentially opposed to the scheme of the Founder. Hence the other English Mother-house at Haverstock Hill is subject to the Bavarian Generalate, is of course unenclosed, and has been active lately in founding a house in

* The original Congregation (suppressed) had been miscalled *Jesuitesses*.

Rome (1898); while the York House has just (1898) undertaken a high class school for girls at Cambridge. Address in Rome Via Nazionale 87. The *Habit* differs slightly, but the constant features are the black gown plaited to the figure and tight sleeves, black veil over a white cap, a linen tippet tied in front by 4 small bows of tape, and lawn cuffs.

FILLES DE LA SAGESSE.

Filles de la Sagesse.

The Filles de la Sagesse, or *Sœurs Grises*, are among the most widely extended of any community in France, especially in the West. They were founded in Brittany in the first years of the last century, the scheme being entirely due to B. Louis Grignon de Montfort. The first object of the Sisters was to be the nursing of the sick, and to emphasise this the community was "born in a hospital," the first members being hospital girls. But the education of young children was also to be an integral part of their vocation, and hence schools were started from the first at La Rochelle where the community began work in 1715.

Louise Trichet, born in Poitiers in 1684, was the first to take the gray habit of the community in 1703; and she is the actual creator of the Order; leaving it, after 46 years of continual work, one of the most flourishing in France. The Rule is Augustinian. The community passed through the Revolution and was one of the few which escaped destruction. They continued to tend the sick in face of the guillotine, and many of them suffered "with pardon in their hearts, and a song on their lips." The Mother-house, in the centre of the war raging in La Vendée, became a hospital for the wounded of both sides; and part of the Sisters' work was to save the Republicans from the vengeance of the people. They were rewarded by massacre and pillage: their convent of Saint-Laurent was set on fire, 2 Sisters were massacred, and 26 led away, chained in couples, and taken before the Republican chief. Nine died in prison, 6 were

guillotined at Nantes, Rennes, and Longeron; one massacred at Caron, and another at Le Mans; while 4 died of misery in the prison of the latter place. Several were herded together on a barrow on the way to the prison, when the Republicans ordered two to get down, and massacred them before the eyes of their Sisters. Others were saved through the timely death of Robespierre. Sœur Eugénie of La Rochelle after a Republican discussion which lasted several hours rose up and thus addressed them: "C'est assez, Messieurs; ma parole définitive, la voici: La guillotine est en permanence, qu'on m'y conduise; un serment contraire à ma conscience, on ne l'obtiendra jamais." Later, she was told that all her companions were ordered to prison, but "be consoled," they added, "you will not go into exile with them." Then Sœur Eugénie supplicated them not to separate her, "Save them with me, or exile me with them." And she was then led to share their prison.

Present day.

The Sisters number 4650, and have 384 houses in France and Belgium. Their work is, in Grignon de Montfort's words, "the consolation of all the wants of the poor." They wage war with human misery, in the sick, the abandoned, the blind, the deaf-mutes. They have a house in England at Bromley, Kent. There is now a house in Rome, 31 Corso d'Italia. The habit is a coarse light gray gown and apron, with white peasant's cap, a white muslin *fichu*, and sandals; and a large crucifix stuck in the chestpiece of the apron. In winter they wear a long black cloak with a hood.

Company of Mary.

Grignon de Montfort also instituted a company of Missionary priests, under the name of Company of Mary, also called Missionary Priests of the Holy Spirit. They were approved by Brief in 1853. Their sole work was to be the preaching of missions in France; they were to have no schools, no seminaries, no parochial charge. The 3 vows were to be taken annually for 5 years, and then made perpetual. The Company of Mary and the Sœurs de la Sagesse are under the same government. When the constitutions of the former were re-approved in 1872, it was

specified that the members should be recruited not only from ecclesiastics but also from youths who had attended the preparatory theological classes, in order to replace the Seminary "du Saint-Esprit."* All are bound to absolute poverty; in their own words, to an absolute dependence on Providence. Lay members were enrolled from the first, to attend to the temporal concerns of the community; and from the first these taught infant classes. But in 1821 they united with some teaching Brothers from Brittany, and became a separate Congregation under the name of Frères de Saint-Gabriel. They number some 600 in different French dioceses. Since this time the lay members of the Company of Mary no longer instruct; they wear ordinary laymen's black dress, with paletot. In 1871 the first Fathers undertook the mission to Haiti. The Company of Mary also received its baptism of blood, 2 priests and 4 lay brethren being massacred for their faith.

Frères de St. Gabriel.

This Company has just settled in Rome in Via Toscana.

In Rome.

PETITES SŒURS DES PAUVRES.

In the first half of this century, 2 sempstresses, Marie Jamet and Virginie Trédaniel, lived at S. Servan, by S. Malo in Brittany. Their hearts were full of the love of God, and they ardently desired to do something to help the aged poor. In the same place there lived a good priest, the Abbé le Pailleur, intent on a similar good work, and together they founded a Congregation which has become one of the best known and one of the most popular in the Church. To them was joined Jeanne Jugan, born at a fishing village in Brittany in 1792, the first *quêteuse*. They gathered together 12 poor women, to begin with, but then their little funds would not suffice to feed them.†

* See p. 309.

† Their first old woman, 80 years old and blind, was carried to the garret in S. Servan, which is the cradle of their Community, in 1840.

It was now that Jeanne seized a basket, and began the *quête*, that begging from house to house for their poor which has become a signal feature of charitable sisterhoods. But the Little Sisters of the Poor are to be seen everywhere; for Jeanne once saw a great opportunity of getting money for her poor at a regatta; at first she hesitated, seeing the gay fashionable crowd, then she went on bravely, and returned with her bag heavy. From that day the Little Sisters have frequented race courses, regattas, fêtes, hotels. They sail out to meet ironclads, making their request always in the same few simple words "Pour mes pauvres, s'il vous plaît."

"Whoever heard of making a community of a few poor sempstresses?" said the good people, when they heard of it. But the community prospered, a piece of ground and part of an ex-convent were at last bought; and to purchase it the Abbé le Pailleur sold his furniture and resigned a legacy, and Jeanne gave what remained of 3000 francs which she had received as the "Prix de vertu." For this good woman's name was known throughout France as a benefactor, and when the money arrived she regarded it as an entirely impersonal matter; she had somehow gained 3000 francs for the poor, and that was all she knew about it.

Object. The object of the Congregation is to provide a refuge for the aged destitute of both sexes; here they are loved and tended with maternal and filial care; the women are known as *bonnes femmes*, the men as *petits vieux*, and no one can have seen one of their houses without coming away the better for it. But it was not without grave difficulty that the Congregation attained to official recognition. For years the Little Sisters were regarded with suspicion by ecclesiastical superiors, and only at length did Cardinal Matthieu obtain the Papal sanction. Their troubles indeed are rather fresh proof that opposition is no sign of ultimate failure in good works, than that authority should at once concede every new thing recommended.

The Rule of S. Augustine was adapted to the new

PETITE SOEUR DES PAUVRES.

PASSIONIST.

PÈRE BLANC.

CONCETTINO.

Congregation, the head of which is called Bonne Mère Superieure. To the usual 3 vows is added a 4th, *hospitality*. Le Pailleur was known as "Bon Père Géneral" till he retired in 1890. There is a simple and solemn ceremony of reception. No gold or silver ornaments are allowed in their churches, even on the altar. The Mother-house, where novices are trained, is at Pern near Becherel, Ille et Vilaine; it is called "La Tour St. Joseph." The Little Sisters are to be found in Belgium, Switzerland, Italy, Spain, Portugal, Germany, England, Africa, America, Australia, and in India, and they have houses in nearly every great town. These number about 260; and there are over 4000 sisters having the care of 30,000 old people. They have no invested funds, and rely on public charity. Constitution. Number of Houses.

Every house has 2 large dormitories, lighted by large windows; a pharmacy, a kitchen, and an infirmary. To these is added a small chapel, and a walled garden. The Sisters came to London in 1851, and knowing no English, begged with the simple words "no money, many poor." They were prosecuted as mendicants, but the Press took up their cause, and declared that every religious and charitable institution in fact begged. The case was therefore dismissed. It was here that they began to leave large sacks and cans for refuse at the great commercial houses. The Little Sisters have machines for utilising all sorts of scraps. They were ill received in Manchester where they arrived during the cotton famine; but Protestants and Catholics ended by uniting to hold a great bazaar for the expenses of their Home. They were received with special respect by the colliers of the Black Country through which they travelled begging. The House. In England.

Jeanne Jugan died in 1879, aged 86. "Eternal Father," she said, "open Thy gates to the most abject of Thy little daughters." It has been said that with her the religious life was no sudden experience, but the spiritualising of a noble nature. The early history of the little congregation teems with the miracles of charitable aid Jeanne Jugan.

which attended this great ministry of love — flour and food would be found set down at the door, when the inmates had nothing left to give their guests. In an office where she was rudely received Jeanne replied: "I am all that you say, but what will you give me for my poor?" A Prefect of whom she begged struck her — "That is for myself," she said, "now what will you give me for my poor?" In fact they won through that irresistible meekness, courage, and love to which Christ has promised victory. It was not till 1893 that "Bonne Mère Géneral" (Marie Jamet) died. The Empress Eugénie warmly supported the struggling Community, and the Little Sisters always mention her name with gratitude.

In Rome. Their house in Rome is in Piazza S. Pietro in Vincoli, with a French Superior.

Habit. Their habit is black, with an ample black cloak and hood, gathered at the back of the head.

SŒURS DE NOTRE-DAME AUXILIATRICE OU DE BON SECOURS DITES GARDE-MALADES.

This Congregation was founded at Troyes by a Canon of that diocese (Paul Sebastien Millet) in 1840. It is the first purely nursing order. The Mother-house and Noviciate are at Troyes, and there the Sisters are trained as nurses. They not only tend the sick at their own homes, but sleep out of the convent, and may take their meals with the people of the house where they are nursing. They nurse every one without distinction of creed or class, and are not hampered by any of those most unfitting restrictions with which many religious Communities limit the usefulness of so holy a task, but are to perform every service necessary for the sick person.

The Congregation is governed by a Superior-General, and is under the Bishop of the diocese of Troyes-Aube. The title of the Superiors of houses is Sister-Superior. The Sisters accept the necessary hardships of their calling in place of fasts and similar austerities. The keynote of the Community is charity and simplicity; the charity

which 'leaves Christ for Christ,' and simplicity in the conception of their life and duties. One characteristic is that this Congregation never begs, never makes any charge, though it is unendowed and therefore dependent on the generosity of those who can afford to recompense the care they receive.

There are 120 houses in France and abroad, and about 2000 Sisters. The Congregation was approved by Pius IX. in 1877. The Address in Rome is Via degli Artisti 38, near Via Sistina, where there are Sisters of different nationalities to meet the needs of sick persons in this cosmopolitan city. The *Habit* and veil are black, and under the guimpe a crucifix is suspended from a violet ribbon, which serves to distinguish them: they are known also for their careful and clean appearance.* In Rome. Habit.

OTHER ACTIVE CONGREGATIONS, WITH HOUSES IN ROME.

Although the larger number and the more important Congregations of charity are French in origin, the Italian and Roman foundations appear first in the following descriptions.

(*Sisters of Charity.*) THE SISTERS OF CHARITY, DAUGHTERS OF OUR LADY OF MOUNT CALVARY, are a Genoese Congregation founded by Virginia Centurioni Braccelli in 1619. Their work is among the blind and deaf-mutes, and all the hospitals in Genoa are in their hands. They do not take vows, but bind themselves to persevere. The Mother-house (Casa Generalizia) is at the ex-Premonstratensian Convent of S. Norberto, given them by Gregory XVI., Via Agostino Depretis 52, 53; they have the *Asilo Tommaso Pendola* for deaf-mutes, with a crèche and 2 gratuitous girls' schools, in Via Napoli 21 B, 21 F; and have charge of the blind asylum at S. Alessio on the Aventine, the

* There is another Congregation with the same name, the Bon Secours de Paris, founded in 1810 by Monseigneur de Quélen, one of whose principal objects is nursing. They wear a frilled cap, and a crucifix on the breast.

Pio Ricovero for Deaf-mutes in Via del Colosseo 61, and the R. Istituto for Deaf-mutes in Via Nomentana. *Habit*, scapular and apron, black; the black veil falls from the centre of the head, showing the bandeau and half the white cap; the guimpe is round. Out of doors they wear a cloak. Novices wear a white veil. [These sisters are called *Norbertine* in Rome from their church of S. Norbert, and *Brignoline* elsewhere after their Protector Cardinal Brignoli.]

THE DAUGHTERS OF CHARITY, called *Canossiane*, were founded by the Ven. Canossa of Verona, sister of the aged Cardinal of that name still living. They have orphanages and asylums for the aged poor; the *Missione Canossiana* at Hankow in China employed in combatting the prejudices and miseries of the people; and a mission station in Armenia. Their Mother-house is in Milan. Address in Rome: Via Zabaglia, corner of Via Alessandro Volta. *Habit*, brown, with a black frilled cap, over which they wear a brown shoulder cape and a black veil out of doors.

SISTERS OF CHARITY OF THE VEN. CAPITANIO, founded by her in Milan on the pattern of the Sisters of S. Vincent de Paul, with the Augustinian Rule. They work in hospitals and schools. In Rome, however, they collect the poor children of the quarter, and teach them. Address: Via de' Penitenzieri 45. *Habit* black, with a black shawl and black silk coif, frilled in front; no guimpe or other white about the face.

DAUGHTERS OF S. MARIA DELL' ORTO, founded by the Ven. (Monsignor) Giannelli at Chiavari in 1835, for education and hospitals; the work being entirely gratuitous. They have a mission at Montevideo in S. America. Address in Rome: Via Quattro Cantoni 45; and Palazzo De Romanis, Via delle Mura outside Porta S. Lorenzo. *Habit*, black with a black veil, and the bandeau and guimpe in one piece.

DAUGHTERS OF THE DIVINE PROVIDENCE, a Roman Congregation founded in 1867 for works of beneficence, especially the care of asylums and orphans. The Sisters live a laborious life of charity in great poverty. Address: Via Gal-

vani 51 (Mother-house); via Coronari 45–47; Piazza del Monte di Pietà 30; here they have gratuitous girls' schools, and conduct the *asilo di S. Filippo Neri* (crèches) for children from 3 to 7 years old of both sexes; Villa Gangalanti outside Porta Salaria, where they have a paying school; in Via Mastro Giorgio 70 they direct one of the Refuge halls for children of workmen. *Habit*, black with a frilled black coif, a cape, and a crucifix on the breast. The *lay sisters* have the coif *white*.

THE PICCOLA MISSIONE AI SORDO-MUTI ABBANDONATI (Little Mission to deserted Deaf-mutes), was founded at Bologna in 1872, and is one of the many Religious charities existing for this end in Italy, where deaf-mutes and cripples abound. The founders, Doctor Cesare Gualandi, a priest, with his brother (now the head of the institution) and some associates, seeing how large a proportion of the increasing number of deaf-mutes in Italy * live without the knowledge necessary to the moral, civil and religious life, established his *Piccola Missione* comprising 3 classes (*a*) Priests, (*b*) Laymen, and (*c*) Sisters. The last class is the largest. The deaf-mutes, boys and girls, are kept for 8 years, the boys paying 35 and the girls 30 *lire* a month. The Association came to Rome in 1883 at the invitation of the Cardinal Vicar, and has an establishment in Bologna and in Florence. Approbation was applied for in 1888, but most institutions undergo a long period of probation before this is obtained. A useful feature of this congregation is that the priests hold spiritual conferences every Sunday for all deaf-mutes who wish to attend, and hold themselves at the disposition of those who have left the institution. Address: Palazzo Bulla, Via dei Gracchi, Prati di Castello. *Habit* (women) black dress, with a plain net veil on the head.

SORELLE DEI POVERI DI S. CATERINA DA SIENA. The Istituto di S. Caterina in Siena was founded by Madre Savina Petrilli in 1874. By her energy and charitable zeal 1200 poor children were fed, clothed, and taught a trade as far back

* In Italy they number 20,000.

as 1888; the Community then numbering some 85 Sisters. In this year a branch was established in Rome, and is now settled in Via della Lungara 231. *Habit*, black dress with 3 little shoulder capes, a white collar, and the hair in a net; a crucifix.

SUORE DI CARITÀ, FIGLIE DELL' IMMACOLATA were founded some 25 years ago by a Calabrese, who is the present Mother Superior. They are intended for all works of charity, for the care of orphans, and for nursing the sick at home. They have 5 hospitals in America. They teach in 3 gratuitous schools in Rome. Address: Villa Mirafiori, outside Porta Pia (paying school); Via SS. Giovanni e Paolo 4. *Habit*, light blue, with a broad white girdle, a black muslin veil over stiff white. A black cloak, and a small silver medal on the breast, and large crucifix in the band.*

THE BATTISTINE DI GESÙ NAZZARENO, were founded at Salerno in 1877, their object being to collect poor children and orphans, who are tended at their *crèches* (Italian *asili*). Address: Via Germanico 85. *Habit*, black with cloak and red pipings, and a black veil.

Like the 2 just described and the 2 now to follow, this Congregation has not yet received its approbation.

PROTETTORATO DI S. GIUSEPPE (Protectorate of S. Joseph) a community founded some 16 years ago by a Frenchwoman, to assume the charge of deserted and orphan male children. Babies are received, the Sisters conducting crèches, and the children being housed and fed until 7 years of age, when they are old enough to be accepted by other institutions. The present Superior presides over the new house of the Community outside Porta Pia, where she has gathered together 400 little ones. The church of S. Costanza, which belonged to the Lateran Canons of S. Agnese close by up to this year (1899) has been given them. Address: Via Nomentana 281–283.†

* Most of the Sisterhoods, whatever their original scope, keep a school or a *crèche*. When the latter is not gratuitous the charge is 4 *sous* a day or 4 francs a month, and the children are kept from 8 A.M. to 5 P.M. † Since the above was written, this has ceased to count among the religious institutes of Rome.

Habit scapular and girdle black; the coarse linen guimpe reaches to the waist, with a crucifix attached to a broad black string. The black veil is fitted over the stiff white under cap. Rosary on the left side. A blue cotton apron in the house.

FIGLIE DI S. GIUSEPPE employ themselves in church needlework and teaching Christian doctrine, and live in Via S. Salvatore in Lauro 15. *Habit* maroon gown, white frilled coif, crucifix.

Sœurs de la Providence.

The Sœurs de la Providence originated in France. Their work is the education of children living at a distance from the towns, the assistance of the sick poor in country districts, the holding of evening classes, and the visiting of the poor and infirm. There are several local communities of the name, with separate rules, habit, and government. The Sœurs de la Providence founded by M. Dujarié, *curé* of Ruillé-sur-Loir with the help of 2 good women, in 1806, became a vigorous institution in the hands of Mademoiselle de Roscoät and Marie Lecor, a few years later. The French Sisters of Providence in county Mayo, Ireland, are well known; as are the Irish Sisters of Charity of Providence founded by Mother Aikenhead. The Rosminian Sisters are 'Sisters of Providence of the Institute of Charity.' In Rome there are 4 Congregations of the name: (*a*) THE SŒURS DE LA PROVIDENCE, French. founded in Paris in 1760 for education and instruction, who came to Rome in 1840; and are established in Piazza Fiammetta 19, where they have a school. Their well known *Habit* consists of a black gown and apron, with a starched white cap, turning up at the sides, and a rosary.

(*b*) The SŒURS DE LA PROVIDENCE ET DE L'IMMACULÉE CONCEPTION, Belgian. founded in 1823 at Namur, for orphans. Their founder was a priest, afterwards papal chamberlain to Pius IX. They have several houses in Rome, and until lately superintended the House of Correction for women. Address: Piazza delle Vaschette 101; Via Trionfale, opposite S. Onofrio in Campagna; Via Nomentana 261. *Habit*, black, with a large starched *fichu* ending in a collar, and a

wide ribbon waist band; a full white cap over forehead and ears, over which is a stiff coal-scuttle shaped cap, projecting beyond the head. A large rosary, and a brown cross hanging from a straight black ribbon at the throat.* See page 264 and page 274.

English. POOR SERVANTS OF THE MOTHER OF GOD INCARNATE AND THE POOR, founded by Mother Taylor in London recently. These Sisters manage Refuges, Asylums for the aged and infirm, national schools, preservation Homes, Orphanages, and free Hospitals; and visit the poor. They have houses in Paris, London, Rome, Dublin, and 6 in other parts of England. Their Mother-house is Via S. Sebastianello, by their little church of S. George and the English Martyrs, Piazza di Spagna. *Habit*, veil and cloak black; a blue scapular, and a large black and metal crucifix.

German. SCHWESTERN VON DER SCHMERZHAFTEN MUTTER (Suore della Santissima Addolorata) founded by a German in Rome in 1885. The scope is the care of the sick and of children. Although the Mother-house and noviciate is in Rome, the houses of the Congregation are in America, the Superior going to Kansas in 1898. There they are known as Congregation of the Sorrowful Mother. Roman Address: Borgo Santo Spirito 41 c. on the steps of S. Michele in Borgo. *Habit*, gray, with guimpe covering the chest, the face framed with the cap and a low bandeau; a black veil, and rosary. The postulants wear a black cap with a white frill framing the face.

The SUORE DEL DIVIN SALVATORE is another German foundation established at Tivoli 11 years ago, and now moved to Rome. Its scope, education and hospitals. Mother-house Via della Lungara 112; Via Gioberti 10. *Habit* and veil black, small guimpe, black woollen cord, rosary. The *Society of the Divine Saviour* (men) is the parent society, the present Superior being the founder. Originally intended for lay workers and the diffusion of good literature,

* Not to be confused with the Sisters of the Immaculate Conception who are the Teaching branch of the Sisters of the Holy Family, as the Sisters of Hope are its Nursing branch. See Oblates of Mary Immaculate, Section II.

it now comprises also missionary priests. Address: Borgo Vecchio 165, where there is a printing press. *Dress*, a sack-shaped soutane and a long cloak with a pointed cape.

The SUORE DELLA SACRA FAMIGLIA, Rural Sisters (*Suore Agricole*) who devote themselves to the country districts, are established at Tor Pignattara outside Porta Maggiore, and have the land under which the catacomb of Peter and Marcellinus extends. They direct the *Orfanotrofio della Sagra Famiglia* which receives gratuitously the daughters of poor agricultural labourers. Outside Rome.

This charge of the interests, moral and physical, of the peasants of the Roman Campagna, is one of the most urgent works of charity. With so large a number of Congregations, of Sisters of Charity and companies of priests, more might be done for Rome in this respect than for most other provinces of Europe. There are peasants a few miles from the Gates of the City who have never heard mass, who never see a priest, and who live in a state of moral and religious degradation, little different from animals. The energetic *Circolo San Pietro* has recently taken up the subject. There are many thousand masses said daily in Rome, many score of Benedictions, many dozen Expositions of the Sacrament: Some of these benefits might be applied with more expedition to those who need them far more, were the Religious Congregations to move, than is to be expected from the urgent appeals made to individual priests.

The SUORE DEL BUON E PERPETUO SOCCORSO, is an Italian Congregation founded exactly 50 years ago in Africa, where it counts 19 houses. There are also 3 houses in Belgium and 10 in Italy. The Roman Address is Via Merulana 170. The *Habit* is black, with the customary veil, guimpe and bandeau; on the breast a silver heart with the image of the Blessed Virgin (of "Good" and of "Perpetual" Succour) on either side. The lay Sisters wear a short cape tied with three bows of black ribbon, and show white sleeves under the sleeves of the habit.

For other Sisters of Charity, see Franciscan Tertiaries page 155; Dominicans of the Presentation and Dominican Tertiaries pages 175 and 177; and Section II. of this Chapter.

Italian.

(*Nursing Sisters.*) THE FIGLIE DI S. ANNA or Daughters of S. Anna, were founded by Sister Anna Rosa Gattorno, the present Superior-General at Piacenza in 1864. Their work is to assist the sick at their homes. Each Sister takes the name of Anna. They have a house and do a good work in Siena. The Mother-house is in Rome, Via Merulana 177. They are also attached to the little parish of S. Maria del Carmine outside Porta Portese, and to the Institute of Surgery in Via Garibaldi; besides having 2 houses in Vicolo del Piombo 7, and Piazza Cola da Rienzo. *Habit* and veil black, the latter without bandeau or coif; black cord tassel and rosary right side, large metal crucifix left side.*

Swiss.

The SUORE DEI SACRI CUORI DI GESÙ E MARIA were founded recently for nursing the sick poor at their homes gratuitously. They live under the shadow of S. Peter's at Via della Sagrestia 10, but, like so many others, have not received their approbation. The *Habit* and veil are black, with two red hearts on the breast.

KREUZSCHWESTERN (Suore Della Croce tedesca) are Sisters of Charity founded in 1845 by Father Theodosius, a Capuchin friar, near Lucerne in German Switzerland. The first Mother Superior had to contend with many difficulties and with great poverty while planting her new Community. She came to Rome in 1868 and founded a Roman house. The Sisters are prepared for every work of charity, and have hospitals, orphanages, and poor schools, chiefly in Switzerland. But their great work is the gratuitous nursing of the sick poor, for which they are trained with loving zeal in their own Swiss hospitals. They now number some 3000, and have about 400 houses. At Via S. Basilio 8 they have also a pension for convalescents. Their simple dress is black with collarette

* Not to be confused with the earlier Canadian Congregation of the same name.

and cape; a very narrow whimple, bandeau reaching to the eyes, and a small black and metal crucifix. Indoors they wear a blue apron; and out of doors a long cloak completely covering the dress. The white projects beyond the black of the veil.

French. GARDE-MALADES DE NOTRE-DAME AUXILIATRICE DE MONTPELLIER (*Auxiliatrices*), a nursing institute founded 52 years ago. They nurse sick people at their homes, and in Rome also receive poor children of both sexes up to 5 years old, for the day hours, a work highly useful to the Roman poor. Address: Via Principe Amadeo 5. *Habit*, a full black serge gown and cape to the waist, edged with blue-green cord, and a cord and tassel of the same colour. The stiff coif reaches to the chin and projects far beyond the short veil over the face, with no guimpe. A small black crucifix tipped with steel is pendent from a black ribbon.

English. LITTLE COMPANY OF MARY, a Nottingham Institute for nursing the sick at their homes. Like most of the active Congregations they recite the Little Office of our Lady. At their house in Rome they also receive infirm ladies. Address: Via Castelfidardo 45. *Habit*, black, tied with a red knotted cord, a blue veil indoors, over which a black veil is worn out of doors.

(*Hospital Sisters.*) THE HOSPITALLER SISTERS, CALLED SISTERS OF MERCY who have charge of the hospital of S. Giovanni in Laterano, were founded by Donna Teresa Doria 78 years ago, as hospital nurses. The Mother-house is at the Lateran hospital, and they have, besides, charge of that of S. Giacomo in the Corso, and of S. Gallicano in Piazza S. Rufina.

This is a purely Roman foundation. It consists of a convent of *oblates* and one of *converse* (lay sisters). The former wear a black dress and cape and a black frilled coif, over which a veil is worn out of doors, no guimpe, and in place of the bandeau a black skull-cap. The latter wear a double frilled *white* coif. A blue check apron is worn at work.

The SŒURS DE ST. CHARLES DE NANCY for hospital nursing, had their rise in the middle of the XVII. century. The Con-

gregation was formed as a memorial of the devoted works of mercy and charity of Emmanuel Chauvenet of Nancy, a young advocate at the Parliament of Metz, who eventually died while nursing an epidemic disease at Toul in 1651, leaving his money to the poor. His father perpetuated his good works by the formation of this Congregation in 1652, under the direction of Barbe Thouvenin, who with others offered her services. But it was not till ten years later that the institution became Religious. It has spread from France to Belgium, Prussia, Bohemia, and Italy, and passed through the horrors of the Revolution. The work of the Sisters includes hospitals for the sick of both sexes, military hospitals, hospices for the aged of both sexes; Asylums for orphans, beggars, and the demented; and Houses of Charity with *ouvroirs*, girls' schools, and sick visits. The Sisters are also bound to nurse in districts visited by epidemics. There are no lay Sisters. They take perpetual vows, with a 4th vow of "charity." Their Rule is the Augustinian, adapted to the work of Hospitallers. In Rome, they have charge of the lunatic asylum (manicomio) Via della Lungara 121 A. *Habit*, black, a white linen shoulder cape, a stiff white bonnet with two short streamers, covered with black sarcenet, pointed in front; two rosaries on the left side.*

Italian. (*Teaching Congregations.*) MAESTRE PIE FILIPPINI (Pious Filippini Schoolmistresses) the oldest teaching institution in Rome, founded by Suor Lucia Filippini of Corneto who died in 1732. The pope sent for the new Community to Rome where they have ever since had several schools. There are also several other houses in Italy and three orphanages. At the Roman Mother-house they have the Noviciate, and also a school for boarders who are taught housework. All the work of these Sisters is

* Not to be confused with the Sœurs de St. Charles, Schoolteachers, instituted by the Sulpician M. Démia; nor with the Religious of S. Charles Borromeo (Germans) whose Mother-house is in Alexandria, and who have a house in Jerusalem. All the Sisters of S. Charles are called after the sainted Cardinal Archbishop of Milan, S. Charles Borromeo.

gratuitous, and is uniquely for the poor. They hold Christian doctrine classes on Sunday, and devote themselves in every way to better the moral and religious condition of the people. No vows are taken — the sisters are all *oblates* — and there are no lay sisters. Address: Mother-house, Via Arco dei Ginnasi 20, and 5 other Schools: Via dei Crociferi 33; Via Principe Amadeo 221; Vicolo del Cinque 32; Piazza Rusticucci 18; Palazzo della Banca Tiberina, Piazza del Risorgimento. *Dress*, black gown and shawl, a black silk coif with a frill, and a little white cravat; no guimpe, bandeau, or veil. Out of doors a second silk coif is worn.

MAESTRE PIE VENERINI: these Schoolmistresses originated at the same time and place (Montefiascone) as the above; Suor Filippini having sent for Suor Venerini to assist her in her enterprise. Afterwards they divided, the latter preferring to dedicate her Community to the education of the well-to-do classes. Mother-house, Via Palermo 56, with two other institutions, the *Conservatorio delle Vipieresche*,* Via di S. Vito 10, with two free *crèches;* and Via del Governo Vecchio 62. *Habit*, black dress and cape to the waist; on the head a close fitting black silk hood, with broad pendent ends, lined with black net.

The FIGLIE DEL SAGRO CUORE DI GESÙ, were founded at Bergamo at the beginning of this century. The scope is the education of girl children of noble and civil condition. The Mother-house is at Bergamo and the Congregation possesses many other houses. Besides schools in Rome,† they direct the *opera pia* of the *Casa dei Neofiti* which was formerly in the charge of seculars. This work originated during S. Ignatius's stay in Rome: it is a house for receiving catechumens and neophytes, and convert Jews of both sexes are entertained there for 40 days. Address: Via Cavour 218; Via Madonna de' Monti 40

* Founded in 1868 by Livia Vipereschi for girls of civil condition orphaned of one parent.

† The school fees are 600 lire *per annum*, with 12.50 a quarter extra for washing.

(Casa dei Neofiti). *Habit*, black, a black frilled coif, and a long cape reaching below the waist.

SUORE MARIANE, were founded *in Rome* 50 years ago, by an Oratorian, the Mother-house being in the Via della Carità where the Oratorians used to be. Address: Via della Carità 64; Via Arenula 83. *Habit* and cape black; a black coif with a *tulle* frille.

SUORE DI S. ANNA E DELLA PROVVIDENZA, founded by the Duchessa Barolo at Turin in 1874. Address: Via Buonarroti 4. *Habit*, black with a white handkerchief at the throat; a white coif, raised on the top of the head, with large flaps projecting beyond the face.

SUORE MARCELLINE DI MILANO: these Sisters are of the same teaching Community as the well-known *Marcelline* of Lombardy and Lucca, an ancient educational Order which claims to decend from the House of Virgins established in Milan by Marcellina the sister of S. Ambrose. To perpetuate her spirit and her revered name these Lombard Sisters devote themselves to the work of education. But the house in Rome is a separate foundation made a few years back. Address: Via Palestro (Mother-house). *Habit*, black, with a white coif covered with black net, and a bandeau.

See also for Italian Teaching Communities Section II., pages 306 and 312; pages 283, 289, and Chapter IV., page 247.

French.

The CONGREGATION DU TRÈS-SAINT SACREMENT ('Most Holy Sacrament') was founded in 1715 at Le Vivarais. Their founder, M. Vigne, when a young man on his way to Geneva to prepare himself for the Protestant ministry, was converted by meeting the Holy Sacrament carried as the Viaticum. The work of the Religious was to be the education of the girls of the neighbourhood, and they were to be unenclosed. The work of tending the sick poor in the hospitals was added later. Hence their name *Religieuses institutrices et hospitalières du très-saint Sacrement.* Dispersed during the Revolution, to make room for hired labourers, they were re-established by the Prefect of the Department of Drôme, who placed

them at the Abbey of Saint-Just at Romans in 1804. This good man had been touched by the number of poor and afflicted left without succour, and he determined to restore M. Vigne's Congregation to meet the need. The Sisters (whose Mother-house is at Romans) now conduct schools for poor and rich in France and England, having houses in Leicester Square and Brompton Square, London. Address in Rome: Vicolo de' Riari 35–44 A., where they have a convent dedicated to S. Zita, patron of servant maids, and direct the Institute of that name founded in 1871 for servants and deserted children, and where they find places for the girls they train. Here also they direct the *Conservatorio degli Angeli Custodi* (Guardian Angels) founded for orphan girls in 1879, and the Hospice of S. M. Magdalene Penitent, established by the same founder in 1865 for girls led astray. In other places the work of these Religious is chiefly educational. *Habit* and veil black, a metal monstrance pendent below the wide guimpe.*

The FILLES DE LA CROIX, dites Filles de Saint-André, were instituted at the beginning of this century by Mademoiselle Bichier des Ages and André Fournet, Vicar-General of the diocese of Poitiers. The Mother-house is at La Puy, and they have a celebrated house at Parma founded in 1851. To the 3 ordinary vows the Sisters add a 4th, the gratuitous instruction of the ignorant and the care of the sick. They retain their private property, but the revenues are spent on the work of the Congregation. They observe silence, "but without constraint," making all yield "to Charity the queen of virtues." All are called 'Sister,' including the Superior, and each takes and is known by the Religious name only. Their Roman house was established by the Principessa Borghese in 1856. Address: Via dell' Arancio 63; Via Monte d'Oro 27.

* A congregation of Missionary Priests of the Most Holy Sacrament was founded in the XVII. century at Romans, Drôme, which was destroyed during the Revolution. Another Community, the *Religieuses du Saint-Sacrement*, called Sœurs de Macon, were founded as Hospitallers in the middle of the last century.

(Free and paying girls' schools; a free *crèche* for girl-babies maintained by Princess Borghese.) *Habit*, rough black wool gown with wide sleeves, scapular embroidered with sacred devices, and a black silk neck-handkerchief; a plain starched *cornette* or coif without bandeau or guimpe, covered out of doors with the hood of the ample black cloak. This forms a charming poke hood, leaving the face free. On the breast they have a large black and brass crucifix.*

The DAMES DE NAZARETH were founded at Montmirail, in the diocese of Chalons, in 1822, by the Duchesse de la Rochefoucauld Doudeauville and Mademoiselle Rollat. The aim of the *Dames* is to follow the hidden life of Christ, and for love of this divine Man poor and annihilated to devote themselves to the solid Christian education of poor and rich. The profit of their work may not be used to benefit the Community, but is employed for the good works maintained by them, which are all free. They are served, indoors and out, by extern Sisters. The life led is simple with no extraordinary mortifications. The Rule is Augustinian, and there is no enclosure. In 1853 the *Dames* established a house in Nazareth itself, where they teach the Palestinian children, and have a Dispensary. This is one of the earliest of the many Communities who have derived their inspiration from the life at Nazareth, the Holy Family and the holy Childhood. This Congregation has a house at Ealing. Address in Rome: Via Cola di Rienzo, at the corner of Via Adriana. *Habit*, black gown and cape, coif and collar, and a black veil; a metal and black wood cross. Lay Sisters wear a maroon gown with a black veil and bandeau.†

* Not to be confused with the *Sœurs de la Croix* founded by Mère Marie Thérèse in Belgium; or with the *Dames de St. André* (Tournay), a well known Teaching Community, with a school in Jersey.

† This Congregation is to be distinguished from that of *N-D. de Nazareth*, which originated with the ladies of many French towns, who dedicated themselves to good works and especially to the

DAMES DE LA COMPASSION (Ladies of Compassion), founded at Argenteuil by Marie-Anne Gaborit, and removed to Saint-Denis, near Paris, in 1829. Five years later the care of the sick in the hospitals was added to the work of education. In 1844 the Community was approved by the Government, and in 1849 its Constitutions based on the Rule of S. Augustine were approved by ecclesiastical authority. Address: Vicolo degli Ibernesi 20, where they have Homes for poor orphan girls and for servants out of work, the former dressed in gray. *Habit,* black gown, cape, and apron; wide sleeves piped with red, a red cord, pendent on the right side; on the breast a silver heart pierced and surmounted by a cross, attached to red cord. The head-dress of the Sisters is a white frilled coif under a black veil; of the lay Sisters a black coif with black frill and veil. They wear the Rosary of Dolours.

THE DAMES DE SION were founded with the Frères de Sion by Bernard Ratisbonne, the brother of the Jew converted in S. Andrea delle Fratte, in the middle of this century. The Dames are a well known and widely spread Teaching Community, and are to be found in Jerusalem, Constantinople, Smyrna, Cairo, Armenia, Roumania, Austria, and in America; the Mother-house being in the Rue Notre-Dames-des-Champs, Paris. Like the Ladies of Compassion just described they are established in England, where they have a training-house for Teachers. The Frères de Sion, however, are a dwindling Community, numbering some 30 members, settled in the East. The Rule is the Augustinian.

Address in Rome: Via della Mercede 11, where the Sisters have a School. *Habit* and cape black, with a long black cloak out of doors. A black veil of light stuff projecting beyond the white. A crucifix suspended from a steel chain. All their houses are called Sion House.

---

education of orphans; having vows and a semi-enclosure, but wearing lay dress: and from *Little Sisters of Nazareth,* an English offshoot of the Petites Sœurs des Pauvres.

INSTITUTE OF THE HOLY FAMILY OF NAZARETH (*Nazzarettine*): This is a Polish Community founded *in Rome* 25 years ago for Education. They have a Mission in London and one in America. Address in Rome (Mother-house and noviciate, but no school): Via Machiavelli 18. *Habit* and cloak black; the black veil is tied behind, no bandeau, and a cream-white plaited guimpe. The lay Sisters wear a white veil.

For other Teaching Congregations see *Ursulines*, page 286: Congregations with the Jesuit Rule, page 280.

(*Missionary Congregations.*) Sœurs de St. Joseph. There are no less than 32 *Mother-houses* in France alone belonging to congregations called after S. Joseph; the modern cult of the Lord's foster-father has multiplied these Communities, many of which are devoted to missionary work. In Rome, however,—

THE SUORE DI SAN GIUSEPPE are not French but Italian and Roman in origin, having been founded here in 1600, and remaining for many years an enclosed Community. On adopting the active life they became Missionaries, and are one of the largest and most respected Italian Congregations. They are governed by a Mother-General and Provincials. They have a large school in Rome in Via Lucullo, corner of Via delle Finanze. *Habit*, black, with guimpe and bandeau, a black veil, and rosary. The Lay Sisters have a small white coif covered with black over a bandeau, in place of the veil.

S. JOSEPH DE CLUNY, the excellent Community for Missions and education formed at Chalons in 1807, but practically established later in the dioceses of Autun (Cluny) and Beauvais. The founder, Anne Javouhey, possessed by the desire to convert and civilise aboriginal races, established houses in most of the French colonies, her Community numbering some 1300 members at the time of her death in 1851. In 1822 she established her Congregation on the West Coast of Africa. Her scheme was to plant Christian civilisation by educating the young; and to girls' schools she added a scheme for educating native Africans in France who were to return as laymen or

priests. The Congregation undertook in fact the formation of an indigenous clergy. In 1828 she went to French Guiana, and began the colonisation of its waste forests. The French Government now accepted her proposition for the abolition of slavery in French Colonies, to be effected by giving her all the blacks taken from slave-trading vessels, whom she collected together on the shores of the Mana. She was to prepare them by education for eventual freedom and civilised life. Men now saw repeated "dans les forêts de la Mana, les merveilles de civilisation réligieuse operées autrefois par les Jésuites au Paraguay." * She exercised an extraordinary ascendancy over the slave population, and this little colony is still the most civilised and Christian in French Guiana. After establishing her Congregation in India, Trinidad, Madagascar, and Tahiti, Anne Jahouvey died after 44 years of government, aged 72.

The work of the Community embraces education, and the care of the sick and poor. The Sisters make 2 years noviciate, then take the vows for 3 years, after which these are either renewed for 5 years or made perpetual. The Congregation, which depends directly from the Holy See, is divided into Provinces, and is governed by a Superior-General elected for 3 years. The Mother-house and Noviciate is now in Paris, 21 Rue Mechain. Address in Rome: Via Buonarroti, Casa di S. Giuseppe di Cluny. *Habit* of choir Sisters is dark blue, with wide sleeves, a black cape and wide black scapular; a large crucifix on the breast suspended from a blue cord; a rosary of large beads and a crucifix. The Lay Sisters wear the blue robe with a black handkerchief and apron; a white *cornette* covered with a small black veil; a crucifix round the neck attached to a black cord.

S. JOSEPH DE L'APPARITION, founded in 1832 in the South of France by Madame de Vialard, and recognised by the State in 1856. This important and interesting society settled in Algeria and Australia during the lifetime of its

* Hélyot.

holy founder, and its many houses are chiefly to be met with in Mission Stations. They undertake all works of charity, education, and hospital work. The Mother-house was moved to Marseilles in order to facilitate the departure of the Sisters for the Missions. In Rome they direct the *Opera Apostolica*, founded to collect offerings of vestments and church furniture for Catholic missions.

Address in Rome: Via Margana 18. *Habit* and cloak black, a black veil over a stiff white coif with a second ruched coif under.

For Missionary Communities see also Chapter III. Franciscan Tertiaries; Missionary Salesians of the Sacred Heart, page 285, and Section II of this Chapter, *Pallottine*, page 316, and *Risurrezioniste*, page 315.

CONGREGATIONS WITH THE JESUIT RULE.

Theoretically all Congregations of the foregoing type are based on the Rule of S. Augustine, described on page 216: those to be now described have adopted the Jesuit Rule. The earliest of these Congregations took their rise in the beginning of the XIX. century to aid the restoration of the Jesuits, and keep alive their methods of education. But they are not all represented in Rome.

CONGREGATION OF THE SACRED HEART (Dames du Sacré Cœur.) At the end of the last century a body of men had formed themselves into a company of the Sacred Heart (known also as Pères de la Foi) awaiting the re-instatement of the Society of Jesus, which had been suppressed in 1773. Of these Fathers, Père de Tournély designed a similar community of women for the education of girls, a design realised by Père Varin, who chose Sophie Barat, then 18 years of age, for the purpose. The young girl with some companions dedicated herself to the Sacred Heart in 1800, and became Superior, under Père Varin, 5 years later. The Religious are "to consecrate themselves as much as can be done by persons of their sex, to the sanctification of their neighbours, as the work dearest to the Heart of Jesus." "When obliged to apply to worldly

studies for the sake of teaching them they must be on their guard against the vain pretensions of this haughty age, and never pass the bounds that humble and wise discretion prescribes to their sex." These ladies were expected to take up learning with a pair of tongs; and it is to the advantage of Mère Barat's daughters that they have in many cases overstepped the limited views of M. Varin as an educator. For the whole work of these Religious was avowedly *education*, and they are known in all countries for their convent schools for the well-to-do classes.

Noviciate. There is a two years' noviciate, after which the nun takes the 3 simple vows; remaining for five years more an 'aspirant,' bound to the Society which is not bound to her. At the end of this time, if allowed to make her final profession, she makes a second noviciate for six months, after which she takes the 4th vow — 'devotion to the education of the young' — and exchanges the white for the black veil. The profession is in the form of a marriage service; her consent is asked, and a ring and cross are blessed. The Congregation is governed by a Superior-General, resident in the Boulevard des Invalides, Paris,* assisted by a permanent council of 3 assistants-general. This Superior has also a Procuratrix, a Secretary-General, and an Admonitrix, or "exterior conscience." Lay sisters discharge the external business of the convent. The Religious recite the "Little Office." All have the title of Mother and retain their surnames. Each house is obliged to conduct a school for poor children also. Their large school in Rome is at the Trinità de' Monti at the top of the Spanish steps, a well-known spot associated with them since 1828. They have also the Villa Lante on the Janiculum, a house set apart for Retreats to outsiders; and S. Rufina in Trastevere (Lungaretta 92). The dress is black, with a pelerine buttoned in front, over this hangs the silver cross blessed at the profession. The cap under the veil is worn over a black

In Rome.

Habit.

* The large school is in the Rue de Varennes.

skull-cap and is furnished with a frill; they wear no guimpe or bandeau.

Mother Barat instituted the well-known "Children of Mary" (Enfants de Marie).

THE COMPANY OF NOTRE DAME, founded at Bordeaux in 1605 by the Ven. Jeanne de Lestonac,* whose mother was sister to Montaigne. The Institution was to imitate the Society of Jesus, "having the Mother for patron and model," as the Jesuits had the Son for their Head. By a Bull of Paul V. the new Community was required to follow one of the 4 ancient Orders, and hence its aggregation in 1608 to the Benedictines. The Filles de Notre Dame have a School for the better classes, and also one for the poor, in all their houses. Address in Rome: Nostra Signora in S. Dionisio, Via Quattro Fontane 121. The gown and cincture are black, with a black veil over the usual bandeau and whimple. A rosary is worn, and a crucifix in the cincture.

An important educational Community is that of JESUS AND MARY (*Jesus-Marie*) (not to be confused with the Eudistes) founded in 1818 by Claudine Thevenet at Lyon, where she was herself born in 1774. Both her brothers had died on the scaffold during the Reign of Terror, and she herself had stood by them to the end. She adopted for her Congregation "the Rule of S. Augustine and the spirit of S. Ignatius." Its object was to cultivate a love of virtue in children, and "train their minds to a knowledge of Jesus and Mary." Each Religious takes the name of Mary in addition to a saint's name. The Congregation was approved by Pius IX. in 1847. It is to be found in France, England, Switzerland, Spain (introduced in 1850), Asia, America, and in Thibet where there are 11 convents doing missionary work. They have now a small house in Rome at 8 Via Palestrina, Prati di Castello; here languages are taught for a very small sum. The *Habit* and cape are black, with a

* Her cause for Beatification has been introduced at Rome. The Congregation is not to be confused with the *Institute of Notre Dame* founded by the Ven. Julie Billiart at Amiens, in 1805.

rosary, and a black veil falling from a frilled white cap. A long mantle is worn in choir. Lay Sisters wear a black frilled cap.

THE SISTERS OF S. DOROTHY (*Dorotee*) were founded by Suor Paola Frassinetti of Genoa, and kept their 50th anniversary some years ago; the Congregation receiving its confirmation in 1839. Its object is especially the education of poor and neglected children. Two priests of Bergamo, who had there initiated a "Pia Opera di S. Dorotea" designed to influence in each parish and each street of a town those exposed to corrupt surroundings, having found Suor Paola's work existing in Genoa, asked her to support the Pia Opera. This she consented to do, and added a vow to co-operate with the work, which is taken by all the Sisters. It was not, however, planted with much ability by the good Bergamese priests, and is in no sense an integral part of the institute of the Dorotee, who however forward the work wherever they are. It is attached to some of the Roman parishes, and exists in many towns where there are no Dorotee. The latter teach the poor children in their care such work as they are capable of, and endeavour to make them good and industrious citizens. Their houses are chiefly to be found in the North of Italy. Mother-house in Rome: Salita di S. Onofrio 38; other houses, Villa Altieri, Viale Manzoni (boarding school); Piazza dell' Independenza 14; Via Ripetta 231; Via Garibaldi 88. *Habit*, black, the *Mothers* wear a coif with a small tulle frill; the *lay Sisters* a coif with a small cambric frill. Out of doors they wear over this a square folded handkerchief. The dress is simple and unpretentious.

"Pia Opera di S Dorotea."

THE SOCIETY OF MARY RÉPARATRICE was founded by a Belgian on December 8, 1854. Its object is "reparation and atonement in union with the B. V. M. for sins and outrages committed against the Divine Majesty." For this purpose the Religious have perpetual adoration in their Chapel from 7.30 A.M. to 5.15 P.M. — two Religious being always present: religious conferences and retreats for all classes; the preparation of young people, poor

and rich, for their first Communion;* and foreign missions. To the spirit of reparation, they add a special devotion to the Apostolic See. They have convents in Belgium, France, Italy, Spain, England, Germany, America, and Jerusalem. Each Religious takes the name of Mary in addition to a saint's name with the prefix *S.* All have the title of "Mother." Their house in Rome is in Via dei Lucchesi by the church of S. M. dei Lucchesi. The *Habit* is white with a blue scapular and veil, and a silver heart on the breast; blue and white being the colours of Mary. In choir, where they recite the daily Office of our Lady, they wear a long white veil and train. They have lay extern sisters, who wear the usual black gown and cape, frilled white cap, and a metal heart attached to a blue ribbon.†

THE RELIGIOUS DE L'ADORATION PERPÉTUEL ET L'ŒUVRE DES ÉGLISES PAUVRES were instituted by Mademoiselle de Meeûs who is still alive. The work she originally contemplated was aiding poor village churches, and this she began in 1848 in her own Belgian village. The Perpetual Adoration she added later, and eventually formed a Religious Community to carry out these objects. The centre of the work is now in Rome, at the Church of the Corpus Domini just outside Porta Pia.‡ The Mother-house is in Brussels, but the work is also to be found in Holland, England, and Germany. The Religious wear a black dress and cape, with a black crape cap or bonnet, and a silver crucifix.

The ANCELLE DEL SAGRO CUORE (*Handmaids of the Sacred Heart*) are a Neapolitan foundation, whose object is to make Jesus known and loved — the apostolate of the

* Thus, every month they have a day of retreat for working girls; and each year a fortnight's retreat for poor girls just before their first Communion, who are the guests of the Religious during this period.

† Not to be confused with the "*Adoration du Saint Sacrement Réparatrice*," founded in Paris in 1848. The dress of these Religious is brown with a black veil and guimpe and a crucifix suspended from a red ribbon. No bandeau. A black cloak out of doors.

‡ See Part I., p. 157.

Sacred Heart, as a means of combating the evils of the age. They were founded by Caterina Volpicelli of whom it was said that her mission was to be "*pescatrice di anime in mezzo al secolo.*" She died at Naples in 1895. The Sisters take the 3 vows of Religion, but wear a plain black dress, and have no distinctive mark whatever. In 1871 they adopted the Rule of the last named Congregation, with the work for poor churches in Italy. They have a school for the poor at N° 4 Via Sallustiana, in the Ludovisi Quarter.

THE MISSIONARY SALESIANS OF THE SACRED HEART were founded by Suor Francesca Cabrini, the present Superior-General. Her Rule is based on the Ignatian. At the Mother-house in Rome, besides a school, the Sisters have a *pension* for young women from all parts of Italy who desire to attend the Superior Schools here. They were called *Salesians* at the request of the Diocesan, and because they fulfilled the original intention of S. Francis of Sales. The Noviciate is at Codogno. The habit and cape are black, the under cap tied at the neck with a large bow, and a net veil. A black and brass crucifix is tucked in at the band, and professed Sisters wear in addition a large silver crucifix. A black check apron is worn indoors, and out of doors a cloak as long as the dress. Address: Via Montebello 1.

SOEURS DE LA RETRAITE DANS LE CENACLE (LADIES OF THE CENACLE), a Community, founded in France in 1826. Their work is catechist, with the preparation of poor and rich for their first Communion. Their house in Rome is Via della Stamperia 78. Their habit is almost identical with that of the Sacré Cœur Religious.

For the *Dames Anglaises*, see page 255.

Of the above 10 Congregations, the Rules of the Sacré Cœur, Notre Dame, the Société de Marie Réparatrice, and the Ladies of the Cenacle, bind their members to live enclosed. This does not imply the Papal Enclosure described on page 41;* and such Communities are therefore rightly called semi-enclosed.

*See Franciscans, p. 149; Dominicans, p. 173; Carmelites, p. 189; and Augustinians, pp. 218, 220, 245.

SEMI-ENCLOSED CONGREGATIONS.

Ursulines. One of the most interesting of the modern semi-enclosed Congregations is that of the Ursulines. They were instituted by S. Angela Merici of Brescia in 1535,* under the name of Company of S. Orsola, their patron being Ursula, the British Virgin and Martyr. The Order is purely educational, and a school is attached to every convent. It is moreover the first educational effort, having been projected 75 years before Mary Ward's, at the moment of the Reformation, and its success and importance have been great from the first. The Ursulines carried out their plan, and lived in their own homes till the time of S. Charles Borromeo, after which they formed unenclosed communities. It was not till 1612 that, as a result of the Council of Trent, they were obliged to accept enclosure. At the present day some are enclosed and some unenclosed. There are a large number of local Congregations, with separate names and government: thus there are the *Ursulines of the Cross*, *Ursulines of the Presentation* (to be found in France and Belgium and strictly enclosed), *Ursulines de Jésus, dites de Chavagne*, *Ursulines of the Incarnation*, *Orsoline di famiglia* of Milan (unenclosed), *Dames de Ste Ursula*, etc. In the XVII. century the Ven. Mother Mary of the Incarnation set out from Tours for Canada, and founded at Quebec the first educational house in the new world. Ursulines are to be found in Louisiana and Texas, and are still settled at Java. In France alone they number 7400. In Rome there is a Congregation in Via Vittoria 5, off the Corso, who have been there since 1688, having kept their 200th anniversary in 1888. They are Italians, and occasionally go out in a closed carriage, to visit the Pope for instance. The French Ursulines from Blois have recently settled at the Villa Maria outside Porta Pia, and most of the Roman nuns have moved to that

*This remarkable and holy woman was a Franciscan Tertiary. She died in 1540 (May 31).

House. The habit, Rule, and work of both Communities are identical. The dress is a full black tunic, with black girdle and veil, and a square plaited whimple. The cap is fulled round the face.

The Visitation.

The Order of the Visitation de Notre Dame (*Visitandines*, in Italy *Salesiane*) was founded by S. Francis de Sales with the co-operation of S. Jeanne Françoise de Chantal, in 1610. The design of the saint was "to give daughters to S. Martha," to gather together a band of women occupied in works of charity for the poor and sick; and the Community was to take its name from the Visitation which Mary made to Elizabeth. But this scheme was entirely overruled; an unenclosed Community could not be tolerated, and though the first Mothers of the Order visited the sick from 1611 to 1615, the Order has been enclosed since that date. They now take solemn in place of simple vows, and even have a grille, but uncurtained. Each house was to consist of 33 Sisters, and these are divided into 3 classes (*a*) Choir Sisters, who recite the Office of the Blessed Virgin to a slow simple chant (*b*) Associate Sisters, consisting of those who cannot chant (*c*) Lay Sisters, who do the work of the house. The Order is governed by the bishop, there is no Generalate, and each house is independent. There must be 20 choir nuns, and 2 who are called *Surveillantes;* the Superior is accompanied by an *Aide*, who receives the complaints of the Community. A 'Spiritual Father' is appointed by the bishop. Though the scheme of the founder resulted at once in complete failure, one original point remained: the Order might accept the aged, the infirm, and widows. With this object in view the Rule embraces no corporal austerities, no rising at midnight, no toil. The spirit of the founder preferred to these things a life of strict obedience and abnegation of one's own will, sweetness, simplicity, resignation. Though this is not an educational Order, the *Visitandines* may conduct schools. The Religious keep their name and surname. Their house in Rome is the

In Rome.

Habit.

only building on the Palatine, the Villa Mills, built over the site of the House of Augustus. The habit is like that of the Ursulines; full black gown with girdle and veil, no bandeau, and a square guimpe pinned down at the corners; under which a cross hangs with the letters I. H. S. They number some 2700 in France, and are to be found out of Europe in America and Syria; they have a house in Vienna, and one at Walmer, in Kent, where they settled from Hanover during the Kulturkampf. Mother Margaret Mary Alacoque was a Visitation nun.

S. Francis de Sales. 1567–1622.

S. Francis de Sales, Archbishop of Geneva and a Doctor of the Church, was the author of the "Vie dévote," and has been called the Apostle of Sweetness on account of his constant recommendation of this virtue, his own sweet and serene nature being the result of a victory over an originally fiery and irascible temperament. To the end of his life, however, he found it hard "to suffer fools gladly," he tells us, although he never allowed his impatience to appear: this reputation of sweetness made his commonplace visitors frequently assume that he was not a man of intellect, an assumption which he left undisturbed. The greatest contribution he made to the Christian life of his day was his urgent vindication of love as the sole acceptable motive for good works; he even desired that this should be defined as a truth.* He lived in a day full of displeasing religious elements, which appear in even *his* devotional literature, and from which none but the greatest could have shaken themselves free. He died December 22, 1622. Some of his vestments are preserved at the Trinità dei Monti, and shown on his feast day January 29. In art he appears in cassock and rochet, or in a cope, bareheaded; his emblem being a pierced heart crowned with thorns within a glory.

In Art.

S. Jeanne de Chantal, the grandmother of Madame de Sevigné, had been left a widow at 29 years old, and died in 1641, after seeing 75 houses of her Order established

*It is the sole *perfect* motive: it has been pointed out that Christ Himself appealed to fear as a motive for working righteousness.

in France and Savoy. Feast day August 21 (canonised 1769).

Congregations of Salesian Secular priests.

There are several Congregations of secular priests formed for pastoral work under the patronage of S. Francis de Sales. I. *The Congregation of S. Francis de Sales of Annecy*, founded as missioners for home and abroad in 1830. II. *The Oratory of S. Francis de Sales* founded in 1864 by Don Bosco at Turin, and hence known as "Salesians of Don Bosco." This good priest is only lately dead. The object of the Congregation is the education of the young, especially of the poor. They serve the church of the Sagro Cuore in the new quarter close by the railway station, a church remarkable for its fine organ. Their *Procura* is on the same site, Via Porta S. Lorenzo 42–44, where they have a free Elementary boys' school, maintained by the Pontifical Commission for Primary schools. Their dress is undistinguishable from that of other secular priests. III. *The Figlie di Maria Ausiliatrice*, a company of Sisters also founded by Don Bosco, for the same ends, attached to the same missions, and doing the same good work. Address: Via Marghera 65. *Habit* and cape black, short black veil with nothing stiff about the head and face; a bib-shaped guimpe, and a large black and white metal crucifix on the breast. Indoors a blue cotton apron.* IV. Oblates of S. Francis de Sales. V. Missionary Salesians of the Sacred Heart (page 285).

Salesians of Don Bosco (men and women).

In Rome.

The Annonciade Céleste.

The Annonciade Céleste is an Order founded by Maria Vittoria Fornari, a Genoese widow who died in 1617. In Italy it is known as the *Annunziata* and the nuns as *Celestine*, and there is a Community at Turin. They are strictly enclosed, devote themselves to prayer, and follow the Rule of S. Francis de Sales, though with austere additions. The Order was approved in 1601, and is to be

* Not to be confused with the Congregation of *Marie Auxiliatrice* to be found in France and England, an unpretentious Community which devotes itself to the neglected and outcast of the population.

found in Italy, France, Germany, and Denmark where there is one convent. The *habit* is white, but the scapular, girdle, cloak and shoes are blue; they are hence called *Filles Bleues*, and in Rome *Turchine*. Their Roman house is at 13, Via S. Agata de' Goti.

The Annonciades Célestes are the third Community of the name. There used to exist a Congregation of Annonciades Recluses; and there still exists an Order of Annonciades with some 145 members in France and Belgium, founded in 1498 by Jeanne wife of Philip XII. (Brown, red scapular, white cloak.)

The Good Shepherd.

The Congregation of the Bon Pasteur and Immaculate Conception of Angers is one devoted to a great active work of mercy, though the Religious are semi-enclosed. Madeleine l'Amy having pointed out to the charitable Père Eudes* the sad state of women once fallen, he established a Community to seek "the lost sheep of their Master's flock." The work was begun at Caen in 1646, and the Rule, founded on that of the Visitation, was confirmed in 1660. "Our large towns" say the Constitutions drawn up by Père Eudes, "are crowded with young women who hate the life of degradation in which they are plunged, but who are powerless to extricate themselves from it." The Convent receives all: "Neither age nor vice nor evil habits nor poverty can exclude them from this haven of refuge. Neither their history nor their form of belief is asked, their misery and their desire to rise are the only passports required." The Sisters take simple perpetual vows, adding a 4th "To employ themselves in the instruction of repentant and wronged girls and women." There are two years' noviciate. No great austerities or fasts are practised. Until 1835 there was no Generalate; but in that year the Angers house received permission to establish one, and since then all its branches are ruled from there, with Provincial Superiors. In 1854 a house for receiving

* See Eudists, page 308.

prisoners was opened at Vienna: the Sisters have left an interesting account of their work there, in charge of 160 criminals whose turbulence it had been the custom to quell by calling in the military, before the arrival of the Sisters. At Tripoli their work is the rescue of women slaves sold in the market. They have also a mission in Armenia. The Sisters may take charge of 5 classes: (1) penitents (2) prisoners (3) reformatory children (4) preservation (5) destitute orphans. To these must be added the class called Sainte-Germaine, women who wish to remain for life, who go through a little ceremony of "consecration," and wear a different dress. There is also the order of Magdalenes, women who elect to stay as Religious, and who form a separate Community, governed by a Good Shepherd nun. It is to these that the Sisters turn for their consolation; they "love much"; they are the crown and joy of their labours. When we consider that each of these classes is kept distinct, and that the 'Preservation' class alone at Angers numbers some 200 members, we may picture what one of these convents is. There is a wash house and laundry, their chief employment; and a workroom: the inmates are never left alone, a Sister being always with them while they are at work, and in the dormitory. The work is accomplished in complete silence; all are at perfect liberty to walk out of the house at will, the doors being unlocked. The poor women are called their "children," and they call their preservers "Mother." No one can see this life of devotion without being moved.

In Rome they have a house in the Lungara 19, called 'Al buon Pastore,' founded in 1631 by Père Eudes; and two others in Via S. Giovanni in Laterano 13 and 28, where they direct the *Pia unione Lauretana delle Dame Romane*, and are hence themselves known as *Lauretane;* in the one house girls led astray who wish to rehabilitate themselves, in the other poor orphans are received. The Sisters lose their own name and take some sacred or saint's name in addition to 'Mary.' The *habit* and scapular are white serge, a blue cord, and on the breast

In Rome.

Habit.

a silver heart with the image of the Pastor Bonus. The veil is black.*

The Assumption. The Congregation of the Assumption was founded in 1839 by the martyred Archbishop of Paris, Monseigneur Affre, the object being the perpetual Adoration. The Rule is Augustinian. The Sisters also give private retreats, and conduct schools. The Mother-house is in Paris. They are established at Kensington Square in London, and at the Villa Spithoëver, Via delle Finanze in Rome, a French Congregation with a good school.† The *habit* is purple, with a large white flannel cross in front; an ample black veil and a guimpe covering the breast. At the Adoration they wear a large white Carmelite cloak. The Lay Sisters wear a black skirt and cape, the bodice blue, and a white Alsatian cap.

Suore del Divino Amore. The Sisters of the Divine Love are an Italian Congregation founded some time ago at Montefiascone. They have no connection with the Missionary society of the same name. Their address is Via Mantellate 9, 10; their habit is a black tunic cut low at the neck with white stuff underneath, a black veil over a bandeau.‡

Ancelle del Sagro Cuore di Gesù. The Handmaids of the Sacred Heart of Jesus were founded at Madrid in 1877, and are a Spanish Congregation. They have 10 houses in Spain, and one in Rome. Their scope is "the Adoration of the Most holy Sacrament and gratuitous instruction." Address: Via S. Lorenzo ai Monti 16 A. by the church of the name, called *S. Lorenzo della Chiavica* or *delle Chiavi d'oro.*

* Not to be confused with the Dutch institution of *Filles du Bon Pasteur* founded by Madame de Combé in 1636, for the same kind of works. They number some 2700 in France alone, and are to be found in America, Canada, England, Italy, and Bavaria. The Mother-house is in Holland, and they wear a brown habit, black leather belt, and sandals.

† These Sisters are about to move to the Via Salaria.

‡ They are not connected with the Polish 'Missionaries of the Divine Love.'

The *habit* is a black gown and cape, a frilled cap, with a badge of the Sacred Heart on the breast.

All modern Congregations with the Perpetual Adoration afford a good type of the modified enclosure adopted by the above Communities. They only go out when a journey has to be made from one House to another, usually travelling in a plain black dress, bonnet and shawl; they have a *parloir* where visitors are received, sometimes several rooms devoted to this purpose; and they employ extern lay Sisters.

The Congregation of the Immaculate Conception of Lourdes, founded at that place 35 years ago, received ladies and pilgrims there *en pension*, and do the same in Rome. They dress at Lourdes in blue with a white cloak; but in Rome, Via del Tritone 61, they wear a full black dress and veil and a very large crucifix attached to blue braid.*

THE larger number of the existing Congregations enjoy a simple episcopal approbation, and only the better known Sisterhoods, the Communities of Clerks Regular, several Ecclesiastical Congregations and a few others, have their *conferma* or confirmation. Local communities, tolerated or approved by the Diocesan, may exist to-day and be gone to-morrow; and a list complete to-day, even if sufficiently important to be interesting, would need amendment the day after, for new congregations are always springing up.

Dress of the active Congregations of women.

The Congregations of women far outnumber those of men: moreover the dress of Clerks Regular, Ecclesiastical Congregations, and lay Religious Institutes rarely differs from the prescribed priests' dress of the country. But among women three types are followed: with the tact and good sense common to French women, the

* This Community is placed here, because though unenclosed it is not one of the active charitable Sisterhoods.

French active Orders nearly all wear a simple stuff gown, tied at the waist, and some sort of starched cap: * this is the type of the Filles de St Vincent de Paul. In England and Italy, the active Congregations nearly all don the monastic dress, scapular, guimpe, and veil. The third type is the simple gown and cape with a starched cap and veil, such as is worn by Religious of the Sacred Heart. This dress — gown, cape buttoning in front (in all respects resembling the *mozzetta*), and a little head veil, is also the usual costume of *postulants* of Orders † and of the lay or extern Sisters of Congregations like that of Marie Réparatrice.

Active Congregations of women wearing *black* (excluding Tertiaries and Oblates), pp. 255, 259, 262–279, 282–285, 306, 315, 316.
Wearing black and *blue*, pp. 268, 271, 293.
Wearing black and *red*, pp. 266, 270, 277, 305, 312.
Wearing *gray*, pp. 254, 257, 268.
Wearing *brown*, pp. 264, 267, 276.
Wearing *blue*, pp. 250, 266, 278.
For Franciscan and Dominican Tertiaries and Augustinian Oblates, see pp. 155, 175, 177, 246–7.

SECTION II. CLERKS REGULAR.

THERE are 8 companies of Clerks Regular, all of which took their rise in the XVI. or first half of the XVII. century. They are all of Italian origin, except the Jesuits, and all except the Jesuits have their Mother-house in Rome. Congregations of women, engaged in work similar to that of the Clerks, have been attached to five of these Societies.

Clerks Regular wear the priests' soutane, tied with a black sash, and a small white collar turned down over the soutane collar.‡

* Sometimes a veil instead of the cap, the type of the Bon Secours de Troyes. The starched *guimpe* is often rather a *fichu*, and is open in front; sometimes a white handkerchief is placed on the shoulders instead.

† The men wear a dark suit, and cloak.

‡ The Jesuits have no special dress.

THEATINES.

S. Gaetano Tiene and the Theatines, origin of Clerks Regular.

Gaetano, or Caetano Tiene, a Venetian patrician, had spent some of his early years in Rome, and afterwards served in the hospitals of Vicenza and Venice. In the latter place he became familiar with Giampietro Carafa, afterwards Paul IV., and at that time Archbishop of Chieti or *Teata*. With him he matured the constitution of a Congregation of *Clerks Regular* (1524), which was approved by Clement VIII., and the members of which were known as *Theatines* (Teata, *Teatini*). The Clerks Regular are under the Rule of S. Augustine, and may be parish priests. The scope of the institution is the formation of associations of pious and devoted priests who live a life in common, abjure all emoluments, follow a strict personal poverty, celibacy, and obedience to a Superior; and endeavour to teach by the example of a good life. To these general ends, each Institution has added some special end: thus the end proposed by S. Gaetano Tiene, the "patriarch" of Clerks Regular, was that his followers should combat for the faith, restore the fervour of the laity, and the spirit of self abnegation among Religious, with the love of study, and reverence for holy things. A revision of the Breviary was also designed.* The Theatine Clerks also attempted, in vain, to bring back apostolical poverty among the clergy. They differ from all subsequent companies of Clerks in not undertaking School work. Gaetano died in 1547, having seen his Order spread throughout Italy. (August 7.) There are *Religieuses Théatines* also.

Mother-house and Procura, Church of S. Andrea della Valle, entrance Via dei Chiavari 3.

SOMASCHI.

S. Jerome Æmilian and the Somaschi.

Girolamo Emiliani, the friend of Gaetano Tiene, and like him a Venetian patrician, was born in Venice in 1481. He fought in the war which the Republic waged

* See Part II., p. 139.

with Charles VIII., heroically defended the Fort of Castelnovo of which he was in command, was captured, and thrown into one of the low secret dungeons of the time. On his return to his own country, his mind being filled only with thoughts of charity, he attached himself to Gaetano Tiene and Carafa "ambo solenni Maestri di Virtù cristiane." His mind was now turned to ameliorating the lot of little children, and he began by filling his own house with orphans, or little ones abandoned by their parents. Here he tended and educated them. In 1528, the year of the great famine in Italy, Jerome gave nearly everything he possessed to alleviate the misery; assisted the dying, carrying them on his shoulders to his palace until that was full to overflowing, and then to other places in the city. He carried away himself those who died in the streets, buried them, and prayed over them. But the sickness of which they died was contagious, and Jerome sickened and was at the point of death. On his recovery, he made over to his own orphan nephews what remained of his property, and solemnly devoted himself to the service of poor orphans. Moved thereto by Carafa and Tiene, he eventually gathered all those who had helped him in Venice at *Somasca* on the banks of the Adda, and gave them a Rule. The new Congregation was at first called "Company of the Servants of the Poor." These first followers returned to work each at his own home, but another company formed round S. Jerome later. He died in the little grotto where he lived close to his home for orphans, in 1537. (July 20.)

Mother-house, S. Girolamo della Carità,* Via Monserrato; Procura, Piazza Capranica 72, church of S. Maria in Aquiro, and here they have an orphanage; S. Alessio, Via di S. Sabina; and they serve the R. Istituto of Deaf-mutes, the Blind Institute at S. Alessio, and the Collegio-Convitto Angelo Mai.

The white collar of the Somaschi is very slightly turned over.

* S. Philip Neri's first residence. The Somaschi had S. Cesareo also in the time of Clement VIII.

BARNABITES.

S. Antony Zaccaria and the Barnabites.

The Clerks Regular of S. Paul Beheaded (*S. Paolo Decollato*), commonly called after S. Barnabas which was the dedication of their first church, in Milano, were instituted by S. Antonio Zaccaria of Cremona, with two other Milanese nobles. (1533.) Zaccaria who died in 1539, aged 37, was canonised in 1897. (July 5.) The first intention had been to unite the exercise of the usual ministerial functions with the practice of the old claustral Orders; but the education of the young gradually became the real scope of the Congregation, especially after the suppression of the Jesuits, whose teaching functions were assumed by the Barnabites in the north of Italy before the rise of that Society. Later, these Clerks were diffused throughout Italy and France, and penetrated to Germany. Like most of the Clerks Regular they are governed by a Provost-General. The Mother-house is in Via dei Chiavari 6, and the *Procura* at S. Carlo ai Catinari (Via Tattagiovanni 20 A). The *dress* is that of the Lombard priests of the XVI. century; a black cassock and sash, the former crossed over in front and not buttoned; the collar upright.

THE SOCIETY OF JESUS.

S. Ignatius Loyola.

S. Ignatius, a Spaniard by birth, was born in 1491 at Biscay. He was brought up as a soldier, and it was after being wounded in 1521 at Pampeluna, that the "Lives of the Saints" which he read during his long convalescence, determined him to begin a new life. He saw that the saint was the true hero, the ideal complete man. Making his confession to a Benedictine of Monserrato, he retired to the cave of Manresa.

The "Exercises."

It is here that he projected "the Spiritual Exercises," the only work of the kind that had ever been attempted. In these exercises Ignatius applies all the faculties of the soul to the concepts of religion; the intelligence, as well as the affections and the will, are each to undergo a dis-

cipline, are each to be exercised in order to appreciate 'the beauty of holiness.' He considered that no one could pass through this course of meditation and reflection, which in its full extent was calculated to occupy a month, without being moved to amend his life. At Manresa S. Ignatius formed the idea of an Order to preach and preserve Catholicism; and he prepared to become a priest. In 1534, being still a layman, he conducted a retreat for his companions, using the "Exercises." They all took the vow of the new society on the feast of the Assumption: to renounce the world, and to preach the Gospel in Palestine within a year after their studies, or if not, to offer their services to the pope. It was at the moment when Europe was torn by the Reformation that this disciplined company offered itself to Paul III. and that Ignatius framed his "Constitutions."

The Constitutions or Rule.

The Jesuit exists not only for his own sanctification but for that of his neighbour. For this end he goes from place to place, leading the life of those about him. He himself is bound to absolute chastity, to a poverty which prohibits the possession of any objects of value, and the constant preference of meaner things to richer. Thirdly,

Obedience.

he is bound to obedience, which is valued as the highest expression of religious virtue, and differs from previous monastic obedience because the latter had always been an obedience *ad hoc*, regulated, more or less, by the claims of community life. The Jesuit's obedience reaches every moment of the day, and claims even the interior adhesion of the judgment and will to what is enjoined. A penance imposed for a fault not committed must be performed without pointing out the mistake; and Ignatius sums the subjection demanded in the famous parallel 'as though he were a corpse or a stick to be moved by another.'

The Jesuit is to dress as other priests in the place where he resides, to keep no fasts but those of the Universal Church, to be bound to no austerities but such as his Superiors may impose for his own advancement. Nor is he bound to the recitation of the Divine Office, which

he only recites as a *priest*. He must eschew all exaggeration, pretentiousness, affectation, pride, adulation and facetiousness, in preaching and in society, showing respect for those he is with, and a religious maturity; rules so well kept that it may safely be said a Jesuit may be known by them.

Jesuits are divided into: (*a*) temporal coadjutors, or lay brethren (*b*) Scholastics (*c*) Spiritual coadjutors (*d*) Professed fathers. The *first* are the servants of the *Domus* or Jesuit house; they are not to be taught any more than they know when entering, and if ignorant of reading and writing they are to remain so. The *second* are young men studying, or teaching in the colleges. Nearly all become in time priests. The *third* are priests who take the 3 final vows. The *fourth* are priests who take the 4th Jesuit vow of 'special obedience to the pope,' binding them to go wherever he sends them. The noviciate lasts 2 years, at the end of which the classes (*a*) and (*b*) take the 3 simple vows. The final, or solemn, vows * of class (*c*) are taken after ordination, that is after a period varying from 11 to 16 years since entering the Order. These final vows are not, as a rule, taken before a man completes 33 years. The vow runs: "Almighty Everlasting God I N . . . moved by the desire to serve Thee, vow before the most sacred Virgin Mary . . . to Thy Divine Majesty, perpetual poverty, chastity, and obedience in the Society of Jesus, and promise that I will enter into the same Society for ever to lead my life therein, understanding all things according to the Constitutions of the same Society."

4 classes.

Form of the Vow.

Promise to enter the Society.

The Order is ruled absolutely by a General elected for life. Each house is governed by a Rector, under whom is a Minister, and under him is a Sub-Minister "the instrument of the Minister and of the other Superiors." He is the superior of such as are not priests, and reports on all things to the Minister or Rector. The chief work of the Jesuit is the hearing of confessions. They are

Government.

Special work of the Jesuit.

* The Jesuits wished to take simple vows, the complaints of the old Orders led to the adoption of solemn.

bidden to go with alacrity into the church when called, to be expeditious in hearing them, and not to talk of anything impertinent to the confession. They may not undertake the direction of convents, whether of men or women. Nor are they to undertake the correction of Religious or of the manners of priests; their field is the lay world, and the Rule supplies many directions regarding that missionary work which is the Jesuit's other activity. Thus, want and injury are to be borne with thanksgiving; the Jesuit is to be superior to success and adversity, preserving his holy liberty. He is to pray for those ill affected to the work, and also try to give them reasons, and satisfy them with modesty, as pleading the cause of Christ, not his own. Jesuits are not to take political sides, to prefer one nation to another, to engage or interfere in temporal business. No money is to be received for masses or confessions.* No honours are to be accepted, no preferment sought, not even within the Order itself. Hence Jesuits do not hold canonries, or accept bishoprics, prelacies, or the cardinalate, unless ordered to do so by the pope. That is, they hold no office except as priests.

Rules as Missioners.

Though the Rule does not rank among the 4 great Rules, and types of the religious life, approved by the Church, it is nevertheless not only a new rule but differs from all its predecessors, as an interior rule entirely concerned with the discipline of the spirit. If all others imply this, the Rule of Ignatius is nothing else. But the mainspring by which this interior machinery is to work is not interior but exterior, the religious obedience and subjection of the will are to be obtained and preserved by external devices — obedience is to substitute for cloister, Office, habit, austerities, but obedience is attained by confession and the 'manifestation of conscience.' The

Originality of the Rule.

As it affects the Jesuit.

*This absolute prohibition by S. Ignatius, the horror of the practice shown by S. Philip Neri, the refusal of payment by the Curé d'Ars, and the rules of the Sulpicians are sufficient evidence that the latter practice was the custom in the XVIth and prevailed to the present century.

Rule begins by directions for the former, and to no subject is there such frequent recurrence. It becomes, in the Saint's hands, a disciplinary weapon rather than a sacrament, an instrument of annihilation rather than an expression of voluntariness. Should the Jesuit confess, in his absence, to another than his appointed confessor, he must repeat the confession. The confession must be made every 8th day, at least. It is not limited to sins committed, but includes the 'state of his conscience.' He must, besides, make known periodically to a priest appointed by his superior his whole state of mind, every temptation, every thought about his vocation and his superiors, according to a scheme of 14 questions propounded to him. Added to this each Jesuit is reported on by others, and each is accompanied everywhere by a *socius*, a 'witness,' who notes his deportment, his defects and mistakes, and reports them to the superior.*

As it affects the world outside.

No event since the 'flight to the desert' has so affected the interior life of Christians as the rise of this Order. The Ignatian rule was swiftly applied to individuals outside it through the instrumentality of Jesuit confessors. From then dates direction, from then the Catholic practice of the Retreat, from then an obedience, intended for the monastic state, invaded the ranks of the laity. And lastly a new fashion of piety arose, and is chiefly the work of the Jesuits — being on its beautiful side that deepening of the intimate religious life which has always been characteristic of the Western, and Roman, Church as contrasted with the Eastern, and on its meaner side that multiplication of little 'devotions,' which in the case of the many do duty for the sustained interior life proposed by Ignatius. It is these distortions of Christian sentiment and practice, this strained and flowery religion, which has alienated French intelligence from the Church. For the spirit of the Jesuit Rule, itself in part the outcome of bad days, has been interpreted by periods so inferior as the XVII. and XVIII. centuries, periods which have witnessed

* This rule has to be modified in some countries.

the lowest depths of Christian sentiment — which without intellectual distinction or spiritual elevation, or sufficient reality to save them from a hopeless falsity of sentiment, developed within the Church the views of the Catholic Reaction, and did so much to spoil religion elsewhere.

Suppression of the Jesuits.

In the XVIII. century, many charges were brought against the Jesuits; they were expelled from all Catholic countries, and the Order was utterly suppressed by Clement XIV. in 1773. Among the charges brought against them were disobedience to the Holy See and laxity of morals as directors of conscience. Pius VII. in 1814 restored the Order, but other popes including Pius IX. refused to restore all its privileges. This has been practically done by Leo XIII. The late Pope however wished them to wait, saying "in my countries they are not willing to tolerate you." S. Ignatius himself said: "The Society shall adapt itself to the times and not the times to the Society." In the XVII. century the Jesuits had their famous controversy with the Jansenists, rendered immortal by Pascal's "Lettres Provinciales." Joubert has said "The Jansenist tells us we ought to love God, the Jesuit makes us love Him."

Saints of the Order.

At the time of the suppression the Order numbered some 20,000 members; it now numbers about 15,000. Its great saints have been *Francis Xavier* and *Francis Borgia*, both contemporaries of the Founder; *Louis Gonzaga* (1568–1591. Canonised 1726). (*June 21.*) *Stanislaus Kotska* (1572–1589. Canonised 1727). (*November 13.*) *Peter Claver* (1580–1650), *Francis Regis* (1597–1640), *John Berchmans* (1599–1621) (*Aug. 13*). *Xavier* was the apostle of India, the first of the line of Jesuit Missionaries who, in China and Japan especially, have penetrated places where no European had trodden, their lives in their hands: the 7 Jesuit Martyrs crucified in Japan are sometimes represented in pictures. *Borgia*, Duke of Gandia and grandee of Spain, succeeded Laynez as General of the Order, and perfected Ignatius' scheme of education: he refused to the last to sanction the Inquisition, doubtless in this following the mind of Ignatius.

Peter Claver, a Spanish gentleman of Catalonia spent his life among the slaves in America and Carthagena, and called himself *Æthiopum servus*, the slave of the Blacks. *Francis Regis*, born at Narbonne, spent his life as a missionary in France; he was canonised in 1704.

Jesuits in Art.

Ignatius is represented in a chasuble, usually red, and with the book of the Rule on which is written "Ad Majorem Dei Gloriam" (A. M. D. G.) 'to the greater glory of God'—the motto of the Society. He has a short beard and commanding presence. (July 31.) Francis Xavier is in a surplice, with a crucifix or lily, sometimes the Martyrs of Japan are behind him holding palms. (December 3.) Francis Borgia in the Jesuit habit; the face long and thin, with an aquiline nose, his proper emblem should be a skull with a diadem on it. (October 10 or 11.) Kotska caresses the infant Christ, and Gonzaga has a lily; both habited as Jesuits. In Art Jesuits are represented in a flowing black soutane with a stiff collar; but the Society recognises no distinctive dress: in England however they wear a sleeveless black gown in church; and in Rome they wear the clerk's soutane and sash.

In Rome.

The Collegio Romano and church of S. Ignatius, the Gesù, S. Andrea al Quirinale, and S. Vitale all belonged to the Jesuits—the Gesù is still in their charge, and S. Andrea al Quirinale is the present Noviciate. They have also houses at Borgo S. Spirito 12, Via Gioacchino Belli 3, the Instituto Massimo, alle Terme, the Seminary Via S. Nicola da Tolentino 8 (moved from S. Machuto Via S. Ignazio); Via della Ripetta, Palazzo della "Civiltà Cattolica," of which paper the Jesuits are editors. The *Pontifical Gregorian University* which they used to direct at the Collegio Romano, has now its seat in Via del Seminario 120. It was founded by Gregory XIII. in 1582, and is frequented by more than 1000 youths of different nationalities. The *Procura* of the Society is here, the Mother-house being at Fiesole, Florence.

Device.

The well-known device of the Jesuits, I. H. S., popularly said to mean *Jesus Hominum Salvator*, is in reality the

three first letters, or root, of the Holy Name, IHΣ–OYΣ, *Jesus*. It was first adopted by the Franciscan S. Bernardino of Siena, who had the holy Name painted in a gold glory, and would show it to the people after his sermons. This tablet still exists at Siena.

Bollandists.

The Bollandists, as the historians of the *Acta Sanctorum* or lives of the saints are called, after their founder Bollandus in the XVII. century, are always 6 Belgian Jesuits.

MINISTERS OF THE INFIRM (*Camillini*).

S. Camillus of Lellis and the Ministers of the Infirm.

S. Camillus of Lellis in the Abruzzi founded his Order in the time of Sixtus V. In youth he had suffered greatly from bodily pain, and knew the misery that poverty adds to sickness, and the evils that had to be endured in the hospitals of those days. In his mature years he gave himself wholly to the care of the sick and founded the Clerks Regular Ministers of the Infirm, for their assistance. No disease repelled him, no human affliction but received his tender service; and with this he joined a great gift for soothing the last hours of those about to die, and it was in order to help them more effectually that he was not ashamed when he was 32 years old to join a class of little boys, and learn the elements among them, in order to prepare himself to become a priest.

S. Philip Neri used to go to confession to him. Camillus, says the Breviary, saw Christ in the sick, and with a glad and prompt spirit served them. He who had known so well how to comfort the dying breathed his last as these words of the Commendation of the dying were being said: "May the countenance of Jesus Christ appear to thee benign and festive," *Mitis atque festivus Christi Jesu tibi adspectus appareat.* He died in Rome in 1614, aged 65, and was canonised by Benedict XIV. (July 18.)

In Rome.

A 4th vow obliges his sons to tend the sick. The Mother-house is at the Church of S. Maria Maddalena; other churches are: SS. Vincenzo e Anastasio by the Trevi fountain; S. Giovannino della Malva, Via di Ponte

Sisto 75; and the little branch chapel of the parish of SS. Vincenzo and Anastasio in Via Veneto, dedicated to S. Camillo. They also serve the Lateran Hospital.

These Clerks wear a red flannel cross on the breast of the soutane.

Figlie di S.Camillo.

The Congregation of Daughters of S. Camillo, called *Camilline* founded long ago, became extinct during the last plague in Barcelona, a special obligation of their Rule being to nurse in cases of plague. Seven years ago they were restored in Rome. Address: Via Giusti 7, where they render free assistance to sick women, and have a pension for the sick or chronically invalided. *Habit* black, over a white linen tunic which shows at the sleeve; veil, guimpe, and bandeau. A red flannel cross like the Camillini, and a rosary.

CLERKS MINOR.

S. Francis Caracciolo and the Clerks Minor.

The Clerks Minor (*Chierici Minori*) were instituted in Naples by S. Francesco Caracciolo of the noble family of that name, in the pontificate of Sixtus V. who confirmed the Rule. The founder died in 1608, aged 44; and was beatified by Clement XIV. and canonised in 1807. (June 4.) The object of the institution was the adoration of Jesus Christ in the Sacrament. A 4th vow binds the members not to seek dignities. The Mother-house is at the Church of S. Lorenzo in Lucina.

CLERKS REGULAR OF PIOUS SCHOOLS (*Scolopii*).

S. Joseph Calasanctius and the Pious Schools.

S. Giuseppe Calasanzio, a native of Aragon in Spain, and a contemporary of S. Camillus whom he assisted in the care of those stricken by the plague, came to Rome in 1592. He was already a priest, and had spent eight years in fervent preaching. Later in life he founded the Congregation entitled Fathers of the *Scuola Pia*, corrupted in Italy into *Scolopii*. S. Joseph had desired all his life to do something for the training of the young: his Order is specially intended for the education of the

sons of the people, and its object is to supply them with all that can develop the intelligence and character. After 50 years of opposition and persecution, deposed from the Generalship of his own Order and an object of general vituperation, S. Joseph Calasanctius died on August 25, 1648, prophesying the spread of his work, which is now popular throughout Italy.

Mother-house, Via della Posta Vecchia 31, by the church of S. Pantaleo; *Procura*, Via del Nazzareno, where the Fathers have the *Nobile Collegio Nazzareno;* church of S. Lorenzo in piscibus, Piazza Rusticucci; *Collegio Calasanzio*, Via Toscana 12 (elementary school, first *Ginnasio* classes, and half board, gratuitous).

Suore Calasanziane.

The *Calasanziane Sisters of the Scuole Pie* were founded in Rome in 1885, and are a Third Order of the above institution; with the same scope, *i.e.* the education and instruction of children (girls). Address: Via Cavallini 38, corner of V. Pietro Cossa. *Habit* scapular and veil black, the tunic tied with a sash like the *Scolopii;* the frill of the coif projects, and a little frill takes the place of a guimpe. Round the neck the badge of the Institute, an M, attached to a long chain. The neatly kept school-children wear the same badge at the throat.

REGULAR CLERKS OF THE MOTHER OF GOD (*Madre di Dio*).

B. John Leonardi.

The Clerks of the Madre di Dio were founded by Blessed Giovanni Leonardi of Lucca in 1574, and were for some time united with the Scolopii. Scope: Missions and Schools.

The Mother-house and *Procura* are at the Church of S. Maria in Campitelli in the piazza of that name. The collar is turned over slightly, and they have a rosary suspended from the sash.

ECCLESIASTICAL CONGREGATIONS.

Ecclesiastical Congregations are congregations of secular priests instituted in the last 3 centuries for the pur-

pose of forming good and devoted clergy, and generally with some special work as their scope. They have a simple papal approbation, but not the *Conferma*, as in the case of Clerks Regular. They have been instituted almost exclusively by two nations, the French and Italian; a Sisterhood is attached to most of them, and nearly all are engaged in missionary work. Only two of these Congregations wear a Religious habit — the Passionists and the Algerian Missioners; ordinary priest's dress is worn by all the others.

There are 36 recognised Ecclesiastical Congregations, 30 of which are represented in Rome. They take precedence according to the date of *approbation*, but are here described according to date of *foundation*.

THE PÈRES DE LA DOCTRINE CHRÉTIENNE, called Doctrinaires (*Dottrinari*) were founded at Avignon by the Ven. César de Bus in 1592 (approved 1597), for the education of boys. The Bull of Pius V. ordering the establishment of catechist classes of Christian doctrine in every parish gave the idea to César de Bus of a permanent Congregation of Catechists for boys. This is a very well known and active Congregation. The Mother-house is at the parish Church of S. Maria in Monticelli and they have a second house in Via della Lungaretta, church of S. Agata. *Dress*, a cloak over the cassock, and a rosary in the sash.

There are also Sœurs de la Doctrine Chrétienne, called Vatelottes, after their founder Jean Vatelot, instituted in 1700 to serve the poor and ignorant; but they have no house in Rome. Vatelottes.

SULPICIANS: The Congregation of S. Sulpice was founded by M. Olier (1608–1657). The Council of Trent had ordered the establishment of ecclesiastical Seminaries, but none had been permanently instituted* until M. Olier

*The Seminary for Foreign Missions was established in the parish of S. Sulpice a few years after M. Olier's death. No effect had been given to the decree of the Council in France for 80 years; and the *Collège des Bons Enfants*, founded by the Archbishop of Paris and directed by S. Vincent de Paul, failed.

founded his Congregation of priests for the following objects: (1) the instruction and reformation of the people, high and low (2) the introduction of the highest Christian maxims into the Schools of the Sorbonne, by means of Seminarists who should there proceed to the Doctorate (3) the formation of young ecclesiastics for all sacred functions. The care of S. Sulpice, in a *faubourg* of Paris was given to M. Olier in 1643, and hence the name. Among the rules was a prohibition to take fees for administering the Viaticum or for hearing confessions. No priest was to be exempt from the lowest duties, as carrying the cross at funerals, ringing the bell before the Sacrament (which was always to be done by a priest), and accompanying the sacred minister to give extreme unction. Their method of meditation is that adopted by all who do not use the Ignatian method, and consists in exercises of the will; they hold like the Fathers of the Desert, that for the converted acts of the reason are no longer necessary: nor is there any 'composition of place' as with Ignatius. The Sulpicians recite publicly the Canonical Hours. Their proper style is simply *Monsieur*. The *Procura* in Rome is in Via Quattro Fontane 113, where they direct the French Canadian Seminary.

EUDISTS: The Congregation of Jesus and Mary was founded by the priest Jean Eudes, an Oratorian, in 1643 at Caen (page 290). Its object is the formation of missionaries and good priests; the institution resembles the Sulpician. Rome: Via S. Giovanni in Laterano 130. *Dress*, soutane with long turned-back cuffs, a wide sash, and large cloak. In the house they also wear a Heart on the breast.

THE PII OPERAI, or Pious Labourers, is an institute founded by Carlo Carafa S. J. in 1689 at Naples. He wished to name it 'Dottrina Cristiana,' but the operosity which distinguished it induced the Cardinal who examined its Constitutions to entitle the new Association the Pious Labourers. The object proposed was to comfort the condemned, and to save women of evil life: they are a Missionary Congre-

gation. Carafa had to wait till the death of Clement VIII., for Paul V. to commend and Gregory XV. to establish his institute. The church of S. Balbina was originally given them by the Chapter of S. Peter's. The Pii Operai, like the Sulpicians, are a small company; no vows were to be taken, but the life prescribed is strict. They wear no linen, sleep on a palliasse, and observe a severe poverty. Like the Jesuits, nothing with them is kept under lock and key. They make 3 yearly Lents, and rise at night for Matins. They are governed by a General, with a Rector at the head of each house. *Dress*, a black cassock, collar like the Somaschi, black sash and rosary, and a cloak. There are no Sisters of this Congregation. *Procura* Via della Lungara 45 (church of S. Giuseppe).

SOCIÉTÉ POUR LES MISSIONS ETRANGÈRES DE PARIS (Missions of France). This important and far-reaching Association was formed at the instigation of the Society of Jesus and under the direction of Innocent X., with funds furnished by the Dames de la Charité of St. Vincent de Paul, in 1649. Its work is the formation of indigenous priests and an indigenous hierarchy, especially in Japan, China, and the Indies. The members are exclusively French. *Procura* Via di S. Susanna 9. (Mother-house and Noviciate, rue du Bac, Paris.)

MISSIONERS OF THE HOLY SPIRIT AND IMMACULATE HEART OF MARY: the French Seminary of the Holy Spirit, founded in 1703 by M. Desplaces a disciple of Grignon de Montfort, for African missions and for the conduct of Seminaries, was united by Père Libermann in 1842 to the Congregation of the Immaculate Heart of Mary. These now form one Society for the same objects as the older institution. They conduct the colonial Seminary in Paris, rue Lhomond, and the French Seminary in Rome.* The Community numbers over 1000. *Procura* Via di S. Chiara 42 (French Seminary) with the private chapel of S. Chiara.

PASSIONISTS: this which is one of the best known Ecclesi-

* See Part IV., p. 496,

astical Congregations, bears the impress of its holy founder S. Paul of the Cross (nat. 1694, ob. 1775).* The Congregation of the Passion was projected in 1720, but ecclesiastical sanction was long withheld. S. Paul of the Cross in whom burnt two fires, the desire to call sinners to repentance and a tender and constant memory of Christ's Passion, bound on his followers a 4th vow "To do their utmost to keep alive in the hearts of the faithful the memory of the Lord's Passion." The Society consists of priests and lay brethren; simple vows are taken, but a vow of perseverance in the Congregation is made on the day of final profession. They rise for Matins at night, fast three days in the week and throughout Advent and Lent, and occupy themselves in Missions and Retreats, especially for persons living in Community. This Congregation has also charge of those Bulgarian and Roumanian Catholics who adhere to the Latin Rite. They are to be found in Italy, France, and Belgium, and have penetrated to New South Wales. The Passionists went to England in 1843, the conversion of this country being one of the designs of the founder, and it was an English Passionist who received Newman into the Church. They arrived in America in 1852. Clement XIV. conferred on them the church of SS. Giovanni e Paolo; and Pius IX. left his private library to the Roman Passionists. Mother-house and *Procura*, church of SS. Giovanni and Paolo on the Celian; the Scala Santa, of which they have charge. Their houses are called Retreats. *Habit*, black cassock and leathern belt, and a heavy black cloak; on breast and cloak (lay brothers on the tunic only) an embroidered heart surmounted by a cross with 3 nails and the words *Jesu Christi Passio*, all in white. They wear sandals, the usual priest's hat, and 2 Rosaries.† There is also an enclosed congregation of Passionist nuns founded at Corneto by S. Paul of the Cross himself, with the same observances and habit.

* April 28. In Art he appears in the habit of the Congregation, the ascetic face clean shaven; a crucifix in his hand.

† See Part I., p. 243.

REDEMPTORISTS: The Congregation of the Most Holy Redeemer was founded in Rome by S. Alphonsus Maria Liguori in 1749. S. Alphonsus was a Neapolitan by birth, and remarkable from boyhood for his piety and charity and love of study. Refusing to marry, and giving up the right to his family estates, he was ordained a priest, and showed so much charity in winning souls and fighting vice that the institution of the Redemptorists was founded; a company of priests who were to follow their Master by preaching the Gospel in fields and villages, by the highways and hedges. S. Alphonsus preached in simple language, for Christ, said he, "who knew more rhetoric than I," had chosen the parable. He desired his priests to write their sermons, and then learn them by heart, a practice very commonly followed now. The new Congregation was approved by Benedict XIV. (1749.) S. Alphonsus accepted, in obedience to Clement XIII., the Bishopric of S. Agata dei Goti and the government of that church, but continued, under the outward habiliments of his rank, to lead that life of utmost simplicity and penance which he loved. He suffered many trials being even deposed from the generalship of the Redemptorists, and turned out of the Congregation, into which however he lived to be restored. He died in 1787, at 90 years old; was beatified in 1816, canonised in 1839, and declared a Doctor of the Church by Pius IX. He is best known to the outside world by the zeal not devoid of extravagance with which he wrote of Mary, and by his system of casuistry, his system in dealing with cases of conscience being that almost universally followed to-day. In 1751 he published the "Glories of Mary," and after this the "Moral Theology." Another well known work of his is "On the Love of Our Lord Jesus Christ," and his "Visits to the Most Holy Sacrament" appeared in 1748.

In art. In art S. Alphonsus appears in bishop's cope and mitre, and with a crozier; usually the monstrance is in his hands, in allusion to his devotion to the blessed Sacrament.

In Rome. The Redemptorists are established at S. Alphonso Liguori, a modern Gothic church in the Via Merulana;

at S. Maria in Monterone (Teatro Valle 58 A); and recently (1898) the Pope confided to them the church and cure of S. Gioacchino, which was built partly with monies collected from Catholics of all nations, as a homage to Leo XIII. whose name is Joachim. They wear an unbuttoned tunic with the Clerks' sash and turned over collar. The Redemptorists are governed by a Rector-Major; they are to be found in North and South America, Germany, Holland, Spain, Belgium and England.

There are also *Religieuses Redemptoristines.*

The Device of the Redemptorists is the words: *Redemptionem misit Dominus populo suo.*

The MISSIONARI DEL PREZIOSO SANGUE (Missioners of the Precious Blood) called *Bufalini,* after their founder the Ven. Bufalo Canon of S. Marco, Rome, who founded these missionary priests in 1815; and afterwards spent 22 years of active apostolic work in the towns of Italy. The Bufalini have several houses in America. Mother-house and *Procura* Via dei Crociferi by the church of S. Maria in Trivio. *Dress,* cassock and sash, a mantle in summer and coat in winter. When preaching they wear a large crucifix in the sash, suspended by a chain. In papal times they preached from a platform in the piazzas.

Suore del Prezioso Sangue.

Two Communities of women are dedicated to the same ends. The *Suore del Prezioso Sangue* were founded by Mother Mary De Matteis in the Roman Campagna in conjunction with the Ven. Bufalo; they employ themselves in the education of little children. According to the design of the founder, they are not bound by vows. The Mother-house is in Via delle Muratte 70; and they have another house in Via Veneto 95. *Habit,* a black gown tied with a red sash; a black cape, and round the face a broad white frill over a black skull-cap, and covered with a black veil.

Suore del Preziosissimo Sangue.

The Suore del Preziosissimo Sangue di N. S. G. C. (of the Most Precious Blood of our Lord Jesus Christ), decided to bind themselves by vows and separated from the above Community. They have a large number of schools in Rome, and are a favourite Institution: Mother-

house Via di San Giovanni in Laterano 64 ; other houses : Via Alessandrina 104 ; Aracœli 2 ; Via Brunetti 11 ; Via Nomentana, opposite S. Agnes ; Via di Porta Leone 82, 83 ; Via Bucimazza 9. The *habit* is the same as that of the Suore del Prezioso Sangue, with the addition of a tiny metal heart suspended by a chain round the neck.

MARISTS: The Society of Mary was founded for foreign missions in 1816 at Lyon and Belley (approved 1836). It consists of (*a*) Priests (*b*) a Third Order of women for teaching and the care of the sick, and (*c*) the Little Brothers of Mary (*Fratelli Maristi*), a separate foundation made in 1817 by a Marist for the education of the young. This last is a Religious Institute (page 351). The Marists sent the first mission to New Zealand, and one of their number B. Louis Chanel was martyred there. They sent a mission to London in 1856 ; while the Marist Brothers, who number 5000, have houses at Jarrow and Dumfries. The Society is divided into 2 branches, with Mother-houses at Lyon and Paris. They are governed by a Provost-General. *Procura* (Lyon branch) Via Cernaia 14 A (church of *Rosario*). A wide sash and black curé's *rabat* are worn ; in Rome, a long blue cloak, by all save the Superior. Little Marist Brothers (College of *S. Leone Magno*, founded and directed by themselves) : Via Montebello, M. *Dress*, soutane, double twisted cord, white *rabat*.

OBLATES OF MARY IMMACULATE: The Oblates are among the most interesting of the Congregations of missionary priests, and were founded in 1816 by Charles de Mazenod, afterwards Bishop of Marseilles. They were intended as missioners for country districts and foreign parts, but are prepared *ad omnia*, *i.e.* for all other ministerial works. They have missions in Canada, the United States, Ceylon, and South Africa — all founded between 1841 and 1883. The Mother-house is at 26, rue de St Petersbourg, Paris, and they are the Guardians of the Basilica on the heights of Montmartre. Their *Procura* is at the College of the Oblates, Piazza S. Pietro in Vincoli. They have no determined *dress* but wear as a

distinguishing mark a crucifix round the neck. The Superior-General of the Oblates is also Superior-General of the large Congregation of the "Holy Family," numbering 6000 Sisters.*

CONGREGATION OF THE SACRED HEARTS (of Jesus and Mary) a Neapolitan society of priests which ranks after its French namesake of Picpus, and before the Institute of Charity. *Procura* Via in Publicolis 48.

THE INSTITUTE OF CHARITY (*Rosminians*) was founded in 1828 by the priest and philosopher Antonio Rosmini. The object he put before the Fathers of Charity was "to embrace with all the desire of their souls every work of charity." The Rosminians were the first to begin, independently in the same week of 1843 as the Passionists, mission work in England. The late Father Lockhart was Provost-General of the Congregation, which has 9 English houses, including S. Etheldreda's, Ely Place, the last church in England in which mass was said, and the first in which it was restored.

There are also Sisters of the Institute of Charity, commonly called "of Providence."

Antonio Rosmini (1797–1855) was born at Rovereto in the Trentino; he was the friend of Popes Gregory XVI. and Pius IX. His book "Delle cinque piaghe della Santa Chiesa" was placed on the Index.

Mother-house and *Procura* Via Alessandrina 7.

RISURREZIONISTI, the Congregation of Fathers of the Resurrection, a society of Polish priests founded nearly 70 years ago for missionary work. The good Fathers have missions in Turkey in Europe. Their Mother-house and *Procura* is in Via S. Sebastianello 11, with their church of the Resurrection, on the incline leading to the Pincian hill. Here about sunset they have rosary and Benediction every day and on Sunday with Polish chants.

* This institution, founded in 1820 by M. de Noailles, a Sulpician, was joined to the Oblates in 1850. The 'Sœurs de l'Esperance' are its nursing branch, and the 'Sisters of the Immaculate Conception' its teaching branch. They work with the Oblates in their missions.

The rector of the Polish college in Via dei Maroniti 22, is also a Resurrectionist Father. Their *dress* is the soutane tied with a black cord with a rosary and large crucifix on the left side.

Sisters of the Resurrection.

In 1883 a Congregation of Sisters of this Order was founded to aid and teach the girls in the Turkish and Bulgarian missions. The founders Céline Borzęcka and her daughter are Polish ladies, and the former rules the Congregation. There are no lay sisters. The chef-lieu is at Tirnowodjik near the Black Sea: here the Fathers have charge of 200 boys and the Sisters of 90 girls. The Greek Rite has been adopted, for the first time by Religious women of the Latin Rite, an interesting event showing the endless adaptability of Catholic missions and charities. This is very acceptable to the Bulgarian Christians.

Address in Rome: Via Veneto 95, where they have the Italian noviciate. *Habit,* black plaited gown with the black cord of the Resurrectionists — tied several times around the waist and ending in two tassels. The guimpe is pointed and plaited; the black veil fits round the head over a narrow bandeau. The novices wear a *white* veil. The distinguishing mark is the Greek cross on the breast, given at the Profession, with appropriate Christian symbols in front, and at the back the legend: "By the Cross and death to Resurrection and Glory." In church, the professed wear a large black, and the novices a large white, veil.

THE PIOUS SOCIETY OF MISSIONS (*Pallottini*) was founded in 1835 by the Ven. Vincenzo Pallotti, a Roman. The institution was called at first the 'Pious Society of the Catholic Apostolate' but was afterwards changed to the Society of *Missions* a word which the good founder could never hear pronounced without emotion. The end proposed is to exhort Christians of all classes to contribute towards the reanimation of faith and charity, the forwarding of the kingdom of God and of the unity of all peoples in Christ. To this end the society consists of 2 classes: secular priests who take no vows but are bound to Community life under the rule prescribed for them by the

founder; and secondly priests, Clerks Regular or Secular, and lay persons of both sexes aggregated to the Society and aiding it either by their work, their prayers, or their alms. Pallotti placed his institute under the patronage of the Blessed Virgin Queen of the Apostles. In 1838 he founded the Casa della Carità (in Borgo S.ª Agata) for poor girls abandoned by their parents, and gave rules for the inmates similar to those of the Filippine — all observing the exercises of Franciscan Tertiaries, and wearing a kind of habit, the Franciscan tertiary gray robe, which used also to be worn by the *suore*. The apostolic zeal, the great patience, and the humility of this servant of God recall the work of Philip Neri. In 1844 he sent one of his priests to England and proceeded to form a mission there, which he intended to join had not the approach of death prevented him. He died at S. Salvatore *in Onda* and is buried there. (1775–1850.)

Gregory XVI. gave him the convent of *S. Salvatore in Onda*, Via dei Pettinari, the present Mother-house. English Pallottini also serve the church set apart for English Catholics — S. Silvestro in Capite.

Pallottine. There is also the community of *Pallottine*, engaged in teaching the young. These Sisters direct the *Conservatorio Pallotta* established by the Ven. Pallotti in 1883 for the education of deserted orphans, who are taken gratuitously as well as otherwise. Their houses are called *Pia Casa di Carità*. Address: Via S. Agata dei Goti 8, *Conservatorio Pallotta;* Pia Casa di Carità, Piazza S. Rufina 22, branch house; and Via Salaria 14, 16.

Their habit is now a black gown and cape, and the usual ugly black woollen frilled coif, the shape of a night-cap. An apron is worn indoors. This community is interesting as a purely Roman foundation.

There are also *English Pallottine*, not connected with the Roman Sisterhood, called Sisters of the Blessed Virgin Queen of Apostles, originally intended as missionaries. They now direct the *Casa della Providenza* Via Salaria 126, opened for deserted orphans in 1899. Dress, black with a guimpe, and a black veil folded outwards.

CONGREGATION OF THE HOLY CROSS: this society of priests was founded in 1839 by Père Moreau to form missionaries for home and abroad, and teachers for the Primary and Secondary schools. The priests also conduct agricultural colleges and orphanages.* In the following year Père Moreau founded the *Marianists* or Sisters of the Holy Cross, who were to take charge of the establishments of the Congregation, and to teach girls. These *Sœurs Marianistes de la Croix* are to be found in France and in America, but not in Rome.†

Salvatorists and Josephites.

Two other companies were added: the *Salvatorists*, for the evangelisation of country places; and the *Josephites* for school work. All these companies form one Congregation, the two last being *fratelli*, not priests, and their chief work is the education of boys in town and country. The Congregation, whose Mother-house is at Neuilly, has invaded Africa, India, and the New World. It was approved in 1856; is divided into Provinces under a single head or Superior-General; and proposes to its subjects a 4th vow to undertake mission work, which vow however is entirely voluntary. *Procura* Via dei Cappuccini 19. Habit of *priests*, soutane tied with a double black cord, cape, and a bronze crucifix. The Salvatorists and Josephites wear the same, without the crucifix.

PRÊTRES DU SAINT-SACREMENT, a Congregation devoted to the perpetual adoration, were instituted by Père Eymard, "the Priest of the Blessed Sacrament," in 1855, and have their Mother-house in Paris. *Procura* Via del Pozzetto 160, by the Burgundian church of S. Claudio where there is perpetual exposition of the holy Sacrament. The priests have a monstrance worked in white silk on the left breast of the cassock.

THE MISSIONERS OF OUR LADY OF THE AFRICAN MISSION, called

* Père Moreau formed the priests of the Cross out of an association called the Patronage of S. Joseph for educating young boys, founded by Père Dujarié the founder of the Sœurs de la Providence.

† These Sisters must not be confused with the Ecclesiastical Congregation of *Marianists*.

Algerian Missioners and *Pères Blancs*, were founded by Cardinal Lavigerie the opponent of the African slave-trade, in 1868. The Community is exclusively French, and numbers some 500 members. Its missions are to pagans and Mohammedans, with Procuras in Paris, Marseilles and Zanzibar. The Superior-General is titular Bishop of Pacando, in Cilicia. Roman *Procura*, Via degli Artisti 22 (where they moved from S. Nicola in Agone). *Habit* white, with a white cloak turned back at the shoulders, a rosary round the neck, and the priest's hat. As missionaries, beards are worn.

Cardinal Lavigerie also founded a Congregation of women with the same title, called also *Sœurs Blanches*, who fulfil in Africa the work of Sisters of Charity. There are two Communities in the French Soudan.

The following 6 missionary societies, with houses in Rome, have been founded by the French and Spaniards in the last half of the XIX. century:

MISSIONAIRES DU SACRÉ-CŒUR DE JÉSUS, called "of the Sacré-cœur d' Issoudun," founded at Issoudun, Indre. They have an international College for Foreign Missions in Rome. *Procura* (and College) Piazza Navona, with the church of Nostra Signora del Sacro Cuore di Gesù, where they direct the Petite œuvre du Sacré-cœur for sacerdotal and missionary vocations. (Entrance Via della Sapienza 32.) Dress, the ordinary priest's dress, and a beard.

MISSIONARY SONS OF THE IMMACULATE HEART OF MARY (Missionari, Figli del Cuore Immacolato di Maria) is the title of a Spanish Congregation whose Mother-house is in Cervera. *Procura* Via Giulia 163, with the church of S. Caterina da Siena.

MISSIONARIES OF THE IMMACULATE CONCEPTION OF OUR LADY OF LOURDES, founded at Lourdes where the Superior-General resides. *Procura* Via dei Serpenti 3.

MISSIONARIES OF S. JOSEPH (Giuseppini) of Mexico, where they were founded in 1862. They have just established a *Procura* in Rome, Via Sistina 11.* They wear a broad

* Not to be confused with the Josephites of the Holy Cross (p. 317), or with the Belgian Josephites founded by Canon Van

sash and rosary. There are Sisters of the same Congregation, engaged in works of charity.

PRIESTS OF THE SACRED HEART OF JESUS (*Sanguintimi*) with a *Procura*, this year (1899), at Via di Monte Tarpeo 54. This Congregation was founded 21 years ago at Saint-Quentin, and interests itself in the problems of social democracy.

PÈRES MARIANISTES, a Parisian society, having in Rome the Collegio Santa Maria, Viale Manzoni 37.

Ecclesiastical Congregations described elsewhere are: *Fathers of the Mission, or Vincentians* (ranking 4th) Section I., page 253. *Company of Mary* (ranking before the Marists), page 258. *Augustinians of the Assumption* (oblates) (ranking after the Resurrectionists) Chapter IV., page 248. *Salesian Congregation of Don Bosco*, page 289. *Società dei Frati della Carità* (Franciscan Tertiaries) Chapter III., page 154. *Società del Divin Salvatore*, page 268.

ORATORIANS. The Congregation of the Oratory is not classed among Ecclesiastical Congregations, because its members are recruited from priests living in society, and no vows are taken. They are not bound to Community life, and they retain their property. But the Oratorians yield to few Congregations in interest, and to none in the lustre shed on them by their holy founder Philip Neri.

S. Philip Neri, Apostle of Rome.

S. Philip was born in Florence in 1515, and came to Rome in 1533. Here, as a young layman, burning with the love of God and the desire to see the Christian virtues practised among Christians, he began his great apostolate, among all ranks of men but especially among the youth of the upper classes.

Living in an artificial age, surrounded by young men whose chief temptation came from their fear of derision

Crombrugghe in 1817 for the education of boys of the commercial classes, which flourishes in Belgium and has a house in Surrey.

and want of simplicity, he concocted absurd tasks for them, which he often gave as penances; and by example, and precept, by loving interest in them, by a never-failing *bonhomie*, he won them to some of his own "unearthly simplicity and spirit of prayer." Every lovely garden and hill in Rome preserves the record of his walks and picnics, and seems still to echo the mirth, the cheerfulness, the holy boldness of S. Philip and his companions. S. Philip despised scruples, he measured a man's progress in goodness by his cheerful mien. After receiving the visit of an old and a young Religious, and treating the latter with contumely and complaining of his manners, the saint ran after him downstairs, and throwing his arms round the smiling face which all his harshness had not perturbed, made him understand that he thought him "not far from the Kingdom of God."

S. Philip was ordained a priest in 1551, and it is he who insisted on frequent confessions for those beginning to lead a good life: many were the hours of each day he spent in his confessional (still preserved at the Chiesa Nuova)—but they were chiefly the confessions of men he heard, he did not love to hear those of women, and he did not think it did them the same good. If no one came, he would walk about outside, praying that some poor soul he might help should be sent him. As he despised pretence and assumption, so he despised greatness; and the story is told of a cardinal's berretta being brought to him from the Pope, and of S. Philip tossing it up like a ball in his hands, while he exclaimed: "Vanity of vanities and all is vanity!" He refused the Cardinalate and all other honours. In Art S. Philip is represented either in black cassock and berretta, with the sash, and broad turned-over collar (the Oratorian dress), or in a priest's red chasuble and kneeling before the Madonna. The thin earnest face with gray hair and short close beard impresses itself on the memory of all who see it. (May 26.)
[See Part I., pp. 238, 244, 354. Part II., pp. 155, 196.]

One of the greatest sons of the Oratory was John Henry Newman, who became an Oratorian by the pope's

request after his conversion. Baronius also was an Oratorian, and cook to the new-born Community; which numbers among its members a canonised saint in the person of S. Sebastian Valfré, a Savoyard priest, and the confessor of King Victor Amadeus. He died in 1710 and is buried at Turin.

The churches of this Congregation are called *Oratories*. In Rome it possesses the *Chiesa Nuova*, founded by S. Philip when he instituted his society, in 1564. Here the saint is buried. At S. Girolamo della Carità he planted in 1536 the Congregazione della Carità. The Oratorians are also established at SS. Nereo e Achilleo (See Part I., p. 305) and at the church in the Via delle 7 Chiese outside the walls, mentioned in Part II., page 155.

The *French Oratory* was founded by Cardinal de Berulle in 1611 in imitation of the Italian Oratory. The institution was short-lived; its second Superior was the well known and saintly Père de Condren.

For *Filippine Oblates* (women) see Chapter IV., page 247.

Another Congregation of priests not classed among the above is the STIMATINI or *Sacerdoti delle Santissime Stimmate*, a missionary society founded in Verona and called after the 5 wounds of Christ's Passion. Like the Oratorians they live in common, without vows, and are employed in the works of the ministry and in teaching. Address: S. Nicola dei Prefetti, Via Prefetti 34; S. M. dei Miracoli Piazza del Popolo, Via del Corso 531; and Via dei Cestari with the church of the *Stimmate* (Stigmata of S. Francis).

RELIGIOUS INSTITUTES.

Congregations of laymen formed for charitable or missionary work are called *Religious Institutes*. The chief of the small existing number of such Associations is that of the BROTHERS OF CHRISTIAN SCHOOLS (*Frères Chrétiens, Fratelli delle Scuole Cristiane*), founded by Jean-Baptiste de La Salle in 1679. He is called the 'Calasanzio of France,' and as the contemporary of S. Vincent de Paul, Francis de

Sales, and Rancé, was one of the four Frenchmen whom Rohrbacher calls "4 streams of life" at that epoch. This is a Community of religious teachers, who dedicate themselves to the education of boys. It is ruled by a Superior-General, resident in Paris, rue Oudinot 27, who has the title of *Frère* (Italian *Fratel**). The 3 Monastic vows are taken, but the members are not in priests' orders. Three Brothers, at least, must go to form a Community. During the war in 1870–71 these Brothers nursed the sick. They are known as Frères *ignorantins*, *Fratelli ignoranti*, or *Ignorantelli*, because they instruct the ignorant. They number 14,631, of whom 5227 are novices, and in the past year (1898) taught 324,875 boys. They have 1475 houses with more than 2000 schools; 10,000 of the Brothers are resident in France.

Procura (and school) Via S. Sebastianello 3; Via Sistina 60; Via S. Giovanni in Laterano 71 (free boys' school); Piazza S. Salvatore in Lauro 10 (free boys' school); Via de' Zingari 13 (free boys' school); Viale del Re 69; Via di S. Prisca 8, Istituto Pio IX. of the Little Artisans of S. Joseph, for teaching trades to boys; besides which, they conduct 4 other free schools in Rome. They wear a black soutane and full cloak, and the French cleric's bands at the neck (*rabat*).

La Salle was Canon of Reims; he instituted the first *Écoles Normales*, and died in 1719. The decree for his Canonisation has just been promulgated (May 1899) (May 4).

There are also *sœurs des Écoles Chrétiennes*.

THE BROTHERS OF OUR LADY OF MERCY were instituted by Canon Scheppers of Malines, Belgium, for the Christian education of youth. In 1855 they were invited to Westminster, and have schools in England. Their Superior is styled *Frère*. German Brothers of Mercy are established in Nazareth. The *Procura* is at Palazzo Pontificio, Piazza Pia; and they conduct the *Istituto di Vigna Pia* founded by Pius IX. for instructing boys in agricultural pursuits

* See title *Fra*, p. 50.

(outside Porta Portese). The dress is a tunic not buttoned down the front.

THE HOSPITALLERS OF THE IMMACULATE CONCEPTION, called Concettini, is the most recently formed Congregation of men in Rome. They are male nurses, and nurse in the Hospital of the Baker's Company. Their Mother-house is in Via della Luce 46; Via Boccea 1, outside Porta Cavalleggieri; and the Ospedale dei Fornaci Foro Traiano. They are easily recognised in their blue dress and cloak and clerical hat.

There are only 6 of these lay male Congregations.

For the *Little Marist Brothers* and the *Brothers of Christian Instruction of Ploermel*, see pp. 313, 325.

MISSIONARY WORK.

The great missionary work of the Church, accomplished by the Benedictine Order in the VIII. and IX. centuries, was renewed again in the XIV. century by the Sons of S. Francis. The Observant and Capuchin Missions have been at work since the XVI.–XVII. century; and Mission work was reinforced by the Jesuit Missions of the XVI., XVII., and XVIII. centuries. Congregations founded exclusively for Mission work have already been described in this Chapter: but a large number of other Congregations are engaged in it, and this is especially the case with the Charitable Sisterhoods. In Franciscan Missions the Minors are always helped by Tertiary Sisters, the Capuchins by Capuchin Tertiaries. There are several local Communities dedicated to catechising, nursing, and civilising heathen peoples: the Verona Institute of Sons of the Most Sacred Heart of Jesus for the Blacks of Central Africa, is assisted by a Community of *Piæ Matres a Nigritia*, Loving Mothers of the Black People. There is the Society of Servants of the Holy Spirit — Sisters who educate the natives and effect Christian marriages between them; and the Sœurs de la Delivrande. Another Association working in Central Africa is the Sodality of Natives

In Africa.

In India.

Coadjutors of S. Peter Claver, consisting of both men and women. The Sisters of our Lady of Missions of Lyons work in India; so do the discalced Carmelites with cloistered and Tertiary Carmelite women, Jesuits, Capuchins, Sylvestrian Benedictines, Oblates of Mary Immaculate with the Catechist Sisters, the Paris Society for Foreign Missions, the Congregations of the Oratory of S. Francis, and of the Holy Cross, the Sisters of S. Lewis (Aloysius) Gonzaga, and the Xaverian Brothers of S. Francis Xavier * with Native Sisters of the same inspiring name; while a Congregation of "Virgins of the Sacred Heart of Jesus" baptise dying infants.

In China.

The resources of the Church and its power of adapting itself to new and even unique conditions, are nowhere shown in a way more worthy and moving than in this Native Mission work: in China and Japan, for example, there is an "Order of Virgins"—societies of women living under prescribed rules, supported by their own labour, bound by no vows, who catechise girls and do other charitable works. There are Chinese *native* Franciscan Tertiaries (women) who are in charge of orphanages, and teach catechumens; certainly a sight to delight the heart of S. Francis. One hundred and twenty European Franciscan Tertiaries (women) live in their own families, and assist the Mission of the Friars Minor. Here we have a custom of the III. and IV. centuries revivified to meet new and urgent conditions. There are also some Native Sisters "Helpers of the Holy Souls in Purgatory," and Native Societies of Virgins living at home who educate girls. One of these latter Communities is called after "the Most holy and immaculate Heart of the B. V. M.," another, the "Daughters of S. Joseph," while a third observe (at their own homes) a Rule established for them at a local Synod. An African Native Sisterhood is called "Daughters of the Sacred Heart of Mary," and there are also the "Daughters of Mary"; while in India there are "Daughters of Blessed Mary," "Amantes de la

Chinese African and Indian Native Sisterhoods.

*The Xaverian Brothers work also in America.

Croix," and native widows living under the patronage of S. Anna, with lay native widows to help them who serve in hospitals, orphanages, refuges, and schools; while yet another native Congregation "of the 7 Dolours" teaches in the native Schools. It must be said that such touching titles are well chosen for these disinherited daughters of Eve.

There is one lay Institute of men founded specially for missionary work, the Brothers of Plöermel founded in the village of that name in Brittany.

All the Missions of the Catholic world are directed from *Propaganda Fide*, the chef-lieu of the Propagation of the Faith, with its seat at the well known building facing the column of the Immaculate Conception in Piazza di Spagna. A polyglot printing and publishing office is attached. (Now Piazza Mignanelli.) (Part IV., page 493.)

CONFRATERNITIES.

Confraternities are lay associations banded together for some pious purpose. They have a specified dress and rules, a church, and often a cemetery of their own. No country is so rich in Confraternities as Italy.

Arch-Confraternities are Corporations to which other Confraternities are aggregated; they have a Cardinal Protector who takes possession of the Confraternity church with a prescribed ceremonial, and whose arms appear outside the church. One of the duties of arch-confraternities is to extend hospitality to its aggregated societies during Jubilee years.

Origin.

These lay Associations arose in the middle of the XIII. century, it is said as a consequence of the fervent preaching of Antony of Padua, whose magical influence drew great and small, so that no building could hold the thronging crowds, and merchants found it useless to expose their wares while he preached. The tears of contrition drowned his voice, and thousands of penitents, — men, even little children — scantily clothed and in the bleakest winter, responded to his call, making the round

of the churches, forming long processions by day and night along the towns, villages and fields, tapers in their hands, a cry for pardon on their lips. The unjust restored their gains, thieves gave back stolen things, long feuds were healed: and all these people, still following their own avocations and trades, were exhorted to associate themselves as permanent confraternities for the preservation and bettering of their religious life.

Dress of Confraternities.

The dress common to all Confraternities is a gown completely covering the clothes, with a coarse girdle, and a hood which can be drawn over the face, holes being left for the eyes. The gown may be of any colour, hence the names 'white penitents,' 'blue penitents,' etc. The Confraternities are further distinguished by a circular badge on the left shoulder with the chosen emblem of the association.

First Confraternity in Rome.

The earliest Confraternity in Rome dates from 1264, when one was formed under the supervision of S. Bonaventure, the members of which, during the exile at Avignon, rose up against the violence of the Roman *seigneurs*, and, having elected a governor of the Capitol, thenceforward bore the proud name of Confraternità della *Gonfalone*, *i.e.* of the *Standard* of liberty and justice. This Confraternity gives a *dot* annually to several poor girls, and maintains a doctor for its sick Confrères, as well as supporting the priests for its present church of *S. Lucia del Gonfalone* in Via Banchi Vecchi. Gregory XIII. added to their duties that of ransoming captives, and hence their official name of S. Maria *della Mercede*. They used also to have charge of the image of the Blessed Virgin painted by S. Luke, in S. Maria Maggiore, where the Confraternity was originally erected. The dress is white, with a circle on the shoulder charged with a cross pattee white and red. Among 'white' penitents are also the Archconfraternity of the Angeli Custodi at the church of that name, and the Archconfraternity of the B. Sacrament and of our Lady of the Snow, near the Colosseum.

The best known 'Black' penitents are those of S. John

Baptist Beheaded (*S. Giovanni Battista Decollato*) called the *Misericordia*, founded in 1488 by some Florentines* in Rome for assisting condemned criminals and helping them to make a good end. This was the last of the Confraternities to retain the power of annually releasing a condemned criminal (a power of which all the others were deprived by Innocent X.), and Hélyot himself saw it exercised by the Misericordia when he was in Rome. The endowment of this Association, which has its seat near the Piazza Montanara, was confiscated by the Government on the ground that capital punishment no longer exists. Another excellent 'Black' Confraternity is that of *S. Maria dell' Orazione e Morte* (of 'Prayer and Death') at the church of that name in Via Giulia, formed to give burial to those found dead in the Campagna and in the streets of the city; members being always kept in readiness to go in search of the body and carry it to the church. This Confraternity was approved by Pius IV. in 1560, and has the Exposition of the 40 Hours every month. Although one of the most prominent duties of these Congregations of *fratelloni* attached to the churches and parishes, is to accompany the dead and say the Office of the Dead for them, this is the only one of the 73 Confraternities in Rome which attends the funerals of the poor gratuitously. It also charges itself with the burial of the poor of its parish. The shoulder-badge is a death's head. The Archconfraternity of the *Crocefisso* erected in S. Marcello in the Corso is another 'Black' Confraternity; one of whose works was the maintenance of the Capuchin Nuns' Monastery of Corpus Domini which until lately existed near the Quirinal. This body served as the model for S. Francis de Sales' 'Confraternity of Penitents.'

The best known 'Gray' Confraternity is that of the Stigmata of S. Francis, erected in 1594 at S. Pietro in Montorio, but moved later to the church of the *Stimmate* (Stigmata) near the Gesù. The privileges immunities and

* They are much better known in Florence, where they carry the sick, and the dead.

spiritual treasure of the Franciscan Order were granted to this confraternity, which consists of gentle and simple, assists the orphans and widows of its poor confrères, carries the bodies of deceased members, and used to be well known for its imposing processions, when some 500 confrères would visit processionally the 7 Churches and other sanctuaries. The gray gown is tied with a stout cord, they wear a wooden rosary, and have as a badge the arms of the Franciscan Order.

There are also 'blue' penitents (for example the *Sacconi Turchini*) and 'red' penitents, for example the Archconfraternity of S. Ursula and S. Catherine of Tor de' Specchi, who wear a green girdle, and the *Sacconi Rossi* on the Island of the Tiber. *Sacconi* was also the name of a confraternity of nobles and prelates, founded in 1643 by S. Hyacinthe, a Franciscan, and attached to the church of S. Teodoro under the Palatine, which used to beg for the poor on Friday with large sacks (*sacconi*) on their shoulders; the Confraternity still exists, but no longer begs for the poor. *Green* is worn by the Confraternity of S. Rocco in Via Ripetta. Several of the Confraternities wear a gown of one colour and a cape of another: thus one of the Confraternities of the Sacred Heart wears white with a red cape, and that of the *Anime del Purgatorio* black with a white cape; the *Agonizzanti* white and a violet cape. Many of these associations are national, the Tuscans, Siennese, and Neapolitans have Confraternities which assist their compatriots; and there are purely religious Confraternities of the different trades — the fish vendors, coachmen, carpenters, tailors, booksellers (S. Thomas Aquinas and S. Barbara, white with a red girdle and black cape) — just as there were still more anciently trade guilds for their general interests.

These Confraternities not only form a company of *fratelli* of the church, who assist at all its processions and feasts, but they have certain religious exercises in common, and may be seen in many a church reciting their office without priest or parson — for instance in S. Maria in Trastevere, S. M. Egiziaca, etc. There are

also *Sorelle* of the churches (as those of S. Croce to be seen on Good Friday) but they have no distinctive costume.

No special account of the Catholic charities of Rome can be given here. As will be seen (especially in the foregoing Chapter) a large number of these are maintained and directed by Religious; and the Roman monasteries feed 5000 poor a day. Seventeen of the chief *Opere pie* have recently been agglomerated under the title of the *Federazione Piana*. The excellent and enlightened *Circolo San Pietro** was the first to have economic kitchens and dormitories in Rome; and, among its many other useful works, has done most towards improving the condition of the peasants of the Agro Romano. Now, during the harvest, they have mass celebrated in the fields on a wain drawn by oxen: the simplicity of the first ages of the Faith is easily evoked by that Roman Church whose ritual sits lightly on her, as the shadow of a substance. (Seat of the Circolo San Pietro: Palazzo Cini, Piazza di Pietra 26.)

Since going to press the Figlie del Sagro Cuore (Betlemite), an old institution founded in Colombia by the Ven. Pietro di S. Giuseppe Betancour, have established their mother-house in Rome. They have houses in S. America and 9 in the Naples district, where their work is teaching, with the care of orphanages and crèches. The habit *is black, a large gilt heart is fastened to the wide whimple, and the veil fits closely round the head. Address: Villa Maria, Via Emilia.*

* Founded 1869: men serve on it till they are 40 years old, when, being an Association of the *Gioventù Cattolica*, they must retire.

PART IV.

ECCLESIASTICAL ROME.

PART IV.

ECCLESIASTICAL ROME.

CHAPTER I.

THE POPE.

The titles — dress — and insignia of the pope — Sedia gestatoria — state carriages — Cavalcata — Papal Orders and Titles of the Holy Roman Empire — Peter's pence — Law of Guarantees — Pope's court and household — Papal troops — Diplomatic Corps — Nuncio — Legate — Papal Offices of State — Bull — brief — encyclical — Vicariate of Rome — Palatine offices.

Titles of the Pope.

THE Pope is Head of the Catholic Church; Patriarch of the West; Primate of Italy; Bishop and Metropolitan of Rome. Cyprian (ob. 258) calls the Roman See "The Chair of Peter and principal Church, from whence has come the unity of the episcopate."*

The Patriarchate. A. D. 325.

The Nicene Council divided Christendom into 3 Patriarchates, that of Rome, then, next in dignity to Rome, that of Alexandria, and thirdly Antioch. The Bishop of Rome presided over the ten provinces of Italy, and possessed Patriarchal authority also over Africa and Illyria. In the time of Gregory the Great some of the Ligurian, Æmilian, and Venetian Metropolitans asserted their independence of the apostolic authority in their Sees, and were opposed by Gregory, who urged the supremacy of Peter's successor.

The See of the Pope.

According to some authorities Rome and the Pope are inseparable, but others say that the Pope might be bishop of another See, and others again that he might govern the Church without a See.

*Letter to Pope Cornelius: *Petri Cathedra atque ecclesia principalis unde unitas sacerdotalis exorta est.*

"Pope." The title *Pope* was used in early times for all bishops; it means "Father." About 510 Ennodius of Ticinum employs it to denote the Bishop of Rome exclusively; but it is from the VII. century that it became customary, and Gregory VII. (1073–1087) made it the lawful and exclusive title.*

"PP. Rom." The abbreviation *PP. Rom.*, Papa Romæ, pope of Rome, belongs to the IX. century, when the word *Papa* was still not exclusively confined to the one Bishop.

"Pontifex Maximus." Tertullian (220) in his indignant remonstrance about the remitting power, ironically refers to Callistus by the title given to the Roman Emperors as high priests, and calls the pope "The *Pontifex Maximus*, that is, Bishop of Bishops"; this Roman title, however, actually signified the pope in the days of Leo I. (440–461), and is still used to-day.

"Holy Father." The title Holy Father was applied to Patriarchs and bishops, and therefore to the pope, from the earliest days.

"Holiness." That of "Holiness" was a common title of veneration in addressing great prelates and others; Gregory the Great employs it when writing to the Bishops of Alexandria and Antioch and Augustin of Canterbury; and S. Augustine in a letter to Juliana, the mother of Demetrias, asks her whether a certain book has reached "Your Holiness." In the West the title has been confined to the Pope since the time of Johannes Diaconus (VI. century).

"Servus Servorum Dei." "Servant of the Servants of God" was a title adopted by Gregory the Great when John Patriarch of Constantinople assumed that of *Œcumenical Bishop*.† It became a usual episcopal title, and Boniface, the English apostle of Germany, calls himself "Servant of the servants of God" in a letter to Eadburga. It is still employed

* In a catacomb epitaph we have: *Sub Liberio Papa;* his successor Damasus is referred to as *sub Damaso episcopo.*

† A title conferred on the Patriarch by the emperors and by a synod held in 588. Pelagius Pope of Rome protested against it. Leo I. had declined it when offered to him at the council of Chalcedon. Gregory's letters on the subject to John and to Eulogius of Alexandria are full of noble words.

by the Popes; and was used by other bishops until the style *Dei et Apostolicæ Sedis gratia*, was introduced. This was first employed by a Bishop of Cyprus who had been granted extended jurisdiction by the Holy See.

"Vicar of Christ."

Originally the popes styled themselves vicars of Peter, and successors of Peter, or "Apostolic." As early as 202–220, Pope Zephyrinus is addressed as "*apostolicè*"; and Tertullian quotes Matt. xvi. 18, with reference to the position of this pope. Innocent III. spoke of himself as Vicar *of Christ*, and, as we see by her letters, this was perfectly usual by the time of S. Catherine. This title, and not Vicar of God, or vice-regent of God on earth, is the proper title of the Popes, the other being an abuse.*

In Italy the Pope is addressed as *Santo Padre*, or *Santità*, in French Saint Père and Sainteté. *Vostra Beatitudine*, Your Beatitude, is also used in documents, being a title in all ways similar in origin to *Sanctitas Vestra*, Your Holiness. The popes also place *PP.* (Papa) or *P.M.* (Pontifex Maximus) after their names.

Papal dress.

Colour.

Zimarra.

Mozzetta.

Up to 1566 the pope's dress used to be red, as we can see in the pictures of that and previous periods: but in that year Pius V., a Dominican friar, was elected pope, and he continued to wear his white Dominican habit. A white soutane, called *zimarra*, has been worn ever since by the pope; but his hat, mozzetta, stole, and shoes are still red. The *mozzetta* † is a short red velvet cape edged with fur, worn in winter over the zimarra; with it is worn a soft red cap of the same colour and stuffs resembling the early episcopal bonnet mentioned in Part II., page 111. This is the *camauro*, identical with the

Camauro.

* When Leo III. crowned Charlemagne in 800, it was the Emperor who was regarded as God's Vice-regent. The same principle was assiduously preached from English pulpits after the Reformation, with reference to the Tudors, the Stuarts, and the Georges.

† This cape is worn by cardinals in red silk, and by bishops in purple. It is the same piece of costume as the canon's cape: p. 213, *cf.* with priest's dress, p. 486.

canon's and doctor's cap, which covered the ears, as we see it in pictures of Sir Thomas More.

Solideo. The pope always wears, except during the more sacred portions of the mass, the white silk skull-cap called *solideo* *; *Shoes.* and out of doors he wears a red hat. The shoes are red, the right shoe embroidered with a gold cross, which those who visit him kiss on taking leave.

Stole. Until the XII. century the pope never wore a stole; now he is the only ecclesiastic who wears it as part of his ordinary dress, over the mozzetta. He would not however wear a stole in private within the Vatican.†

White worn at Easter. At Easter the pope's dress changes: after the *cappella papale* of Holy Saturday until Saturday *in Albis*, the mozzetta, stole, and shoes are white, and the *camauro* of white damask. The stuff of mozzetta and shoes also varies: when the cardinals wear red they are of silk or velvet as described above, but when they wear purple, the stuff is wool or 'camlet.'

Liturgical dress. The pontiff has two sets of sacred vestments, the one worn at mass, the other at non-liturgical functions. At pontifical mass he wears in addition to the usual vest- *Fanone.* ments the *fanone*, *subcincture*, and the pallium. The former is a kind of double mozzetta, the lower part of which lies under the stole and chasuble, the upper part (which is placed over the pope's head while vesting) falls over the chasuble and has the pallium above it, attached with three *spilloni*.

Manto pontificale. At public Consistories, and on similar occasions, the pope wears the cope or *manto*, which is clasped by the *formale*,‡ and drags on the ground; under this he has the *Falda.* *falda*, a white taffeta train which hangs from the waist.

Thus if the pope is carried to the altar to say mass, he

* Part II., p. 111.

† *Ibid.* p. 101. The stole is not worn in Rome by ecclesiastics when preaching; because, says Macri, the pope wears a stole on all occasions, even in the public streets. For the same reason, he continues, cardinals, even when preaching in their titular churches, wear it *under* the mozzetta.

‡ Part II., p. 270 and *footnote*.

appears in mitre and chasuble; but when carried to a Consistory or to the Sistine chapel to assist at mass he wears the *manto* and tiara. At a Secret Consistory, (excepting his first), the pope wears rochet, mozzetta, a pectoral cross, and the ring.

Papal liturgical colours.

Up to the time of Benedict XIII. the popes wore both black and purple vestments; but since that time red has been the colour for papal mourning. Red is therefore worn in the penitential seasons; and the pope is buried in the same colour. The liturgical colours in which the pope is seen are always white or red, the stole only being sometimes purple.

Cappa magna and *Cappa del papa.*

A *cappa magna* * of red velvet and ermine used to be worn by the popes, and Eugenius IV. is represented in it at the Council of Florence. The cope was adopted as less precious and more appropriate during Holy Week and for the Matins of Christmas, and there is no example of a cappa magna being worn since the time of Pius V. But a scarlet or red cloak, called *cappa del papa*, of velvet silk or wool, and in winter lined with ermine, is worn on November 2 and on Good Friday, as less splendid than the *manto*. The hood is drawn over the head. The popes used to wear the hood called *clementina* on Christmas night and at other solemnities, as the Cardinal Vicar does now when he enters the church on Good Friday.

Pallium.

The pope also can wear the pallium on all occasions, and is the only person who does so. The pallium is a long strip of lamb's wool, worn round the neck, and signifies "the fullness of episcopal office." As signifying the plenitude of jurisdiction, the pallium is sent by the pope to archbishops and metropolitans, who must however first demand it. Vigilius sent it to Auxanius of Arles as to one "acting in our stead." Pelagius to another Bishop of Arles as "Vicarius noster." Gregory the Great sent it to many bishops includiug Augustin of Canterbury.

* See p. 448.

How kept and blest.

Pallia are kept in the Benvenuto Cellini gold coffer at the confession of S. Peter in the Vatican basilica. They are always called "*Pallium de corpore* sancti Petri," because they come from his tomb, just as the brandea or cloths lowered to touch Peter's sarcophagus and kept as relics, were called *de corpore*, "from the body of Peter." The pallium is blest on the altar of the confession, and then remains there as we see; but the old usage was to leave the pallium there on the night after the blessing, and then it was kept on Peter's chair until this latter was enclosed. The pallium is always blest on the day of Peter's death, June 29.

Mantle of Elijah.

For it has been assumed that the pallium represents the archaic custom of handing down the upper garment, the *mantle*, of the teacher to his disciples and successors, as Elisha received that of Elijah, and as the Patriarch of Constantinople when fully vested wore "the venerable cloak of S. James, the brother of the Lord." But the most striking instance is that of the Patriarch of Alexandria, who, having buried his predecessor with his own hands, used to take *the pallium or mantle of S. Mark* and place it on his own shoulders, which act constituted legitimate occupation of his office; a custom found in Alexandria from the VI. century. This view of the Western pallium can only, however, have arisen from the name *pallium*, a mantle. For the Abbé Duchesne has demonstrated that the Roman pallium was in fact an imperial ensign, accorded to the popes by the emperor some time, he conjectures, in the IV. century; and was never anything but a scarf. By the time of Theodosius it was worn over the *pænula* by all sorts of functionaries, and the Abbé Duchesne describes the manner in which it was worn by the Roman Consul. He shows that the popes in the VI. century had to obtain the authority of the Emperor to bestow it on other than subjects of the Empire. Later, a

Symbolic meaning.

beautiful meaning attached to the pallium as symbolising the sheep borne on the shoulders of the Good Shepherd. Thus S. Isidore (VII. century) says it is made of wool not of linen to represent the wandering sheep of whom the Lord went in quest.

The pallium is marked with crosses; these were placed at either extremity, but afterwards are found repeated on the shoulders. The painting of S. Urban in the Church of S. Cecilia represents the latter arrangement, one never found in mosaic or painting earlier than the X. century. In a late X. century representation of Augustin of Canterbury there are 3 crosses at the extremity, and 2 on each shoulder.* *The Crosses.*

There is, nevertheless, no Christian vestment with more august and venerable associations than the Pope's pallium, as there is none older except the stole of the deacon. The pope never used to wear both these venerable vestments, the papal stole till the XII. century was the pallium. S. Isidore, already cited, calls it *omophorion*, that is an episcopal stole; and the first Council of Macon in 581 forbade bishops to celebrate mass without it.† From ancient times it was taken away when a bishop was deposed, it being regarded as the sign of his jurisdiction. It is worn *over the chasuble*, as it was by the ancient Romans. The occasions on which it is worn by an archbishop are — in his own diocese — on the great festivals of the year at solemn mass, at the dedication of a church, consecration of a bishop, ordination, the principal feasts of his cathedral, the anniversary of his reception of the pallium, and at any other times named "*nel privilegio di concessione.*" For the manner of giving the pallium, see Part II., p. 181.

The special headgear of the supreme pontiff is the tiara or triple crown; but in ceremonies of a purely spiritual character he wears the mitre. The tiara is not mentioned until 708–715, and then as a head-dress customarily worn in state by the pope at Rome.‡ But

The tiara, or *trireg-num* (triple crown).

* Harl. MSS. 2908.

† "L'usage romain de réserver cet ensigne à certains évêques et de le leur envoyer de Rome, paraît être une modification de l'institution primitive." Duchesne, *Origines du culte chrétien.*

‡ *καμηλαύκιον.* Later called *Regnum*; "the mitre of 3 crowns which is called Regnum" — *triplicis coronæ mitra, quæ regnum dicitur.*

there are no representations of it in art till the XII. century. The forged Donation of Constantine is however very explicit; it tells us that Sylvester having refused, from humility, the imperial crown offered him by Constantine, the Emperor placed on his head a Phrygian cap, white in colour, that he might wear it in processions in imitation of the pomp of sovereigns. It is this conic cap which first appears in art — it rests on a gemmed crown, of which however the VIII. century compiler of the "Donation" is ignorant. It is said that Nicholas I. (858) was the first to wear such a cap and crown united, and that the second circlet was added by Boniface VIII.; the third was added by Urban V., Benedict XII., or one of the Avignon popes. In Giotto's contemporary picture of the declaration of the Jubilee of 1300, Boniface VIII. is represented in the tiara with one crown.*

The tiara or regnum is white, with three gold circlets one above the other. It was and is always worn by the Pope on certain great functions, hence called *Festum Coronæ*. One of these days is the anniversary of his coronation. A *regnum* was brought from Avignon to Rome by order of Eugenius IV. (1431), said to be that which Constantine gave to Sylvester; and Nicholas V. (1447) was crowned with it. In an Inventory of the Apostolic palace in 1297, the *regnum sive corona* of Boniface VIII. is described; rich with sapphires, rubies, pearls, and smaragdi, and surmounted by a large ruby; on the lower part was one enamelled circlet. The use of the regnum appears to have gone out of fashion, and it was re-adopted by Paul II. (1464). Paul III. (1534) made a *triregnum* with a quantity of jewels which had been found under the foundations of S. Peter's. This tiara was undone and remade and modernised "con corone rilevate . . . . e guarnite di perle orientali," by Pius VI. In this precious headgear there were perhaps 2000 gems.

The same pope in the following year, 1790, remodern-

*See Part I., pp. 94, 99.

ised that of Urban VIII., and in 1791, appearing to have a veritable mania for arranging tiaras, he undid and remade the tiara of S. Pius V. These were so heavy to wear, that Leo X. (1513), it appears, had a very light (*levissimum*) tiara made of peacocks' feathers. Innocent III. had been crowned with a tiara and circlet of peacocks' feathers, signifying that the eyes of the pope were directed to all quarters of the world, and a similar quaint crown was presented by Urban III. to Prince John, the son of Henry II., when the papal legate crowned him King of Ireland.

The straight cross.

The pope is the only Western bishop who does not make use of the crooked 'crozier'; in its place he uses the *pedum rectum*, straight staff or 'crozier' terminating in a globe and Greek cross. (See p. 470.)

Ring.

The pope has 3 rings, for different occasions. That worn every day containing a precious stone. That worn when pontificating, hence called *pontificale*. And the historical *Ring of the Fisherman*, so called from the representation on it of Peter in the act of fishing from his boat. The date at which this was first worn is not known.* The first mention we have of it is in a letter of Clement IV., in 1265, to his nephew. The pope seals his letter with it, and tells his nephew that he does not use the *Bulla*, official seal, but the seal which the Roman pontiffs were accustomed to use for their private correspondence: *non sub bulla, sed sub piscatoris sigillo.* In 1431 the then Pope writes *sub anulo nostro secreto.* It is disputed whether the pope should in fact use this seal for his private letters only, or not. The *anulus piscatoris* is destroyed at the first meeting of the conclave convened to elect a new pope. The new pope is immediately presented with another, which he returns that his name may be inscribed on it. It is customary to kiss the pope's ring in the same way as the ring of other bishops.

Anulus piscatoris.

Kissing the Pope's foot.

The kissing of the foot of dignitaries was a custom of Oriental origin; it was observed towards emperors and

* Mabillon.

other personages, and the popes and emperors used to reciprocate this mark of veneration. The Gelasian Sacramentary (VII. century) prescribes that the deacon shall kiss the pope's foot before reading the Gospel. Late in the middle ages when the salutation was confined to the pope, a cross was worked on his slipper to show that the honour was done "not to the mortal, but to the Son of God." *

Sedia gestatoria.

When the pope assists at a great ceremonial, he is borne on the shoulders of 12 bearers on the portable throne called the *sedia gestatoria*. There are many pictures in the Vatican, and in the halls which the pope passes through in state, which represent his predecessors being thus carried. The *sedia gestatoria* was used in France in the V. century, where it was the custom of the Gallican church for the new bishop to be carried by all the other bishops. According to Bonanni the custom in Rome dates from the time of Damasus (366) but with much more probability it is to be assigned to the time of Pope Stephen, 752.†

Flabelli.

On each side of the pope are borne the *flabelli*, white ostrich feathers, on long poles covered with crimson velvet, which are carried by two camerieri segreti whenever he is borne on the *sedia gestatoria*, and also, until 1870, at the feast of Corpus Christi.

The history of the flabelli is of much interest. In the "Apostolic" Constitutions the Apostle James is represented as saying "And I James make a constitution . . . let 2 of the deacons, on each side of the altar, hold a fan, made up of thin membranes, or of the feathers of the peacock, or of fine cloth, and let them silently drive away the small insects that fly about, that they may not come near the chalices." In the life of Epiphanius the flabellum is called *Ventilabrum Ministeriorum* (fan of the ministers). *Flabella* or *muscaria* formed part of early Western ritual also. S. Udalric in his "Cluny Constitu-

* Kraus, article *Fusskuss*.

‡ See the chair of S. Peter, Part I., p. 62.

tions" says that one of the two deacons at mass shall stand with a fan. Durandus writes: "But lest flies should come to spoil the sweetness of the ointment, that is lest troublesome thoughts should arise and destroy the devotion of prayer, they are to be driven away by the *fan* of the spirit. And to signify this, in summer time, a material fan should be used while the *secreta*" (that is the private prayers over the oblation) "is being said." Cardinal Bona mentions its use in the liturgy during summer, in the time of Nicholas V. (1447). It is now no longer used in the Roman liturgy proper, but only in the pope's transit to celebrate mass.

Some writers tell us that churches used to be adorned for feast days with flabelli on pillars placed in the corners of the church; and marble flabelli still stand between the arches of S. Sabina on festivals.*

Portantina.

For lesser ceremonies, when the Sedia gestatoria is not used, the pope is carried in a low chair, fashioned like a sedan chair, called the *portantina.*

White mule and cavalcata.

From the *Ordos* of the IX. century we learn that the pope used to ride to the Stational church of the day† to celebrate the Solemn Mass. Until the XVIII. century the popes on their election went in state from the Vatican to take possession of the Lateran, riding on a white mule. This imposing ceremony was called the Cavalcata; and was one of the greatest ever seen in the city. The whole college of Cardinals awaited the Pope in the portico of the Lateran, *vested in white.* The Piazza was lined with the civic guard, and the Pope was received by the chief Senator of Rome. Detachments of all the papal regiments formed part of the procession which started from the Vatican (or from the Quirinal), cannon being fired as the Pope left the palace. All the camerieri segreti, ecclesiastics and laymen, attended, and the Governor of Rome (always a Prelate) rode on horseback attired in lace and purple. The Pope's *crocifero* bore the papal 'crozier'; the great officers of State followed the Pope, attended by

* Oriental rites, Part II., Chapter I.

† See Part II., p. 200.

servants on foot in gala liveries. A brigade of the Palatine guard and a body of dragoons closed the gorgeous procession. Money was scattered among the poor, and pensions bestowed on poor students of painting sculpture and architecture. The last pope to ride to the Vatican was Clement XIV.* Pius VIII. drove in a coach drawn by 6 horses, his white mule being led.

State coach.

The State coach of the popes, a splendid vehicle lined with red damask, and containing a red velvet chair for the pontiff, and a cushion opposite for his attendant, has not been used since 1870. It may be seen at the papal stables.

Papal orders of Knighthood.

The Pope confers 4 Knightly Orders. I. The first and most ancient of these is the Order of Christ, founded in Portugal in 1319 by the King, who having refused to give effect to the suppression of the Templars, changed their name to that of the Order of Christ: the Order is still conferred by the Portuguese sovereign. The insignia, a red enamelled Latin cross, charged with a white enamelled cross, surmounted by a crown and worn from the neck by a red ribbon, are conferred on Italians and foreigners, who need not be nobles.

II. The Order of S. Sylvester is that Order of the Golden Spurs whose members were 'Lateran Counts Palatine,' said to have been founded by Constantine and sanctioned by Pope Sylvester. As a papal Order it probably originated in the middle of the XVI. century, and was customarily conferred on members of the Pope's household during the *cavalcata* and on the anniversaries of his accession. Gregory XVI. re-instituted it as a public mark of honour to be bestowed on those distinguished by their zeal for religion and the Holy See, or for civil artistic or scientific merit. The badge is a white enamelled Greek cross, with the effigy

* See "l'ultima Cavalcata," the account given of Clement's procession, in Signor Silvagni's *Corte è Società Romana.*

In the middle ages the Prefect of Rome walked beside the pope, attired in a red silk dalmatic, a gold-trimmed mantle, a purple velvet mitre, one of his stockings red and the other gold.

of S. Sylvester in the centre, and on the reverse *Gregorius XVI. restituit.* Commanders wear it round the neck, Knights on the breast. The riband is black, striped white; and the uniform is a red military coat, white breeches, sword and spurs.

III. Ordine Piano, so called because instituted in 1559 by Pius IV., its members being styled *Cavalieri Pii* or *Pios*. Pius IX., in 1847 restored this Order which has two classes for those possessing (*a*) hereditary or (*b*) personal *noblesse.* The insignia, an enamelled blue star with the words "Pius IX." on the obverse, and the year MDCCCXLVII. on the reverse. Knights of the I. Class wear a blue riband with red borders from the right shoulder, Knights of the II. Class wear the insignia from the same coloured ribbon. The uniform is a blue coat with red facings.*

IV. Order of S. Gregory the Great, founded in 1831 by Gregory XVI. as a reward for zeal and devotion in the cause of Catholicism and of papal authority. The insignia, a red enamelled cross of 8 points with "*S. Gregorius Magnus*" and the words "*Pro Deo et Principe*" on the sides. The riband is red with yellow borders and is worn from the right shoulder. The Grand Cross is worn from the neck, other knights wear the insignia from the buttonhole; while a civil service branch has the cross attached to a green enamelled olive branch, and the military branch adds gold trophies. The pope also confers a medal *Pro Ecclesia et Pontifice* which was originally intended for those who took part in the Jubilee Years 1887 and 1897. It is now given to those who have merited well of the Church or the Pope. It is in 3 classes, gold, silver, and bronze, and is given to both men and women.

Titles of the Holy Roman Empire.

The Holy See likewise confers the titles of 'Prince' and 'Count' 'of the Holy Roman Empire.' These were conferred by the Emperor only, until the remnants of the 'Holy Roman Empire' were abolished by Napoleon.

* Since 1870 these uniforms have not been worn.

The titles of 'Prince' and 'Count' are hereditary in some Italian and Austrian families, and attach also to certain dignities. The honour usually conferred by the Pope — that of 'Count of the Holy Roman Empire' — is not usually hereditary.

Peter's Pence.

PETER'S PENCE. This is a contribution to the See of Peter, originating in England, some say with the Kings of Wessex or the father of Alfred, some with Offa of Mercia.* The *penny* was paid by every house in England, and collected at Midsummer. This *denarius S. Petri*, or Rom-Scot, *dener de la meison*, was paid in England till 1534. The Italian name is obolo di San Pietro, and this is still paid by all Catholic peoples; and is a voluntary offering collected periodically in the churches.

The nunnery of Lucca affords the first instance of payments to Rome for its "eminent domain." Their charter of 790 requires them to furnish oil for the lights of S. Peter's.

In the Museo Nazionale of Rome are a quantity of silver coins from the time of Alfred the Great to 946. These were discovered in the recent important excavation of the House of the Vestals in the Forum. At the northern corner were found the remains of a private house of the VIII. or IX. century, under the pavement of which the insignia of an officer of the Pope's Household of the time of Marinus (943–946) were discovered in a terra cotta jar. Of the 835 coins found with it, 830 are English, and must represent the offerings of Peter's pence.

Even during the age of the persecutions Rome had already become the common treasury of Christianity, a treasury administered with ability, and which formed a fund of propaganda in other Churches, and of relief for the suffering confessors in other lands as well as in Rome. "Un merveilleux esprit de direction animait cette petite communauté, où la Judée, la Grèce et le Latium semblaient avoir confondu, en vue d'un prodigieux avenir, leurs dons les plus divers:" writes Renan.†

* Æthelwolf, and *perhaps* Offa, bestowed "royal alms"; otherwise the above conjecture is uncorroborated from authentic sources.

† Marc Aurèle et la fin du Monde Antique.

By the *Law of Guarantees* passed by the Italian government in 1871, the pope was to receive a government subsidy of 3 and a quarter million francs (£130,000) annually, which he refused. He is sovereign in his residences, into which the Italian guards or officials cannot enter. To all these, *exterritorialisation* applies. He can also, by the same law, retain certain companies of soldiers to guard his person and residences.* "Law of guarantees."

THE POPE'S COURT AND HOUSEHOLD.

As early as the VIII. century a body of seven ministers surrounded the pope and discharged the various functions of the pontifical state. They were known as *judices de clero* and *judices palatini*, and after the restoration of the empire, formed a civil court of justice. Later, they became imperial as well as papal officials. They prescribed the ceremony of the emperor's coronation, and gave legal form to the papal elections; two of them acted as chancellors to the Western emperor, and accompanied him on important occasions. These ministers, who were great personages in Rome, and lived and journeyed with much state and pomp, retained their judicial authority through all revolutions, and gradually came to exert an omnipotent influence over the votes of the papal electors.

Seven *Judices Palatini.*

I. The first of these seven officials was known as the *Primicerius* † of the *Notaries*. He was the pope's minister and Secretary of State, and he represented the papal office during a vacancy of the Holy See.

II. *The Secundarius of the Notaries*, the second in importance, was the under secretary of State. He took precedence of bishops, and held the pope's hand in processions and during solemn functions.

III. The *Arcarius* or Treasurer assessed the taxes, and administered the public funds.

* Legge sulle prerogative del Sommo Pontifice e della Santa Sede 13 maggio 1871. (Serie 2ª). N°. 214. Art. 4.

† The name is preserved to-day in the President of a confraternity who is called the *Primicerio*.

IV. The fourth official was the *Saccellarius* or Paymaster.

V. The fifth, the *Protoscriniar* or Secretary. He was the writer of letters, drew up decrees and prepared the acts of the synods.

VI. *The Primus Defensor* or Advocate of the church, administered the patrimonies and affairs of the colonies. This office was in existence under Gregory the Great.

VII. The *Adminiculator* was minister of Peace and protector of wards, widows and prisoners.

Reverenda Camera Apostolica.

The care of the Pope's jewels, his valuables, his books, his wardrobe, the church plate and property and the pontifical archives, all fell within the province of the *Reverenda Camera Apostolica*. The *Camera* or Treasury took its name originally from the *camere* or chambers built as early as the v. century in the three basilicas of S. Peter's, S. Paul's and the Lateran, wherein Leo I. placed three individuals to take charge of the bodies and relics of the martyrs. Gradually these chambers were used for the deposit of money and valuables, and the keeper of valuables was known as the *thesaurius* or Treasurer. After the return from Avignon, the offices of the Maggiordomo, of the *Maestro di Camera*, or Steward, and of the Treasury were divided from the original Camera, the two former remaining distinct from it.

In A.D. 1278 the Pope's household numbered some 300 persons of all ranks from the Prefect to the sergeant at arms and the grooms. A report of Alexander V.'s household, (1409–1410) made after the Council of Pisa, gives an account of the different kinds of chamberlains in his service; his honorary chamberlains, his prelates who read the Breviary with him, assisted him at mass, and had charge of his jewels and wardrobe; and his domestic chamberlains who waited upon him and slept in his room. A Comptroller of the Household kept the keys; a Steward of the Halls attended to the guests. There were squires of honour, a Master of works and repairs, an Almoner and Confessor, while the papal bakery, the "knives and forks," "wines and drinking vessels," "candlesticks and tapers,"

"tapestries and beds," were under the charge of different ecclesiastics.

During the Avignon exile the pontifical court reached to hitherto unknown luxury and magnificence, not only the pope but his cardinals also, lived in more than princely state and maintained retinues of several hundred persons. In 1555 the papal household numbered 734 persons, and the revenues amounted to 12 or 18 million francs, Clement VII. (1523–1534) spending in one year 6500 florins on the clothes of his servants alone. Since the Italian occupation in 1870, and the pope's permanent residence in the Vatican, the pontifical Household has naturally been reduced, and many state offices have in the nature of things become obsolete. He still however keeps up a royal state within the Vatican wherein he is supreme sovereign, the Vatican having been rendered ex-territorial by the Law of guarantees.*

Household of Leo XIII.

The household and retinue of Leo XIII. numbers some 1200 persons, but this includes the few companies of soldiers kept for service in the palace. In the pontifical court of to-day are found much the same offices as three centuries ago, and we meet with the modern descendants of the original *judices palatini* in the four Cardinals Palatine, and four Prelates Palatine, the great officials of the papal court and Household.

Cardinals Palatine.

The Cardinals Palatine are as follows:

I.	The Chancellor. *Pro Datario.*	(Cardinal Masella)
II.	The Secretary of State.	(Cardinal Rampolla)
III.	The Secretary of Briefs.	(Cardinal Macchi)
IV.	The Secretary of Memorials.	(vacant)

Prelates Palatine.

The four Prelates Palatine are:

I.	The Pope's Maggiordomo.	(Monsignor Della Volpe)

* See ante page 347.

II. The Pope's Maestro di Camera, Steward or Lord Chamberlain.	(Monsignor Cagiano de Azevedo)
III. The Pope's *Uditore* * Auditor.	(Monsignor Guidi)
IV. Master of the Apostolic Palace *Maestro del Sacro Palazzo Apostolico.*	(Padre Lepidi, O. P.)

Originally one lay officer the *Maestro del Sacro Ospizio*, fulfilled the duties of Master of the Holy Palaces, Prefect, Maggiordomo, Secretary of Ceremonies, etc., and received distinguished guests of the pope. The position which is also that of Head of the Lay Chamberlains of *Spada e cappa* was hereditary in the Conti family, and has now passed by descent to Prince Ruspoli who is still *Maestro del Sacro Ospizio* although the office is almost nominal. It is interesting to note that the Maggiordomo with three other Prelates,† as the *Secundarius* of old, takes precedence of bishops in papal processions.

Chief officers.

The Secretaries of "Briefs to Princes," of "Latin letters," of "the Embassies," the Under Secretary of State, and the *Sotto Datario* ‡ are all monsignori and important officers of the pontifical state. The Pope has a private Almoner who is an archbishop (Monsignor Costantini), a cupbearer (Monsignor Bisleti), a Master of the Wardrobe (Monsignor Merry del Val). His private Sacristan (Mons. Pifferi) is always an Augustinian, he is likewise a bishop and the parish priest of the Apostolic Palace. His Director of Ceremonies (Monsignor Sambucetti) is an archbishop; this officer and the Maestro del S. Ospizio would receive royal visitors at the foot of the steps and would conduct them to the presence of the Pope, they would also have the charge of important guests at the Vatican. In old days, when the pope rode in the state *cavalcata*,§ or rode and drove about the city,

* See page 361.
† See page 476.
‡ See page 361.
§ See page 343.

his Master of the Horse, *cavallerizzo*, was the responsible functionary. Although the pope no longer leaves the Vatican this office still exists, and is held by Marchese Serlupi. *Cavallerizzo.*

Court ceremonies and processions within the palace are under the charge of the Marshal *Foriere*, Marchese Sacchetti. Both these officers, in state processions, walk in front of the *sedia gestatoria* of the pope, and can be distinguished by their Elizabethan dress of black, resembling that of the chamberlains except that they wear a longer tunic with full sleeves, and no cloak. The *cavallerizzo* wears a blue riband across the breast. *Foriere*

All the above officers of state, the "Bearer of the Golden Rose,"* Count Soderini, the officers of the Noble guard, the Swiss and Palatine guards, and the pope's lay chamberlains belong to his Household or *Famiglia*. The chamberlains wear a dress of black silk and velvet, a tunic and trunk hose, short black velvet cloak and silk stockings. They carry a sword and wear a black velvet bonnet, a white Elizabethan ruff and the gold chain of their office. These chamberlains *di spada e cappa*, of the sword and mantle, are gentlemen of every nationality. About nine are officers in ordinary, and there are about 486 extraordinary, in two grades. The difference in dress between the two grades is however so slight, that they cannot be easily distinguished. Pope's Household *Famiglia.* Lay Chamberlains.

Some hundreds of ecclesiastics also belong to the Pope's Household, *ex officio*, the larger number of whom are not in attendance in the Apostolic Palace, many of them being resident out of Rome. These are firstly, the so-called "College of Assistants at the Pontifical Throne" (Collegio degli assistenti al soglio pontificio) composed of the 11 Eastern Patriarchs, 53 Archbishops and 93 Bishops † of Sees in and out of Italy. Ecclesiastical members of the Pope's Household.

Secondly, the Domestic Prelates, *Monsignori di mantelletta* given on page 475, belonging to the various

* See Part II., page 219.

† All these Prelates swear not to poison the pope, and to inform him if they know of such an intention.

departments of the papal court, and the *Monsignori di mantellone*, private chamberlains and honorary chamberlains.* Finally a certain number of personal attendants upon the Pope, his *Famigliari*. Among those are the private and honorary chaplains who attend him at his Mass, the Apostolic Preacher and the Confessor to the Household.

Famigliari.

A large number of ushers, *bussolanti*, are always in attendance in the Apostolic palace and belong to the Household; they wear a purple cassock, sash and soprana. The Pope has a groom of the stole, a personal attendant at meals (scalco segreto), a domestic physician and surgeon.

Servants.

Responsible servants (scopatori segreti), attend upon the Pope and sleep in his anteroom. His grooms and bearers are magnificently dressed in crimson doublets and hose. The former used to walk beside the Pope's white mule, when he rode in processions. The latter carry the sedia gestatoria, and when so employed, wear an extra surcoat of crimson velvet.

PAPAL TROOPS.

There exists a tradition that Constantine gave Pope Sylvester a guard of twenty-five soldiers for the protection of his person. We know however that during the Byzantine rule, the bishops of Rome had no authority whatever over the soldiers of the city, who received their pay from the Emperor. Later these seem to have passed under the control of the popes, and to have received their pay from them, owing partly no doubt, to the indifference of the Byzantine officials; and we find Adrian I. (771–795) appointing the military commanders himself. Gradually this Roman militia began to assume a national and civic character, and in the middle ages we find an organised *schola militium*, or defensive guild, beginning to represent the political rights of Rome. This body was formed of the burgher classes, under a guild captain, and recruited

Urban militia.

* See page 476.

according to the twelve ancient regions of the city, to which Trastevere was added as a thirteenth and the Leonine city as a fourteenth region.

In 1572–1585 this ancient urban militia was re-organised by Gregory XIII. who formed from it a pontifical guard called *capotari*, popularly *sbirri*, a body from which the modern Palatine guard is descended. The *capotari* remained a militia troop recruited from the citizens of the city as before, according to the ancient regions. Their special duty was to watch by night, and to ensure public safety by day. They had no distinctive dress until 1740, and in 1775 they were put into a new uniform of red and yellow by Pius VI. When Pius VII. was elected at Venice in 1800, all other troops being at the time disbanded, the *capotari* acted as the pope's body guard when he entered Rome, and offered their services to protect his person in the Quirinal. As a reward for their loyalty, they were created a permanent troop, and a guard of the "person of the pontiff," with right to be stationed in his anterooms, and to be present at papal functions.

Capotari or *sbirri*.

Regular troops for the defence of the Papal States seem to have been first organised by Gregory VI. in 1044. As early as 877, John VIII. had fitted out a papal fleet against the Saracens, and had manned men-of-war, quaint ships 170 feet long with a wooden tower at each end. A fleet was again put to sea by Benedict VIII. (1012–1024) and in 1455 Calixtus III. created a pontifical marine for fighting the Turks.

Regular troops.

Marine.

Later popes kept regular troops in their service, and stores of arms and ammunition. Leo X. (1513–1522) kept arms enough in Castel S. Angelo, and in Ancona and Ravenna to fit out 100,000 men. Pius V. (1566–1572) sent 4500 horse soldiers and 8000 foot to assist Charles IX. of France, and Clement VIII. (1592–1605) jealous for the honour of the papal army, instituted schools of artillery, and organised a confraternity for the members, which he attached to the church of S. Eligio di Consolazione! Urban VIII. (1623–1644) ordered 80

pieces of cannon to be cast from the bronze torn from the Pantheon roof, and this pope built an armoury in the Vatican which was plentifully stocked by Benedict XIV. (1740–1758). When this pontiff went in procession to the Lateran, he was accompanied by eight companies of infantry which formed up in the Piazza for the papal benediction.

Colours. The original papal colours were red and yellow, but after the French invasion of 1798, they were changed to yellow and white, the red and yellow cockade having been adopted by the French.

Present Papal troops. Since 1870, the pope's forces have been reduced to portions of four regiments; the noble guard, the Swiss, the Palatine guard, and the police force of carabineers. These soldiers are retained for service in the Vatican. They keep guard at the palace gates and assist at papal functions in the Vatican and S. Peter's. The guards of the excise department, which under Gregory XVI. numbered 1600 men, are now of course disbanded.

Guardia Nobile. The *guardia Nobile* or regiment of nobles was originally the pope's body guard, a cavalry troop formed by the amalgamation of Paul V.'s lancers with a still older regiment. They rode beside the pope's carriage, accompanied him on journeys and attended state functions. When the Holy See was vacant, they waited on the cardinals. The present regiment dates from the pontificate of Pius VII., and is formed of members of noble families who offer their services gratuitously. They are under the command of a lieutenant-general.

Uniform. Since 1841 the *guardia Nobile* has numbered between 60 and 70 men. Their full dress, which has not been worn since 1870, consists of a scarlet coat braided with gold, white breeches and riding boots. In undress they wear a black coat with gold epaulets, dark blue trousers and steel helmets with a gold crest. A gold band crosses the breast, bearing a metal plate with the letters G. N. P.

Swiss guard. The Swiss guard seems to have been first formed in 1476 by Sixtus IV. who selected a regiment of this nationality on account of its incorruptible loyalty, firmness and trust-

worthiness. It was not however until 1505 that a definite compact was made with the Swiss cantons by Julius II. for the regular supply of troops, a document being drawn up, embodying all the mutual privileges and conditions. This compact had to be several times renewed, and various treaties passed between the popes and the cantons of Switzerland. During the sack of the Vatican in 1527 when Clement VII. fled to the Castel S. Angelo and remained in hiding, the Swiss barricaded S. Peter's and fought with great valour for 6 hours against enormous odds until they were utterly destroyed. The Swiss nation did not supply fresh soldiers for 21 years. In 1548 Paul III. obtained a levy of 200 men, and in 1550 two new levies of 120 men were accorded to Julius III. In 1557 the regiment numbered 3000, but was again almost destroyed fighting for Caraffa, nephew of Paul IV.

Duties.

The duty of the Swiss guard is primarily to protect the pope's person. Their quarters are in the Vatican near the colonnade, and here Pius V. built a chapel for them which he dedicated to their patron S. Martino. In old days the Swiss guard escorted the pope from his apartments to the palace gates when he went out, and met him on his return; they accompanied him when he went in *villegiatura*, and when the papal court moved to the Quirinal during the summer months, they occupied the ground floor. They assisted at all the great church functions; at the consecration of bishops and cardinals, at the vesting of a nun, at the taking possession of a titular church. During the vacancy of the Holy See, the captain offered his services to the Cardinal Chamberlain and to the Sacred College, and would accompany the former home, and remain at his palace until the election of a new pope.

The Swiss guard of Leo XIII. numbers about 120 men including officers, sergeants and drummer. They are still chosen from the Catholic cantons of Switzerland, and are under the command of a captain who has the rank and commission of a colonel, a lieutenant with brevet rank of lieutenant-colonel, and a sub-lieutenant with rank of

captain. They are on guard day and night at the gates of the Palace.*

Uniform. The peculiar dress of the Swiss guard is said to be the ancient doublet and hose of the Swiss national costume, modified by designs of Michael Angelo. It consists of full breeches to the knee of alternate wide stripes of red yellow and black. The stockings are striped yellow and black, and they wear low buckled shoes. Their doublets, padded at the shoulder and drawn in at the waist with a belt, are of smaller stripes of red yellow and black, and they wear black helmets with white horsehair plumes. Before 1870, they wore steel cuirasses. The officers wear breeches of striped red and crimson, black doublets with silver bands, crimson stockings and shoes with large rosettes. Before 1870, their uniform was far more magnificent, an example of it can be seen in the great oil painting in the *Stanza dell' Immacolata* in the Vatican. Officers and men wear a stiff white Elizabethan ruff.

Arms. The colours of the regiment are those of the reigning pope, divided by a white cross with the papal arms in the centre. The privates of the Swiss guard carry halberds 8 feet long, with fine damaskeened steel blades. Eight of them are armed with enormous two-handed swords said to represent the Catholic cantons of Switzerland, and it is the men so armed who walk nearest the pope when he is carried on his sedia gestatoria. The swords are said to be copies of that worn by Francis I. when taken prisoner at Pavia (1525). The origin of the halberds is uncertain; they are probably a Lombard weapon. The small brass cannon kept by the Swiss at their quarters, were taken by the French in 1798.

Upon the death of a pope and until the election of his successor, all the papal troops wear a black sash across their uniform. The ancient mourning uniform of the Swiss was black slashed with white. During the solemn portions of the mass, the papal troops present, kneel, and present arms at the elevation.

* See May "*Histoire Militaire de la Suisse et celle des Suisses dans les différents services de l'Europe*," *Lausanne, 1785*,

The Palatine guard is a militia regiment which gives its services in the Vatican only when required to do so. The uniform of the regiment consists of blue trousers, black coats with crimson facings, and black capots with crimson tufts. Palatine guard. Uniform.

The Pope's carabineers perform police duty within the Vatican, and can be always seen there by visitors, at the entrance to the court of Damasus, the Borgia apartment, etc. In undress, they wear blue trousers, black coats with white braiding and the three-cornered hat, familiar to all visitors as that now worn by the Italian *carabinieri*. In full dress they wear white buckskin breeches, riding boots, and black bearskins. Carabineers. Uniform.

The Pope's firemen, first organized by Pius VII., wear black with orange facings, and brass helmets. *Pompieri* or firemen.

DIPLOMATIC RELATIONS.

Although the Pope is now sovereign only within the Vatican, his diplomatic relations with foreign States are those of a sovereign. Thus the following countries of Europe are represented by ambassadors to the Holy See.*

Austria-Hungary.	The Embassy is in			Piazza Venezia.
France.	"	"	"	Palazzo Rospigliosi.
Spain.	"	"	"	Palazzo di Spagna.
Portugal.	"	"	"	Palazzo Fiano.

Ministers Plenipotentiary represent:

Bavaria	Chile	Peru
Belgium	Colombia	Prussia
Bolivia	Monaco Principality	Russia
Brazil	Nicaragua	San Domingo

The officers who represent the pope at foreign Courts are two, the Nuncio and the Legate; a third office is that of Apostolic Representative.

* The English Embassy to the Pope was suppressed by Elizabeth.

Nuncio. The Apostolic Nuncio is a prelate or bishop acting as the Pope's ambassador. He is sent as an ordinary and permanent delegate, and is commonly invested with Legatine powers. Apostolic Nunciatures exist at Brussels,* Lisbon, Madrid, Munich, Vienna, and Paris, with inter-Nuncios in Holland, Luxembourg, and Brazil. There is a Swiss Nunciature, at present vacant. Those accredited to Poland, Venice, England, and Cologne † no longer exist. The papal nuncio takes precedence of all other ambassadors, as well as of all bishops in the country in which he is Envoy. The title of an Archbishop *in partibus* is usually conferred on him.

Apostolic Representatives of the Holy See are further accredited at the following places: San Domingo, Colombia, Ecuador, Bolivia and Peru.

Legate. The Apostolic Legate is an Envoy extraordinary, sent by the pope as his vicar to treat of urgent or grave affairs. He is invested with plenary and extraordinary powers. The legate is now always a cardinal, though originally the office was filled by some noble Roman layman, and he has precedence over ambassadors, metropolitans, and bishops, and over the Nuncio himself. ‡

Papal Legates are styled *Legatus a latere, i.e.* sent from the pope's side, as distinguished from *Legati nati*, the occupants of certain privileged Sees, who have no mission from the pope, but whose dignity carries with it the title of Legate Apostolic.

PAPAL OFFICES OF STATE.

The great offices of the Papacy can be divided broadly into those which are concerned with functions civil and public, and those which are purely ecclesiastic.

I. Cancelleria. Among the former the chief is the *Cancelleria* or Papal Chancery from which emanate all the public acts

* The present Pope's old Nunciature.

† Machiavelli was Nuncio at Cologne, and created cardinal on his return.

‡ In the VIII. century S. Boniface styles himself *legate of the Roman Church.*

of the Pope. This office is concerned with his relation to foreign States, and its function is to authenticate all papal public acts and documents. Thirty signatures are necessary for the authentication of a Bull.

The present Vice Chancellor is Cardinal Parocchi, and the premises of this office are in the Cancelleria Palace.

II. Parco Maggiore.

Collegio dei Prelati abbreviatori del Parco Maggiore. These Prelates were called abbreviators because they originally transcribed and made a *résumé* of Papal Bulls, now they only sign them. The signing takes place in a hall of the Cancelleria Palace, the hall of the "100 days." A portion of this, which they alone might enter, is called the Parco Maggiore or "greater corner" and is set apart for the abbreviators who sit round an immense table and sign in turn until the circle is completed.

In addition to the above, the following secretariats are also concerned with the public and foreign relations of the Papacy:

III. Secretariats.

I. The Secretariat of State under Cardinal Rampolla; II. of Briefs under Cardinal Macchi; III. of Briefs to Princes under Monsignor Volpini; IV. of Latin Letters under Monsignor Tarozzi. These offices are in the Vatican with the exception of the second, which is at Palazzo Altemps.

Bulls.

A Bull, so called from the *bulla* or lead seal anciently appended to it, is the document by which papal decrees are promulgated. It corresponds to an Edict or Letters Patent. A bull is issued from the Cancelleria at Rome; it is written in Latin without lines stops or diphthongs, on rough parchment, and in Gothic characters, a remnant of the sojourn at Avignon. On one side of the seal Peter and Paul are depicted,* on the other the reigning Pope: a white string, sometimes a yellow and red one, is attached. Polidorus Virgilius opines that Stephen III. (768) first used the seal as the authentic sign of the Bull.

* A *bulla* of Clement VII. has the head of Peter only; another of the same pontiff has both heads, and the inscription S.P.A. S.P.E. ALMA ROMA. Other seals have been inscribed AUREA ROMA, or other legend with the name of the reigning pope, and no medallions.

A Bull begins thus: "N.* Episcopus servus servorum Dei ad perpetuam rei memoriam." Below these words comes the text. A Bull is always dated from the year of the Incarnation — *anno Incarnationis Domini.* It also bears the date *Pontificatus Nostri;* the popes however never mentioned the year of their own pontificate in any document before the end of the XIII. century. The "year of the Incarnation" is never found up to the middle of the X. century. The *Bullarium Magnum* contains the collection of all existing Bulls. That compiled by Coquelines in 1737 gives the extant Papal Bulls from Leo the Great to Benedict XIII.

Bullarium.

Encyclical. An Encyclical is a circular letter in which the pope communicates some idea of his to the bishops. It begins *Venerabiles Fratres.* The Letters of the Apostles and other early Christian Epistles were addressed to the whole Church; or from one Church to another, as in the case of the Letter from the Roman to the Corinthian Christians, indited by S. Clement of Rome.† But in the middle ages and up to now Encyclicals have always been addressed by the pope to the bishops. The present Pope however addressed his Encyclical on the Labour question and his Letter to the English to *the people;* and last year (1898) two more such Encyclicals have come from his pen, one to the Scotch, and the other to the Catholics of Italy.

Brief. A Brief, that is a Letter addressed to a Sovereign, a Society, or an individual, begins with the words which form the heading of a Bull, but the text immediately follows them on the same line. Briefs, like Encyclicals and all other papal documents, are dated from the year of our Lord's Nativity — *anno Nativitatis Domini.* Until the XV. century all papal Letters were written "*under the seal of the Fisherman;*" and from the X. to the XV. centuries the common beginning was *N. Episcopus servus servorum Dei.*‡

* Name of the Pope. † *Cf.* also Acts xv. 22, 23.

‡ See page 334, *ante.*

The law courts of the old Papal States still exist in the Pontifical Administration, although their work is now little more than nominal, and they are concerned with ecclesiastical cases only. The most famous of these is the *S. Rota Romana*, so called from the fact that the judges sat in a circle [*rota* a wheel]. This court had acquired European celebrity by the XII. century. It was a supreme court of appeal for civil and economic questions and was composed of 12 judges of different nationalities. IV. Rota.

The *Segnatura Papale di giustizia* was a court of justice for both civil and criminal cases; 66 prelates belong to this court as referees. V. Segnatura.

The Episcopal and Ecclesiastic functions of the Papacy are conducted through the following offices:

I. The Dataria Apostolica. This office takes its name from *data* a date. It is here that bulls are prepared, graces granted, benefices conferred, dispensations obtained. About 40 persons are employed in this department, which has its offices in the Dataria Palace. The *Datario* is Cardinal Masella. I. Dataria.

II. The Secretariat of Memorials is also concerned with graces and benefices, whenever it is a case of obtaining them by dispensation in a less elaborate way than through the office of the Dataria. The post of secretary in this department is vacant. The offices are in Palazzo Mignatelli. II. Secretariat of Memorials.

III. The Apostolic Penitentiary. This consists of a body of Prelates under the presidency of the Cardinal Penitentiary, S. Vannutelli, whose duty it is to consider difficult and referred cases of conscience, the ultimate referee being the Pope himself. III. Penitentiary.

IV. The Pope's *Uditore*, or Auditor, is practically his counsellor, and the responsible adviser in the selection and presentation of bishops. A certain number of prelates and others work under the auditor. IV. Uditorio.

The Funds of the Church are administered by the Treasury or *Reverenda Camera*, under the Vice-Chamberlain of the Church, Cardinal Oreglia. About 20 Rev. Camera.

officials belong to the Treasury, which office is in the Vatican.

An office also exists, under the Pope's Almoner, for the distribution of alms and the giving of charity. It is the custom for the pope to make a periodical distribution of alms in Rome at Easter, Christmas and in August.

Cardinal Vicar.

The Pope's local functions as Bishop of Rome are fulfilled by a vicar, who is also a bishop and a cardinal, the *Cardinal Vicario.* He is assisted by a vice-gerent, who is a bishop or archbishop. The regular and secular parishes of the city and the suburbs, the seminaries, colleges, schools and lyceums, and an office for the custody of relics, are all under the vicariate of Rome. A commission of Sacred Archæology consisting of some 11 commissioners with a secretary, has lately been placed under the presidency of the Cardinal Vicar. The office of the Vicariate is in Piazza S. Agostino 7.

PALATINE ADMINISTRATION.

Prefecture.

The care of the sacred Apostolic Palaces is confided to a Prefecture composed of the various palace officials. The museums and galleries are dependent upon the Maggiordomo, but separate curators are appointed for the care

Museums.

of the museums, the picture gallery, the Egyptian museum, the Sale Borgia, the Loggie of Raphael and the Lateran Palace and Museum; there is also an artistic curator of the picture galleries.

Library.

The Vatican Library is under the 'Protection' of Cardinal Capecelatro who is Cardinal Librarian, assisted by a sub-librarian, two prefects, and various scribes in different languages. The Christian and Profane museums, and the Numismatic Cabinet are under separate sub-directors.

Archives.

The Vatican archives are under the direction of Cardinal Segna, assisted by two sub-archivists, writers and custodians.

The Observatory is directed by P. Rodriguez, a Romite of S. Augustine, and his assistants. Observatory.

The Vatican Printing Press is administered by a layman, Commendatore Puccinelli. Printing Press.

An Inspector of Sanitation and Hygiene, and a Director of Police are attached to the Vatican; and a commission of Prelates assisted by legal advisers, has been appointed to settle all matters of dispute or controversy which may arise with reference to the Palatine administration.

CHAPTER II.

PAPAL CEREMONIES.

Election of the popes — Conclave — history and rules of — Funeral of the pope — Ordination of the pope — Consistory — Cappella Papale — Beatification and Canonisation — process and ceremony — The Roman carnival.

Election of the Popes. History.

IN the early ages of the Church, the election of the Bishops of Rome (as that of other bishops, of priests, and deacons),* was in the hands of the assembled clergy and people of the city.† The validity of the election was then examined by an official, and was submitted to the Emperor for his confirmation, the messenger to the court of Ravenna or Byzantium, bearing with him the keys of Peter's tomb, to typify the authority of the Emperor over the great shrine of Rome.

The rights of the Roman people we find expressed in the v. century by the words "Let no bishop be given to those unwilling to receive him; the consent and desire of clergy and people are requisite," and by the statement

* The archdeacon of Rome, next to the Pope the most important person in the city, was elected by the pope with the consent of the clergy and people. Cardinal Moroni writing of the diaconate says: "in the first centuries although the bishops had the principal authority, the people joined in it, because the bishops after the example of the apostles, proposed them (the deacons) to the clergy and the people, took their advice, and heard them willingly." After the VI. century, he adds, the people and clergy were deprived of this power, and henceforth could only oppose an election if it was contrary to the good of the Church. For traces of this usage see also Part II. 'ordination.'

† The three great elective bodies were the clergy people and the military.

of Leo I. (440–461) : when the *sacerdos*, i.e. bishop is to be elected, he whom the clergy and people demand is to be preferred beyond all others.

In the VI. and VII. centuries, and earlier, the pope was usually selected from the deacons, and at one time it was usual for the archdeacon of Rome to be the Pope's successor. Paul I. writing to King Pepin in 757 still styles himself 'deacon.' *Paulus Diaconus et in Dei nomine electus sanctæ sedis apostolicæ*, "Paul the Deacon, and in the name of God, Elect of the Holy Apostolic See." *

Doubtful elections were decided by the Magistrate or the Emperor.† The system was however open to abuse. Felix IV. (526) was nominated by Theodoric,‡ and other popes paid for the confirmation of their election, until a decree had to be issued (532) forbidding the sale of the papal office by the bribery of the electors.

Even in those early days of the growth of the papal dominion, a threefold struggle was beginning between the papacy, the rights of the Roman people, and the Imperium. In 483 a decree was issued, forbidding any election without the co-operation of the king's plenipotentiary, in defiance of the emperor, and a synod of Pope Symmachus, in 502, annulled the order that no papal election could be ratified without the emperor's plenipotentiary. It was also agreed that no secular official should in future take part in the elections.

By the time of Honorius I. (625) the official ratification of the papal elections had probably passed over to the exarchs of the Emperor, but the system was irksome to the Romans who struggled continuously for independence of the Byzantine court. Boniface II. (530) had

* Benedict I. created Gregory a deacon "*tum ut ad altare ministraret, tum ut in partem pontificalis sollicitudinis succederet.*"

† Cyprian in discussing the election of Cornelius (251–254), considered as to its validity the *suffragium* of the people and the *testimonium* of the clergy.

‡ This election of *Fimbrius* (Felix IV.) nominated to the Senate clergy and people of Rome by the king, is termed by Muratori *un comandamento*, an order.

already attempted to appoint his successor, but had been forced by the emperor to withdraw his nomination. Benedict II. (683–684) obtained a temporary rescript allowing the three elective bodies to proceed with the election, but it was not until the time of the iconoclastic dispute that the Church gained its emancipation from the East.

King Pepin.

Its independence of Byzantium was sealed by a compact with King Pepin. The new Frankish monarchy needed the support of Rome, and in return, promised military aid in case of need, and ratified to the Church the temporal dominion over the Tuscan provinces. The

Patricius of the Romans.

title of Patricius of the Romans and Defender of the Church was conferred upon Pepin and his descendants, and upon the election of Leo III. in 797, the keys of Peter's shrine were delivered to Charlemagne with, for the first time, the banner of the city, as a sign that the Emperor was its military defender.*

From this time we find the German kings beginning to play the part of the Byzantine Emperors in the papal elections, and the Roman people gradually surrendering their rights. In 857 the acts for the election of Benedict III. were signed by the clergy and people of Rome, and presented to the Emperor for ratification, precisely according to Byzantine usage, and in 963 Otto I. exacted a promise from the clergy and nobles that they would not elect a pope without his consent or his son's.

The old struggle had only shifted its ground. The papal elections grew to be the occasions for the most riotous outbursts between rival factions in the city, ending in free fights and bloodshed. "Freedom of choice was overruled by the tumults of a city that no longer owned or obeyed a superior," writes Gibbon. According to ancient usage, upon the death of a pope all prisoners were liberated,† amidst festivities and rejoicings, and the palace of the dead pope was given over to pillage by

* Henry III. was crowned "Patricius" in S. Peter's arrayed in a green chlamys and wearing a ring and gold diadem.

† This practice was continued until 1823.

the populace which again clamoured for bounties upon the election of a successor. Not infrequently, rival popes were elected by rival factions at the same time,* and the city was given over to license and bloody contests.

Decree of 1059.

Election by College of Cardinals.

It was to avoid all these evils that Nicholas II. (1058–1061) acting under the influence of Hildebrand, afterwards Gregory VII., enacted a decree forming the College of Cardinals into an ecclesiastical senate who should undertake the election of the popes. The "assent" of the clergy and people was however retained, and a further clause to the effect that this should be enacted "saving the honour due to our well beloved son Henry" IV. whose imperial house had obtained personally from the Holy See the right of confirming the elections.

Council of 1159.

Alexander III. (1159–1181) definitely abolished the tumultuous vote of the Roman clergy and people, and vested the right of election solely in the College of Cardinals, a body which he increased from the original 20 or 25 to 70 members, to correspond with the number of disciples sent out by Christ.† He also decreed that the votes of two-thirds of the Cardinals sufficed to decide an election. After the death of Clement IV. (1268) the Holy See was vacant for nearly 3 years, the conclave sitting in Viterbo, while the people of the city rose in tumult and climbed upon the roof of the palace to expedite their deliberations. As a consequence of this, and to prevent its recurrence Gregory X. summoned a council at Lyons in May 1274, and for the first time definite rules of Conclave were drawn up. These prescribed that the conclave should be held in the palace of the dead pope, where the absent cardinals should be awaited. Each cardinal was to be attended by one servant only, and the whole college was to inhabit one room, all doors and windows being boarded up except one, through which food was to be passed in.

Council of Lyons, 1274.

Rules of Conclave.

* Innocent II. and Anacletus II. were elected on the same day at S. Marco and at S. Gregorio by rival parties (A.D. 1130).

† *Cf.* the 70 Assistants of Moses (Numb. xi. 16), and the 70 members of the Sanhedrin.

They were allowed one dish at meals after the first three days. If after five, no election had taken place, the diet was to be reduced to bread and water. No communication whatever was allowed with the outside world, the conclave being watched from without by the secular authorities. The secular governor, *maresciallo* of the conclave, used in Rome to inhabit a temporary building erected at the foot of the great steps of S. Peter's,* and was attended by a detachment of the Swiss guard in their mourning uniform of black and white.

These rigid rules proved very unpalatable, and were annulled by later popes and again revived. They did not prevent conclaves taking place with irregularities and amidst scenes of tumult and uproar, five popes being so elected between 1277 and 1294. During the conclave which ended with the election of Martin V. (1281–1285) the disagreements between the Roman party and the adherents of Charles of Anjou were so violent, that a conclusion was reached, only after the citizens had broken into the palace and forcibly removed and shut up two of the cardinals. The election of Nicholas III. (1277–1280) was effected after six months of altercation, watched by the impatient citizens of Viterbo.

When Honorius IV. died in 1287, the conclave which took place in S. Sabina lasted from the Good Friday of one year until January of the following. All the cardinals except one, fell ill during the hot season, and six of them died of fever, so that the sitting of the conclave had to be postponed until the winter months. After the death of Nicholas IV. (1292) the cardinals would not submit to reclusion, and the Holy See remained vacant for two years, the cardinals assembling at various times in Perugia and in three churches in Rome. Finally the election of Boniface VIII. following upon the perhaps forced abdication of Celestine V. has been open to grave question.

* The first conclave held in the Vatican and which resulted in a schism, was in 1378, for the election of a successor to Gregory XI.

CONCLAVE AT THE PRESENT DAY.

The rules of Conclave at the present day are virtually the same as those of Gregory X., although their severity has been relaxed. Even of late years * it has been necessary to barricade the Leonine City during conclave, to prevent forcible interference, and troops have been posted at various points in the city to maintain order and tranquility. Conclave.

Ten days are allowed to elapse after the death of a pope, in which to summon cardinals from a distance, and to make the necessary preparations. During this interval the obsequies take place. Immediately upon the death of a pope, the Cardinal *Camerlengo* (Chamberlain) of the Roman Church is summoned to identify the body. He comes dressed in mantelletta and mozzetta of violet, and kneeling down by the body, calls upon the dead pope three times by his baptismal name; he then taps his forehead three times with a silver hammer. This old ceremony is to assure those present that death has actually taken place. The Chamberlain then receives the ring of of the fisherman † which is to be broken at the first meeting of the curia, and the death is announced by the tolling of bells; the penitentiaries of the Vatican meanwhile watching by the corpse. After 24 hours, the body of the pope is embalmed, and the inside portions are carried to the parish church for burial; when the popes lived at the Quirinal SS. Vincenzo e Anastasio a Trevi was the parish church. In the case of Pius IX. the Vatican Grotte were used for the purpose. On the second day the body is carried by night to the Sistine where it is dressed in full pontificals, with dalmatic and chasuble of red, the *fanone*,‡ the pallium and a linen mitre, and at the feet are placed two red velvet caps. On the following day, a solemn procession is formed; the Swiss guard preceded by their captain, the cardinals two and two, all the prelates reciting the prayers and psalms for the dead, and in the centre Funeral of the Popes.

* 1823. † See page 341. ‡ See page 336.

the body, borne by eight priests into S. Peter's, where it is laid upon an open bier in the chapel of the Sacrament, its feet towards the closed gates of the chapel; around it, innumerable torches, and a detachment of the Swiss Guard. The lying-in-state lasts for three days, at the end of which period there is another solemn reunion of Cardinals Prelates and Canons in the Chapel. The face and hands of the dead pope are covered with handkerchiefs of white taffeta by the Maggiordomo, (failing a cardinal who is a relative of the late pontiff,) the body is wrapped in a coverlet of red, lined with ermine and trimmed with gold fringes, and is placed in three coffins one within the other which are locked by the canons of S. Peter's and sealed by the Maggiordomo and the Chamberlain. It is then buried in the temporary niche in S. Peter's,* near the Choir Chapel, where it remains until a permanent tomb is prepared for it, or until room has to be made for its successor. The canons solemnly swear to produce the body so buried whenever called upon to do so. Three purses of gold, silver and copper coins, of the number of the years of the pope's reign, are buried with him.

Lying in State.

Burial.

On every day of the nine preceding Conclave, a solemn requiem mass is celebrated in the Choir Chapel, attended by the College of Cardinals who occupy the canons' stalls, and by all members of the Cappella Papale. The Noble guard assist in their scarlet uniform crossed by black sashes and the mace bearers guard the entrance to the chapel with maces reversed. After the burial of the pope, a catafalque is erected in the centre of the nave,† and absolution is given in the usual way by four cardinals in black copes. On the last day a funeral oration is delivered by a canon of the basilica.

With the exception of the Cardinal Chamberlain the Cardinal Penitentiary and the ordinary chaplains and masters of ceremonies, all purely papal offices cease with

* See Part I., page 82.

† 1000 lbs. of wax are consumed daily in candles round the catafalque.

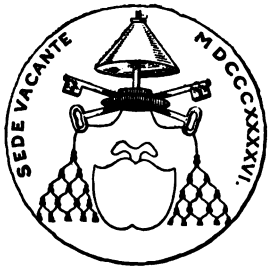
the death of a pope, and provisional appointments have therefore to be made to last until the election of a successor. On the day after the death, therefore, the College of Cardinals, or such as are at the time in Rome, assemble in the Hall of the *Paramenti* and after reading Gregory X.'s rules of Conclave, they proceed with true Italian deliberation to the election of the necessary officers, a task which occupies them for nine days. On the first day, they elect two prelates to deliver the funeral oration and the address of congratulation to the future pope, and in old days, they likewise appointed the governor of Rome. On the second day they used to elect all the officers for the city of Rome. On the third, they elect a confessor to attend the conclave; on the fourth, two doctors and a surgeon; on the fifth, a chemist, two barbers and their assistants; on the sixth they draw lots for their cells during conclave, and appoint the 6 masters of ceremonies to be admitted; on the seventh, the 35 servers and servants allowed for manual service; on the eighth, two cardinals to receive the names and appoint those admitted; on the ninth, they elect three Cardinals to superintend the conclave, and to be responsible for the order, cleanliness and perfect decorum of all those admitted to it. During the whole interval between the death of one pope, and the election of another, the cardinals wear purple, and during conclave, a purple soutane and uncovered rochet. Those created by the late pope wear the rochet without lace. With the exception of the auditors of the Rota, and the consistorial advocates, all prelates wear black, and rochets without lace, during this interval.

Officers of conclave.

During the vacancy of the Holy See the Sacred College rules the Church, and possesses jurisdiction wherever, either directly or indirectly, the pontiff possessed it. The College may appoint legates, and may coin money,* bearing the seal of *Sede Vacante*. The Swiss guard places itself at their disposal and a detachment accompanies the

* No money has of course been coined by the popes since 1870.

Cardinal Camerlengo to his house, and remains on guard in his anterooms. Each cardinal is provided with a throne which he occupies during conclave, and if he drives out, no person of whatever rank is permitted to sit by his side.



In old days, as we have seen, separate cells were provided for each cardinal in conclave, within a single hall. In the XVI. and XVII. centuries, cells were built in the Borgian apartment. In 1484, 26 cells were erected in the Sistina, 13 on each side, only a narrow passage being left down the centre. At the present day, the whole of one floor in the Vatican is given up to the Cardinals and their attendants, each being allowed a servant and *conclavista* or personal attendant. This portion of the palace is walled up and shut off from the rest, being entered by a single door which is locked with three keys which are kept by the *Maresciallo* of conclave without, and by the *Camerlengo* and *Maestro di Camera* within.

Groups of officials and ecclesiastics are made responsible for each of the great entrances to the Vatican, and the whole is under the superintendence of the *Maresciallo* of Conclave, who for the time being is secular governor of the Palace. Food is brought to the Palace from the outside, and is conveyed to each cardinal by his personal servant. All communication with the outside world ceases, no person is allowed to approach the neighbourhood of the Vatican without a permit bearing the seal *Sede Vacante*, and no one is allowed to enter or to leave the palace until a new pope is elected. Should a cardinal be obliged through illness to leave conclave, he is not permitted to return.

On the last of the preliminary ten days, when it is assumed that all cardinals who can attend have arrived in Rome, the Sacred College assembles for the last time in

S. Peter's to hear the Mass of the Holy Spirit, after which a procession is formed, preceded by the Swiss guard and an acolyte bearing the papal cross, and while the great bell of the basilica tolls three times, the Cardinals pass solemnly into conclave. At the entrance to the Paolina, the soldiers and ecclesiastics turn back, and the door is shut to behind them.

Voting.

On each day of the conclave, the cardinals say Mass in the Paolina, six additional altars being erected for the purpose. The votes are recorded twice each day in the Sistine, in the morning and evening, and two-thirds of the total number suffice for an election. Each cardinal writes the name of his candidate and his own upon a paper which is sealed and placed with the others in a silver bowl. If no election takes place, these are put on a brazier at the back of the altar, which is connected with a chimney passing out beyond the loggia to the façade of S. Peter's. Straw is mixed with the burning papers, and the dense smoke issuing from the chimney outside, announces to the people, and in the old days to the watchers at S. Angelo, that no election has taken place.

Election of new Pope.

If the necessary number of votes are recorded, a bell is immediately rung for a master of ceremonies, and the first Cardinal Deacon in the presence of all, asks the chosen member of the college * if he will consent to be elected, and the name he wishes to bear, which he then announces to the others in a loud voice. The pope-elect then proceeds to the sacristy and is dressed in papal robes and insignia — three sets of different sizes lie there waiting for him — and returns to receive the first homage of the cardinals, who kiss his foot, his hand, and then receive a double embrace.

Two cardinals afterwards enter the Loggia of S. Peter's, where the tearing down of the boarding used to warn the people that a pope had been chosen. The announcement is then made to the city from the Loggia by the first Cardinal Deacon in the following words: *Nuntio vobis*

* It is not necessary, although usual, that the pope should be a cardinal; the college may elect any person, lay or cleric.

gaudium magnum: habemus pontificem, eminentissimum cardinalem N. . . . qui nomen imposuit N. . . . "I announce to you a great joy, we have a pope, the most eminent cardinal N. . . . who takes the name of N. . . ." Guns were fired from Sant' Angelo, and later, the pope-elect came himself to the Loggia to give his first benediction. The new pope also receives a second and a third homage from the sacred College, in the Sistina and in S. Peter's, all wearing gala dress. France Spain and Austria retain the right to veto any candidate for the papal throne. This right was put in force in 1846, when Austria vetoed, although too late, the election of Pius IX.*

ORDINATION OR CONSECRATION OF THE POPE.

Ordination of the Pope.

During the first 8 centuries the pope was elected from among the Roman deacons, and for nearly 9 centuries no bishop was elected pope. The ceremony of ordination or consecration followed the election, and resembled in all respects that in use for bishops. It took place on Sunday, and in S. Peter's. At the *introit* of the mass the pope entered in all his liturgical vestments except the pallium. After the chanting of the Litanies, during the whole of which the pope remained prostrate, the Bishops of Ostia, Porto, and Albano recited two prayers, which were followed by the Eucharistic Prayer of consecration pronounced by the Bishop of Ostia; the deacons holding the Gospel over the pope's head. *Cf.* Part II., p. 179. In this prayer the pope's office is thus expressed: "This thy servant to whom thou hast given the headship of the Apostolic chair and the primacy of all the bishops of the world, and to be doctor of thy universal Church, and whom thou hast elected to the ministry of the high priesthood." The last words, only, occur in the consecration of a bishop. The Archdeacon

* Cardinal de Retz gives an account of the conclave for the election of Clement X. at which he assisted. He speaks of the perfect amiability and good humour of all present, and the courtesies observed, as if the conclave had been a drawing-room.

afterwards placed the pallium on the pope's shoulders, and the latter, ascending his throne, intoned the *Gloria in excelsis* of the mass, which proceeded to its conclusion.

The ordination of the pope by these 3 bishops was already in force at the election of Leo II. in 682; the Bishop of Ostia always being the consecrator as Dean of the Sacred College. After the ceremony the great procession to the Lateran, called the *cavalcata*, took place.*

The *election* of the pope itself confers on him those powers which distinguish him from other bishops. But if a pope were again chosen who was not in priest's or bishop's orders, he would be ordained with the episcopal rite in use to-day.

Coronation.

All that follows the election otherwise, is the *Coronation* on the Sunday following. The pope proceeding to a throne in the Portico of S. Peter's, receives the homage of the cardinals and canons. Then he pontificates mass; after which he passes to the great *loggia*, and there in the sight of all the people, his mitre is removed by the Second Deacon, and the First Cardinal Deacon then places the tiara on his head, and proclaims him.

Alms are distributed in the Cortile of the Belvedere, and the Vatican is illuminated.

The coronation of Leo XIII. took place, for the first time, in the Sistine Chapel. See anniversary of the Coronation, page 379.

CONSISTORY — ELECTION OF CARDINALS.

A consistory is the solemn assembly of the Pope and his College of Cardinals, and may be either public or private.

Secret consistory.

When new cardinals are to be created, the Pope summons the Sacred College in consistory, and proposes to them the names of those he wishes to nominate, with the words: *quid quis videtur*† "has any one aught to say?"

* Page 343.

† This form is a relic of the ancient custom of asking for the consent of the people to the election of either bishop, priest or deacon.

Each cardinal rises in turn, bows and takes off his *berretta* as a sign of consent. The Pope can however if he thinks expedient, keep back the name of any candidate he nominates from the college, reserving it *in petto* for a future occasion. Other business is also transacted at such a consistory; bishops are appointed to vacant sees, petitions concerning beatifications are received. It is usual for the Pope to make an allocution concerning these causes, exhorting the cardinals to give their *placet*. He also says a few words in commendation of the new cardinals.

This, the secret consistory is followed by the public consistory, sometimes on the same day, sometimes after an interval. The new candidate meanwhile receives the decretals of his nomination from a master of ceremonies, but if he is not resident in Rome, the scarlet berretta is sent him by the hands of a monsignor ablegate. New cardinals also repair to the Vatican and are presented with their *rochets* by the pope, and they are paid ceremonial visits of congratulation by the chief officials of the papal court, which they return.

Receiving the rochet.

Public consistory.

In old days, a public consistory was the occasion for pomp and display. The new Cardinals rode in procession from S. Maria del Popolo to the Palace. Their horses were richly caparisoned, they were attended by mace bearers, soldiers of the Swiss guard, masters of ceremonies, a deacon and sub-deacon, and grooms holding umbrellas over their heads.

Now, a public consistory is usually held in the Sala Regia. The public is admitted by ticket, and balconies are set apart to the left and right for the diplomatic corps and the Roman aristocracy. Two small *palchi* on the pope's right are destined for Royal visitors, and for the Knights of Malta.

The Pope is carried from his private apartments through the Sala Ducale upon his *sedia gestatoria*. He wears a red cope and a precious mitre which is changed to a plain one when he reaches the throne. In addition

to the usual members of his court,* he is accompanied by all the cardinals in Rome at the time. He seats himself on his throne at the end of the hall, and the cardinals are ranged in a semicircle round him according to seniority, the cardinal bishops and priests on his right, the cardinal deacons on his left.

Position of Cardinals in the Hall of consistory.

Meanwhile the cardinals-elect have been taking the oaths in the Sixtine Chapel in the presence of the Cardinal Vice Chancellor, and the chamberlains of the Church and Sacred College. At the appointed time, they are led back, each one between two cardinal deacons, into the Hall of Consistory. On entering they make three low bows, then kneeling on the lowest step of the pope's throne, they kiss his foot, his hand, and lastly his cheek. Each then retires to a bench at the left of the throne.

Embrace of the pope.

An interval now occurs in which the consistorial advocates, habited in purple, stand before the pope, and in turn read out perorations in Latin concerning some approaching beatification or canonisation.† To these petitions, the pope finally makes answer through his Secretary of 'Briefs to Princes,' that he will put the matter before a future consistory.

Consistorial advocates.

The Preconisation of Bishops also takes place in such an interval, the pope proclaiming the new bishops to the people, publishing their names, and the See to which they are appointed.

Preconisation of bishops.

The ceremony now proceeds, the new cardinals receiving the embrace of the whole College: accompanied by two cardinal deacons the new cardinal approaches each member of the College in turn according to seniority and receives an embrace. He then takes his place according to his rank of priest or deacon and puts on his berretta.

After another interval, each new cardinal again kneels on the step of the pope's throne. The hood of his *cappa magna* is drawn over his head by two masters of cere-

Giving the hat.

* See *Cappella Papale.*

† See page 383. The 'cause' of Joan of Arc was so introduced at a consistory held on June 25, 1896.

monies and the red cardinal's hat is held over it for a few moments by the pope, who repeats the words of presentation.

The whole ceremony closes with the papal benediction, and the procession is formed again. Arrived at the pope's apartments, a brief oration of thanks is made to him by the new cardinals. After which the whole college adjourns to the Sistina, the new *porporati* prostrating themselves at the altar steps while the verse of the Te Deum *te ergo quæsumus* is sung by the choir. Then follow some prayers and an oration recited by the Cardinal Dean.

Second Secret Consistory. Closing and opening the mouths of cardinals.

A final ceremony takes place in another secret consistory, held sometimes on the same day, sometimes after an interval: before the assembled college, the pope closes the mouths of the new cardinals with the words: "I close your mouth that neither in consistory, nor in congregations nor in other functions of cardinals, may you be heard." He then opens their mouths with the words: "I open your mouth that in consistory, in congregations, and in other ecclesiastical functions, you may be heard in the name of the Father, the Son, and the Holy Ghost."

In the evening of the day on which the consistory is held, a cardinal's hat is carried to each of the newly made cardinals by a 'monsignore of the wardrobe.' If they are at a distance from Rome, the hat is sent by the hand of an ablegate appointed by the pope, generally a member of the noble guard, who also conveys the congratulations of the sacred College. The new cardinal in this case receives his honours from the hands of the sovereign of his country, either in the royal chapel, or in the principal church of the capital.

CAPPELLA PAPALE.

On the removal of the Papal Court from Rome in 1305, it became the custom to celebrate in the Palatine Chapel at Avignon certain feasts and ceremonies which had traditionally been observed in the different historic basilicas

and *tituli* of Rome. These functions were known as *Cappelle Papali* because the pope assisted at them, surrounded by all those dignitaries who have the *entré* on such occasions. After the return to Rome, the custom of celebrating these festivals in the pope's chapel was retained, partly owing to the ruinous state of the Lateran and other basilicas, and partly to the unsettled political conditions. Nicholas V. built a chapel in the Vatican, the predecessor of the Paolina, for the purpose. These functions, which included all the great Christian festivals, numbered 32 in the course of the year. Sixtus V. endeavoured to revive the ancient stational masses in the basilicas, and a few *cappelle cardinalizie*, functions at which the College of Cardinals assisted, were instituted by him and by Benedict XIV. All these great functions are now things of the past, and with them have ceased the elaborate illumination of S. Peter's,* and the solemn benedictions from the balconies of this church and of the Lateran on Holy Thursday and Ascension Day. Only three *cappelle papali* are now (since 1870) observed; the anniversary of the Coronation of the reigning pope,† March 3; the Requiem Mass for Pius IX., February 7; and the Consistory at which Cardinals are created.

Cappelle Cardinalizie.

Ceremonies of this description, however, occurred in S. Peter's on the occasion of Leo XIII.'s sacerdotal and episcopal jubilees in 1887 and 1892, when the pope said or assisted at mass;‡ and again in 1897 for the canonisation of the two saints,§ Peter Fourier, Canon Regular, and Antonio Zaccaria, Barnabite. This was the third canonisation during the present pontificate, the last occurring in 1888.

* S. Peter's was again illuminated in 1897 for the canonisation of two saints.

† The anniversary of a pope's coronation is a festival of great antiquity. Gregory the Great gave yearly gifts of money on June 29, the feast of the Apostles; on November 30, S. Andrew's Day; and on September 3, the day of his own coronation.

‡ For an account of Papal High Mass see Part II., p. 80.

§ For these functions, the doors of S. Peter's were closed, and admission was by ticket.

Persons forming the *Cappella Papale.* Cardinals.

The persons forming the Pope's *Cappella Papale* are the following; given in their order of precedence:

Firstly the Sacred College of Cardinals according to their rank of Cardinal bishop, priest or deacon, and to their precedence in date of creation.

College of Assistants.

Secondly the College of Patriarchs, Archbishops and Bishops "Assistant at the Pontifical Throne" (see page 351).

Princes Assistant.

The Vice-chamberlain of the Roman Church and the two Princes "Assistant at the Throne." This latter position is hereditary in the Colonna and Orsini families, and the present Prince Colonna recently gave up a Household appointment at the Quirinal, in order to fill his hereditary office. The dress of these princes when on duty resembles the ancient dress of the monsignori; a full black tunic, longer than that of the chamberlains, a short cloak, and a white lace tie at the throat.

The Auditor and Treasurer of the *Reverenda Camera* (see page 361), the Maggiordomo, and the Minister of the Interior, now an obsolete office.

Archbishops and Bishops, Protonotaries.

Then follow all the Archbishops and Bishops of Sees and the College of Apostolic Protonotaries; the Commendatore of S. Spirito* and the Regent of the Chancery. The latter can be distinguished from other prelates by the green cord and tassels that he is privileged to wear upon his hat.

Heads of Religious Orders.

The Abbat of Monte Cassino and other abbats having episcopal jurisdiction. The Abbat-General of the Canons Regular of the Lateran and S. Salvatore. The Superiors of the Monastic Orders and the Generals and Vicar-Generals of the Mendicant Orders.

Prelates of the Rota, etc.

The magistrate of Rome, an obsolete office, and the *Maestro del Sacro Ospizio* (see p. 350). Then follow the Prelates of the *Rota*, the *Maestro del Sacro Palazzo* and the Prelates of the *Rev. Camera*, of the *Segnatura*, and of the *Parco Maggiore*.

The "Companion" of the *Maestro del Sacro Palazzo*

* See Part III., p. 207.

and all the Masters of Ceremonies; the Pope's Almoner, his Cupbearer, his Master of the Wardrobe, the Secretaries of Briefs to Princes, of Latin Letters, of the Embassies, the Under Secretary of State and the *Sotto Datario*.

Chamberlains. Then in order of precedence come the Private Chamberlains supernumerary, and those in "Violet Habit," the Advocates of consistory; the Private Chaplains and the Honorary Private Chaplains; the Pope's grooms of the Stole.

Chaplains.

The Procurators General of the Monastic and Mendicant Orders; the Apostolic Preacher, the Confessor to the Household, and the Procurators of the Holy Palaces.

Ministers at the Altar. The following are the Sacred Ministers,* etc., assisting at the altar.

The Pope's Sacristan, and the Canons of the three Patriarchal basilicas of Rome, to act as Assistant Priest, Deacon and Subdeacon in the Mass.

Acolytes. The papal choristers,† 31 in number; the under sacristan; the acolyte light-bearers (the Pope's ordinary chaplains act as acolytes); the clerks of the Cappella; the *ostiarii* or doorkeepers of the red rod; the bearer of the sacred tiara; the macebearers ‡ and the apostolic messengers (*cursori*).

Procession. On the occasion of a Cappella Papale, the Pope is carried in solemn procession from his private apartments to the Sistina or S. Peter's or wherever the function is held. The halls through which he passes, are lined with soldiers of the Palatine guard. The lay chamberlains act as ushers and organise the accommodation of those visitors who are admitted either by ticket or invitation. The Pope wearing a rich cope and the famous tiara, is carried upon his throne § raised upon the shoulders of twelve *sedarii* or

* In their order of precedence they come after the Prelates of the *Parco Maggiore*.

† The composer Don Lorenzo Perosi has this year (1899) been appointed director of the papal choir.

‡ Resembling the Roman lictors; they wear an Elizabethan black dress, and a short sleeveless violet coat. The ostiarii no longer carry a rod, but accompany the papal cross bearers.

§ See *sedia gestatoria* p. 342.

bearers in crimson doublets and trunk hose. Beside him are carried the two waving fans * of white ostrich feathers, and immediately around him is a detachment of the Swiss guard carrying their two-handed swords, the Noble guard follow. Close beside him are his Marshal, and his Master of the Horse, and the two Assistant Princes. The Cardinals in scarlet, the Prelates *di mantelletta* in purple and the *monsignori di mantellone* walk in the Procession according to the above precedence, the latter are recognisable by their long scarlet coats and white fur capes; the heads of Religious Orders wear their distinctive dress.

On such occasions, the Pope does not as a rule say Mass, but assists from his throne, mass being celebrated by a cardinal. For the Requiem of Pius IX. the Pope gives the final absolution, vested in a red cope and white linen mitre. When mass is celebrated in S. Peter's at a Cappella Papale, the silver trumpets are sounded from the dome at the elevation.

BEATIFICATION AND CANONISATION.

Beatification and Canonisation.

The custom of specially venerating the memory of those who had died for the faith, dates from the first ages of Christianity, and we find S. Cyprian in the III. century recommending his clergy to keep careful records of the martyrs. Such catalogues or diptychs were diligently preserved, and, until the XII. century, inscription on the local calendar was sufficient to proclaim a saint. Then, to check the abuses arising out of a too ready desire to publicly invoke any one who had died in the odour of sanctity, the Roman pontiffs reserved to themselves the power to make this proclamation.

The papal decree permitting the public cult of some individual who has lived a saintly life, is known as canonisation or beatification, according to the degree in which he or she is proposed to the veneration of the faithful.

Beatification.

The decree of beatification is less solemn and complete

* See *flabelli* p. 342.

than that of canonisation, and the cult of a beatified person is commonly restricted to the country or to the religious Order to which he belongs. He cannot be chosen as the patron of a country or city, and his Office has no Octave. The diocesan or the Order to which the proposed saint belongs supplies the preliminary information, and this, which is called his "cause" (*causa*), is submitted for the approbation of the pope. If obtained, the approbation confers upon him the title of "Venerable." The process of Beatification is now confided to the Sacred Congregation of Rites, which institutes a minute and searching examination into the virtues and life, the merits and reputed miracles of the deceased. This is conducted in 3 assemblies, the first taking place at an ordinary meeting of the Congregation, a second in presence of the Sacred College of Cardinals, and a third in presence of the pope. In addition to this, though not absolutely essential, the Consistorial Advocates, in public Consistory, make a series of perorations before the pope in favour of the cause. The final stage is reached when the pope gives his decision in favour of the beatification, and a day is then appointed for the solemn function. In former days it was the custom for this first festival in honour of the new *beato* to take place in one of the Roman churches, until Alexander VII. decreed that it should be held in the Vatican.

"Venerable."

A beatification is now generally held in the great hall (Sala della Beatificazione) above the portico of S. Peter's. It is gorgeously draped with coloured hangings, and the tribune is a blaze of lights. Among these lights a picture of the new saint in glory is placed, between the arms of the pope and of the country or Order to which the *beato* belongs: on either side paintings of two miracles performed by him.

Ceremony of Beatification.

Two hours before midday, the College of Cardinals in purple, and the Chapter of S. Peter's with their Cardinal archpriest, enter the hall, and seat themselves on either side of the tribune. A Latin oration follows, addressed by the advocate of the cause to the Cardinal Prefect of

the Congregation of Rites, begging that the beatification granted by the Pope should be publicly announced. The Cardinal Prefect then asks leave of the Cardinal Archpriest of S. Peter's to publish the decree in that church, after which the picture of the saint, hitherto covered, is unveiled amidst the ringing of bells, and in old days, the firing of the cannon of S. Angelo. The *Te Deum* follows, the picture is incensed, and mass, of a confessor or martyr according to the condition of the new saint, is celebrated. During the afternoon, the pope accompanied by the Sacred College in their scarlet robes, and received by the canons of S. Peter's in the same hall, pays a visit of veneration to the picture and relics of the new saint.

Canonisation.

This act may be followed by canonisation. In canonisation the pope declares, by bull, and *ex cathedrâ*, that such a person has died a saint, having exercised the Christian virtues in an heroic degree. His intercession may be publicly invoked, and his picture and relics venerated. A proper office and mass are appointed for his feast. He is, in popular language, "raised to the altars of the Church."

The process.

Up to the time of Alexander III. bishops had occasionally canonised, the Archbishop of Rouen being the last to do so, in 1153.* But in 1159 the pope placed canonisation among the attributes of the Holy See. The process is a highly complicated one, and has gathered in complexity since the canonisation of Raymund of Pennafort in 1595. Benedict XIV. issued Constitutions concerning it, and says that while beatification pertains to the episcopate, canonisation belongs to the Roman pontiff. He endeavoured to restrict the number of canonisations, and also to decrease their enormous cost, and leaves it on record that a single canonisation cost

* There is an instance at the end of the XI. century; while an instance of the confusion which existed before it was finally vested in the Holy See, may be found in the case of Charlemagne, to whom a local cultus as a *beato* has always been extended, and who was *canonised* by the anti-pope Paschal III. (1164)!

14000 scudi.* In 1741 the Sacred Congregation of Rites, under his direction, reduced this expenditure, and decided that those who postulated a "cause" must deposit part of the expenses. Up to the pontificate of Pius IX. there had been 115 canonisations. The first act of the kind seems to have been relative to S. Swidborg, proclaimed a saint in 752 at the instance of Pepin, although the act was not called 'canonisation' till John XV. declared Ulrich bishop of Augsburg a saint "in the Council Hall of the Lateran" in 993. This was 20 years after the saint's death; but canonisations within a century of the death are very rare indeed. Thomas à Becket was canonised by Alexander III. 2 years after his murder; and Francis of Assisi 12 years after his death, the first canonisation accompanied with ritual pomp.

First Canonisations.

The elaborate examination is carried out as in the case of beatification, which is regarded as a preliminary step; it touches, as we have seen, both the life and the alleged miracles of the proposed saint (*de fama* and *de miraculis*). At the present day two undoubted miracles are necessary, which must have happened since the decease. It is supposed that by these post-obital miracles God signifies His will that His servant should be invoked. It is certain that the power of working miracles has been held to be an essential qualification since the time of Alexander III. In two of the earliest instances, miracles are prominent: in the case of Hildegarde, whose "cause" was commenced in 1233 and resumed in 1243, many years after her decease, the necessary proofs were not forthcoming, because the miracles worked at her tomb at the time of her death so deranged the Religious that they made a complaint to the bishop, who, coming to the monastery, enjoined her by holy obedience to work no more cures! It was therefore found impossible to proceed with her "cause," this prodigy itself having

Miracles.

* The cost of the canonisation of 27 persons in 1862 was £600,000, which was defrayed by the religious Orders concerned.

left the good fathers without material.* In the case of the hermit-pope Peter Celestine, whose process was begun in 1306 and completed in 1313, a large number of miracles were propounded, and the two questions put were: Whether it be a miracle? and whether it be proved? Of the 7 miracles after death, all were doubted by a minority of the 18 cardinals investigating, the pope's decision at the end of each sitting being final. In this process, interesting as being both an early one and fully reported, Cardinal James Colonna affirmed that "Miracles after death are to be specially investigated. For he who is holy at a certain moment, may afterwards become unholy." "*Miracula vero post mortem facta sunt finalis bonæ et sanctæ vitæ propria argumenta.*" †

The enquiry is often protracted for years, sometimes for centuries. Medical evidence is on occasion sought, especially in the case of alleged miracles since the beatification. One of the examiners, hence popularly called "the devil's advocate," places obstacles in the way, and contests the facts produced. After the cause has been once more discussed in 3 consistories, the first of which is secret, the second public,‡ and the final one, immediately following, semi-public; and the Congregation of Rites and the Sacred College are united in their judgment, the pope proclaims the result by a Bull, and the great ceremony of canonisation follows. In old days it was the occasion of magnificent pomp and display. The pope was carried on his *sedia gestatoria* under a baldacchino, round the Piazza and under the Colonnades of S. Peter's. His cardinals, prelates, and troops walked in procession. The interior of the Basilica was absolutely covered with red and gold drapery, and lighted

Ceremony of canonisation.

* John XXII. tried again; but to this day Hildegarde is uncanonised. See the Bollandists, Tome V. (September) "Actes de l'Inquisition sur les vertus et les miracles de sainte Hildegarde."

† *Analecta Bollandiana*, Tome XV., Fasc. 3 and 4. "S. Pierre Célestin et ses premiers biographes," with the reports of the process edited by Père Van Ortroy, S. J.

‡ See Consistory, page 377.

by thousands of candles. Pictures of the saint and of his miracles were hung within and without the church, and were carried in the procession.

The procession is formed with the lay Chamberlains (page 351) preceding. The Canons of collegiate churches and of the patriarchal and other basilicas in choir dress, with the consultors of the Congregation of Rites, and the Monsignori numbered 2–5 on page 475, who wear cotta and rochet. With the Auditors of the Rota walks the Maestro del S. Palazzo, while the last Auditor has his place in the midst of the 8 acolytes bearing the incense and 7 candlesticks. The pope is carried on the *sedia gestatoria* with the flabelli: after him comes the Dean of the Rota,* and the Proto-notaries. After adoring the Sacrament, the pope on his throne receives the homage of the great prelates: cardinals kissing his hand, patriarchs and bishops his knee, mitred abbats, the Commendatore di S. Spirito, the Archimandrite of the monastery of Messina (if present) and the Penitentiaries of the basilica, his foot. The procession.

The pope having his cardinals in a semicircle round him, the Cardinal Procurator of the canonisation, by means of the Consistorial advocate standing on his left, petitions that the new name may be added to the list of Saints. The 'Secretary for Briefs to princes' replies. The Litanies now follow, as far as the *Agnus Dei*, when the petition which had before been made *instanter*, is now repeated with the word *instantius;* after which the *Veni Creator* is sung. For a third time, the cardinal asks the pope, *instantissime petit*, to canonise the new saint, and the reply being now favourable, the great ceremony proceeds, the Pope solemnly pronouncing the decree of canonisation from his throne. Then follows the *Te Deum*, accompanied by a burst of music from the military bands, by the ringing of bells, and by the firing of cannon. As the *Te Deum* ends, the Cardinal Dean invokes the new saint in the petition: "*ora pro nobis*, Mass of Canonisation.

* He carries the papal mitre; and two Auditors walk by the *sedia gestatoria*, as bearers of the *falda*.

sancte N. . . ." Then follows the mass, celebrated by the pope, or by a cardinal. The Gospel is chanted in Latin and in Greek.* At the offertory an oblation is made of wine, bread, candles and doves.†

ROMAN CARNIVAL.

The Roman Carnival

The carnival is a period of amusement and license preceding Lent. Substituting the orgies of the *lupercalia* and *saturnalia*, two days were kept from the XI. century till 1500; viz., the Thursday in Sexagesima week called *giovedi grasso*, and Quinquagesima Sunday. Martin V. added a third day, the Saturday, devoted to bull fights. The revels were cruel and barbarous. On Sunday 13 bulls were killed, while from Monte Testaccio 6 cars draped in red were precipitated, a live pig in each. On the Thursday the games took place in Piazza Navona (*Agone*), and consisted chiefly in masquerades. With growing civilisation some of this barbarous revelry ceased, and the entertainment was confined to racing riderless horses down the Corso ‡ — the famous *Corse dei Barberi* — the prizes being national stuffs, intended to encourage manufactures, but which were paid for by the Jews. Clement IX. abolished the custom by which the Jews were forced to run races "in the capital of Catholicism," commuting this service by a homage — to our present ideas equally indecorous — performable in Carnival week. During the 8 days of Carnival the great bell of the capitol announced when the masks might issue forth. On *giovedi grasso* the authorities with Monsignor the Fiscal Procurator made the first round of the Corso. On the

* See Part II., page 81.

† See Part II., page 180. The oblation of the doves at canonisation is represented in bas-relief in the chapel near the tribune of S. Peter's, and a painting of the same subject is placed over the door in the *Museo Profano* of the Vatican.

‡ Hence the substition of the name *Corso* for that street in place of *Via Lata*, and the name of the piazza "*Ripresa dei Barberi*" where the horses were caught.

other days they assisted from their balconies, and 12 cars representing the 12 regions of the city, and followed by the papal car in which the pope was represented habited in pontificals, paraded the Corso. Paul III. it is said threw money from the windows.

More than one cause in the first half of this century hastened the downfall of the old splendours. Sixtus V. and Gregory XIII. had abolished the Carnival, and a century later Clement X. gave the money collected for it in charity. Pius IX. regulated the festivities and their duration. It was also the custom to have pious exercises in some of the churches during Carnival time, and this is the case everywhere to-day. The popes used to attend them, and several popes have opposed these revelries of *carni vale*, "goodbye to flesh meat." * That the Romans did not welcome involuntary interference with their carnival may be inferred from the *pasquinade* which appeared on the death in that season of Innocent X.:

Tre mali ci facesti, O Padre Santo:	Three evils hast thou done us, Holy Father!
Accettare il papato, viver tanto,	Accepting the tiara, living too long,
Morir in Carneval per esser pianto.	And dying to spoil our Carnival.

* Or on the contrary from *Carna-aval;* this period was called in late Latin the clergy's *carnis levamen;* either derivation appears likely.

CHAPTER III.

PAPAL PALACES.

Vatican Palace — Sistina — Paolina — Chapel of S. Lorenzo — Borgia Apartment — Stanze of Raphael — Museums — Library — Secret Archives — Mint — Pope's Gardens — Roman Libraries — Collegio Romano — Alessandrina — Casatenense — Angelica — Vallicelliana — Papal palaces and villas: Dataria — Cancelleria — Castel Gandolfo.

Vatican Palace.

THE Vatican Palace as we see it to-day was not built according to any complete architectural plan. Its various portions, palaces, galleries, chapels, courtyards, were built at various epochs and in various styles, and were gradually merged and joined together to form the present enormous rambling pile. Neither can the Vatican boast of any architectural beauty taken as a whole, although portions are both picturesque and beautiful. Within, are some 7000 rooms and over 200 staircases.

History.

There seems considerable uncertainty as to when a palace first existed upon this site. Tradition points to the time of Constantine, and Pope Symmachus (498) seems to have restored or enlarged some Vatican building. It is said that Charlemagne spent the winter before his coronation 800–801 in a palace near S. Peter's, and here also later emperors stayed on their visits to Rome.

In the XII. century, the Vatican was a mere fortress. The church itself was an entrenched citadel, and catapults were fired from the tower of S. Maria in Turrim which stood against the basilica atrium. This church indeed was burnt, and the portico and atrium of S. Peter's were destroyed during the fighting against the Emperor Frederick in 1167.

Very little is known about the history of the Vatican Palace, and very few records exist for its compilation, a task which has never yet been undertaken. Eugenius III. (1145) and Celestine III. (1191) are often regarded as the founders of the modern Vatican; Innocent III. (1198) and Nicholas III. (1277) also restored or enlarged it, the latter laying out the gardens and employing the Florentine architects Fra Sisto and Ristori. The Popes however lived in the Lateran, and the Vatican did not become a papal residence until after Gregory XI.'s (1370–1378) return from Avignon. This pope lived in it for safety on account of its nearness to the fortress of S. Angelo, and later, (1410–1417) the covered way which runs along the Leonine wall uniting the palace to the fortress was built as a means of communication, and if necessary, of escape.

In 1417 we find Martin V. inhabiting a palace near the church of SS. Apostoli, and at this period the Vatican was too ruinous for habitation. It is not until the pontificate of Nicholas V. (1447–1455) that it seems to have been rebuilt or restored on any large scale. Records are very scarce,* and are derived chiefly from treasury accounts, and inventories, and the diary of one Burchhardt, a master of ceremonies, who lived at the end of the xv. century. The buildings of this period are those immediately surrounding the court of the Pappagallo (10 of plan), and include the Borgian wing, built by Nicholas V.; the Sistine chapel, built by Sixtus IV. (1471–1484) the Torre Borgia added by Alexander VI. (1492–1503) and the Sale Regia and Ducale. This was the palace of the popes from the time of Nicholas V. for nearly another century. Innocent VIII. (1484–1492) erected another building, the *Palazzo Innocenziano*, against the court of the old basilica for the offices of the Cancelleria, while at right angles to this, another wing, the Palazzo della Camera, was added by Paul II. for the offices of the

Palace of the XV. century.

* We are indebted for much of the following information, to the work of P. Ehrle and the late Mr. Stevenson, "gli affreschi del Appartamento Borgia."

Reverenda Camera or Treasury. Both buildings perished with old S. Peter's.

Villa of Innocent VIII.

Finally, Innocent built for himself in the midst of the palace garden at some distance from the Vatican a villa which was flanked by the Leonine wall, and was fortified and strengthened by two towers. The chapel and halls of this villa were painted by Pinturicchio and Mantegna, and the villa itself was designed by Pollajuolo. The paintings have all perished, and the villa has been transformed into the Belvedere of to-day. It was joined to the existing Vatican building under Julius II. (1503–1513) by means of two long parallel wings, and in the original design, which was Bramante's, the space between was to be left free for public games. Two transverse buildings were however erected across the open space, joining the parallel wings, one containing the great Hall of the Library(48),* the other the Braccio Nuovo (72), the former was built by Sixtus V. (1585–1590) the latter by Pius VII. (1800–1823). The Belvedere garden was thus divided into the *Cortile della Pigna* (73) and the *Cortile del Belvedere* (58), the latter terminating semicircularly under the Borgian apartment.

The Cortile of Damaso (4) originally the private garden of the popes was built under Leo X. (1513–1522) while the great wing on its fourth side which now contains the pope's apartments was commenced by Sixtus V. (1585–1590) and completed by Clement VIII. (1592–1605). This wing is the most conspicuous portion of the Vatican, as one stands facing S. Peter's. Beyond it, one can discern the Loggie upon the court of Damasus, and a portion of the Sistine Chapel, while the great mass of the palace lies behind, and can only be imperfectly seen from the Piazza.

The usual entrance to the Vatican Palace is through the Bronze Gates (103) at the S. Peter's extremity of the colonnade to the right as one faces the church. And here one leaves the kingdom of Italy behind, and enters

* The numbers in brackets refer to the plan.

all that remains of the papal dominions. Sentinels in the uniform of the pope's Swiss guard are on duty at all the outer gates, while within, watch is kept by the papal carabineers and firemen in dark blue and orange who are posted all over the palace. And the visitor whatever his views, who penetrates at all beyond the circumscribed track of the museums and galleries, cannot fail to be struck by much that he sees; by the scrupulous cleanliness and order of this huge building, and by a certain sober dignity about those employed within it, combined with a total absence of offensive officialism. Let the visitor come to the Vatican as a student or to seek out some friend or acquaintance within its walls, and he cannot but be impressed by the precision and regularity with which its affairs are conducted, and by the genial kindliness of those he appeals to in his quest. And perhaps he will be most impressed by what he sees of the ordinary daily routine of the Vatican. He sees students and scholars of all nationalities coming and going; innumerable officials and employés who live within the Vatican precincts, upon their daily rounds; a continuous stream of carriages bearing visitors to the pope or to the great officials of the palace. Then the occasional glimpse of a papal servant in gorgeous crimson livery, or of a detachment of the noble guard marching to relieve another on duty in the pope's apartments, only stimulates the imagination to picture the varied and active life carried on within those walls, and to realise the paraphernalia of the great court, where hundreds of persons are employed, and important complicated and far reaching administrations are conducted under apparently such a calm surface. This life and activity hidden behind this unpromising exterior is a revelation to the visitor on the occasion of his first admittance to a great papal function, when he sees the Vatican in gala attire and the pope in state surrounded by his troops and his household, one of the most gorgeous sights in the world.

Entrance to the Vatican.

The Bronze gates open into a wide and lofty gallery leading to the Scala Regia, to be described later. Imme-

Bronze Gates.

diately within them, is the guard room of the pope's regiment of Swiss and beyond it, to the right, a wide staircase leads on the second floor into the court of Damasus, and one realises the hilly nature of the ground upon which the Vatican stands. On the first landing of this staircase (1) is the apartment of the pope's *Maestro di Camera*, on the second, (2) that of his Maggiordomo.*

Court of Damasus.

The court of Damasus, (4) so called because the water which supplied the baptistery erected by Pope Damasus in old S. Peter's still flows through it, is surrounded on three of its sides by the Loggie of Raphael.

Royal personages and visitors to the pope, enter this court by a carriage drive which leads into it by an easy and gradual ascent from the Via delle Fondamenta. To the left is the entrance into the Vatican Library, for readers only. To the right on the ground floor, the apartments of the *Maestro dei Sacri Palazzi* (where he fills the position held by S. Dominic in the Vatican) and the great entrance (5) to the Pope's private residence.† This palace (6) contains some twenty-two rooms, sur-

Pope's residence.

rounding a central courtyard (*e*). The Pope's private library (*m*) faces the Piazza of S. Peter's and its three windows, to the right of two of painted glass which light the staircase, can be seen above the colonnade. Further to the right are the windows of the pope's study (*n*), his present bedroom (*o*) and his private anterooms.

Mosaic Factory.

Facing the entrance into the cortile, a doorway (8) leads into the museum and manufactory of mosaics. The factory occupies part of the ground floor below the *Galleria Lapidaria* (42). Here a large number of workmen are employed in making mosaic pictures, copies of pic-

* It is to either of these officials that application must be made for permission to assist at any of the papal functions, to visit the Vatican gardens, and for audience of the Pope. The application must be personal, but ladies are recommended to accomplish this through some priest or man friend.

† The Cardinal Secretary of State lives in the Pope's residence on the third floor.

tures, and decorations, chiefly for the ornamentation of churches.*

The Scala Regia, a wide and easy flight of stone stairs, springs from the gallery within the Bronze Gates. It was designed by Bernini and built in the reign of Urban VIII. (1623–1644). The first flight is flanked by Ionic columns; the ceiling is decorated with stucco ornamentation, the work of Algardi. Scala Regia.

This staircase leads into the Sala Regia † (26) or as it was originally called the *Aula Magna*. This hall was designed for the reception of ambassadors from the emperor or from kings. Public consistories were occasionally held in it, though not invariably as seems the case now. In 1506, the stairs leading from this hall were so arranged that the pope could, if he wished, ride down them on horseback into S. Peter's. Another flight of stairs led into the old *Paradiso*.‡ Sala Regia.

The Sala Regia measures 36 metres by 16, and is 24 metres high. The stucco decorations are by Pierin del Vaga, da Udine, and Daniele da Volterra. Great frescoes representing scenes in the lives of popes, cover the walls. On the two longest walls: Paul V.'s League with the Venetians by Vasari, and the Battle of Lepanto, Vasari.

Opposite: The Return from Avignon, Vasari.

Alexander III. and Barbarossa in Venice, Giuseppe Porta.

On the end walls: Gregory VII. and Henry IV. before Matilda, Zucchero.

The Taking of Tunis and the Night of S. Bartholomew.

Folding doors lead into the Sistine Chapel, and opposite is the entrance to the Sala Ducale. This hall (24, 25) which is in two portions was originally known as the *Aula* Sala Ducale.

* A Permesso is necessary for visiting the factory and Museo, to be had Via della Sagrestia 8. The factory is open daily from 10 to 2.

† At present the Sale Regia and Ducale and the Paolina are not open to visitors, but new rules for the admission of visitors will be made when the present restorations are completed.

‡ See Pt. I., page 56.

Minor, and was the reception hall for dukes and princes. Less solemn consistories were also held in it and here the function of the washing of the feet took place.* At the big fireplace in this hall, the members of the curia used to warm themselves while they waited for the midnight papal mass on Christmas eve.

First tier of Loggie.

The present decoration of the Sala Ducale was designed by Bernini. It is ornamented with arabesques and frescoes, and on its walls are landscapes by Paul Brill. It opens at its further end into the first tier of Loggie. The west branch (20) of this tier is said to have been designed by Raphael — it contains a bust of Giovanni da Udine, who decorated it with stuccoes and arabesques. The frescoes of the centre branch (21) are by Roncalli and have been recently restored.

Sale of the Paramenti, Pappagallo and Audientiæ.

Another door leads from the Sala Ducale up some steps into the *Sala dei Paramenti* (23), a hall where cardinals assembled and were robed for great functions. Next to this is the Sala del Pappagallo (35*a*) where the popes are dressed for ceremonies in S. Peter's. Here the bodies of Sixtus IV., Alexander VI. and Pius III. were laid before their removal in state to S. Peter's. A small passage room next to this (35) was originally used for private audiences.

Paolina Chapel.

The Paolina Chapel (34) is reached through the Sala Regia. The present building replaces a much older one, the *capella minor* built for Nicholas V., and decorated by Fra Angelico. The Paolina is the parish church of the Apostolic Palace, a parish in itself, of which the Pope's Sacristan, who is also a bishop, is the parish priest.

The present Paolina was built for Paul III. (1534–1550) by Sangallo. It has been always used for the ceremonies of Holy Week, and unfortunately the frescoes on its walls by Michael Angelo, have been much blackened by candle smoke. On the right is the "Crucifixion of Peter" by this artist between the "Miracle of Simon

* See Pt. II., page 251.

Magus" and "the Baptism of the House of Cornelius" both by Sabbatini. Opposite, the "Conversion of Paul" by Michael Angelo between the "Martyrdom of Stephen" and the "Baptism of Paul" the work of Zucchero. The roof is painted by the latter artist; over the door is a copy by him of Raphael's "Liberation of Peter." The choir has been recently decorated.

SISTINE CHAPEL.

Sistine Chapel.

On ordinary occasions visitors are not admitted to the Sistina (30) by the great entrance from the Sala Regia, but through a smaller door to the left of it, which opens directly on to the Scala Regia.

This rich and beautiful chapel, originally called the *Capella Magna* to distinguish it from the Paolina, takes its present name from Sixtus IV., in whose pontificate it was built in the year 1473, from designs of the Florentine, Baccio Pintelli. It is quadrangular, with a vaulted ceiling, 147 ft. in length by 50 wide. The pavement is fine cosmatesque, restored with marble. A beautiful marble screen, the work of Mino da Fiesole and Giovanni Dalmata, divides the chapel into two portions. Immediately within the screen, to the right, is a singers' gallery, the marble balustrade of which is also the work of Mino da Fiesole, but it has been spoiled by gilding. A marble bench runs round the whole length of the chapel. The altar, a modern one, and the dais for the pope's throne are raised some 6 or 7 steps above the level of the pavement.

The chapel is lighted by twelve narrow windows with round arches, high in the walls. Raphael's tapestry (see p. 424) was to have formed a dado round the lower portion of the walls; this space is now left bare, and is painted to represent silk hangings. Above it, and beneath the windows, are the famous frescoes, a series in separate compartments, those on one wall representing scenes in the life of Christ, those on the other, scenes in the life of Moses.

Series on the left.

The series commences to the left of the "Last Judgment," (as one stands facing it).

I. Perugino and Pinturicchio.* Moses and Zephorah on their journey into Egypt and the circumcision of the son of Moses.

II. Botticelli. Moses watering the sheep of the daughters of Jethro; the Lord appearing in the burning bush.

III. Piero di Cosimo. The destruction of Pharoah's army in the Red Sea.

IV. Signorelli. Moses receiving the tables of the Law, their destruction and the worship of the golden calf.

V. Botticelli. Korah, Dathan and Abiram and their followers destroyed by the miraculous fire.

VI. Signorelli. The death of Moses. Promulgation of the Law.

This ends the series on this wall. Over the great entrance is a much retouched fresco by Salviati, of the archangel Michael with the body of Moses.

Series on right.

The second series begins to the right of the "Last Judgment."

I. Perugino and Pinturicchio. The Baptism of Christ.

II. Botticelli. The Sacrifice of the Leper (Matthew viii. 4). The three temptations in the background.

III. Ghirlandajo. The calling of Peter and Andrew.

IV. Cosimo Rosselli. The Sermon on the mount and the healing of the leper.

V. Perugino. Christ giving the keys to Peter.

VI. Cosimo Rosselli. The Last Supper.

Over the entrance on this side, the Ascension, by Ghirlandajo.

Last judgment.

The great wall opposite the doors and above the altar, is completely covered by Michael Angelo's fresco of the "Last Judgment." Three frescoes of Perugino's originally decorated this space. The "Last Judgment" was begun about thirty years after the ceiling, by command of Clement VII. (1523–1534) and was finished under Paul III. in 1541. It took eight years to complete

* The date of these paintings is about 1483.

and then narrowly escaped utter destruction owing to Paul IV.'s (1555–1559) criticism of the nudity of some of the figures.* Instead of annihilation however, Volterra was commissioned to paint drapery to the obnoxious figures, for which task he was nicknamed *braghettone* breeches maker, by the Roman people. A similar work was given to Pozzi by Clement XII. (1730–1740), and what with this treatment, damp and candle smoke, the painting has suffered considerably.

A crowd of figures appear in this composition. Christ stands in the centre with the Madonna and the Apostles, and on either side, the patriarchs and saints, and the martyrs with the emblem of their martyrdom. Above, are groups of angels with the cross. Beneath, crowds of the saved are rising, while the damned are being dragged down into hell by devils. Among these groups, is the boatman, Charon. The donkey-eared Midas on the right is a portrait of Paul III.'s master of ceremonies, who offended Michael Angelo by being the first to suggest the unnecessary nudity of the figures. He complained to Paul III. of being thus located in the netherworld, and begged him to give orders that the figure should be painted out, evoking the pope's celebrated answer that he had "power over purgatory, but none over hell."

Ceiling. The ceiling of the chapel was painted by Michael Angelo at the desire of Julius II. between the years 1508 and 1512. History. Many stories are told of the undertaking which was as usual not finished without many heartaches and outbursts of temper. The necessary scaffolding was prepared for Michael Angelo by Bramante, who attached it in the usual way to the walls and ceiling. "How," Michael Angelo asked, "am I to fill in those holes when the scaffolding is taken down?" He thereupon designed a scaffolding himself, which stood upon a base of its own, touching neither wall nor ceiling. Bramante adopted the model later for work in S. Peter's, where one of the same pattern is used to this day.

* Already Adrian VI. had called the Sistine "una stufa d'ignudi" and had threatened the paintings with destruction.

Michael Angelo at first asked for the assistance of some of the best Florentine artists, but when they had been sent for, he grew disgusted with the plan, tore up all their designs, and packed them back to Florence again. He then shut himself alone into the Sistine, denying entrance to everyone, and even refusing to see visitors at his own house. As time went on, popular curiosity as to his doings increased, and it is said that Julius II., unable to bear the suspense any longer, had himself disguised, bribed the doorkeeper, and hid in the chapel to watch the artist at work. According to the story, Michael Angelo recognised the pope, and angry at his intrusion, pushed some heavy frames off the scaffolding where he sat at work, which fell with a terrific crash on to the pavement. Then, alarmed at the pope's probable anger, he fled to Florence, and was only induced to return when three papal briefs and five couriers had been sent after him.

When the work was all but finished, mould began to appear on the painting where it was not exposed to the sun, and once again Michael Angelo in despair, wished to throw up the work. Finally Pope Julius grew impatient, but to his repeated queries as to when it would be finished, the artist merely answered that he would complete it when he could. Vasari* relates that annoyed with the constant answer "quando potrò, Padre santo" ("when I can, holy Father") the pope struck Michael Angelo with the stick he carried, crying out: "quando potrò, quando potrò, te la farò finire ben io" ("'when I can,' 'when I can' indeed, I will make thee finish it myself"). The painter returned home to prepare for a second flight to Florence, but the pope's chamberlain was sent in haste after him, with excuses and promises of good will, and a present of 500 scudi.

The ceiling was finished and uncovered on the morning of all Saints Day 1512. Julius then declared that the colours should have been gayer, and that there should have been more gilding to match the other paintings in the chapel, to which Michael Angelo replied, that

* Vasari *Vite de' Pittori*, Vol. VII., p. 214.

the people on his ceiling were not rich, but were saints and despised splendour.

For this great work, the painter received 3000 scudi, about £600, having spent about the same sum on the necessary materials.

It is perhaps the whole design of the Sistine ceiling which excites one's admiration at the first glance, and it is only later that one realises the delicate working out of each detail. Unlike so many painted ceilings it produces no sense either of heaviness or of incongruity, and the general effect is extraordinarily harmonious. This is probably due to the decorativeness of the design, the whole surface of the ceiling being divided into distinct panels by means of painted marble and masonry divisions which spring from the sides over the vaulted portion of the roof and form ornamental frames to each subject throwing into strong relief the figures themselves. The centre of the ceiling is painted with subjects from Genesis, arranged in successive divisions nine in number, the alternate divisions being smaller, more heavily framed, and decorated with ornamental figures and medallions. Centre.

The series begins at the altar.

I. Separation of night from day (this subject is surrounded by heavy framing and four figures, one at each angle).

II. Creation of the sun and moon.

III. The Almighty separating the earth from the waters. (With ornamental figures.)

IV. Creation of Adam.

V. Birth of Eve. (Ornamental figures.)

VI. The eating of the apple and expulsion from Paradise.

VII. Noah's sacrifice. (Ornamental figures.)

VIII. The Flood.

IX. The intoxication of Noah, who is mocked by Ham.

Next this series, upon the arch of the roof are massive sitting figures of the Prophets and Sibyls, one figure at each end of the ceiling, and five on either side in the following order: Sibyls and Prophets.

Jonah — above last judgment

Jeremiah	Sibilla Lybica
Sibilla Persica	Daniel
Ezechiel	Sibilla Cumæa
Sibilla Erithræa	Isaiah
Joel	Sibilla Delphica

Zacharias

Scenes in the Angles.

In the angles of the ceiling are four scenes in triangular framing. Nearest the "last judgment," on the right, the people healed by the Brazen Serpent; on the left, Haman hanged upon the gibbet; at the other end of the chapel David killing Goliath, and Judith with the head of Holofernes.

Lunettes above the windows.

Over each window in a lunette, are two seated figures, or groups of figures, and in the case of the four central windows on each side, each lunette is crowned by a triangular space in which another figure sits. These figures are the progenitors of David.* The names of each group are painted upon a tablet, but they are difficult to read, owing to the great height of the chapel.

The groups are arranged as follows:

Altar

	Windows on the one side	Windows on the other side
1	Aminadab	Nasson
2	Salmon, Booz, Obeth (Obed)	Jesse, David, Solomon
3	Roboam, Abias	Asa, Josophat, Joram
4	Ozias, Joatham, Achaz	Ezechias, Manasses, Amon
5	Zorobabel, Abiud, Eliochum (Eliakim)	Josiah, Zechonias, Salathiel
6	Achim, Aliud (Eliud)	Azor, Sadoch

Entrance

Jacob	Eleazar
Joseph	Mathan

* Matthew i. For the chronological order, they should be taken across from one window to the window opposite.

Between the windows are full length figures of the martyr popes, with their names and the years of their reigns beneath them. They are in the following order: Portraits of Popes.

Altar

	On either side of windows on the one side	On either side of windows on the other side
1	Clement Evaristus (Botticelli)	Anacletus (Ghirlandajo) Alexander (Fra Diamante)
2	Sixtus I. (restored) Hyginus (Ghirlandajo)	Telesphorus Pius I. (Ghirlandajo)
3	Anicetus Eleutherius (Fra Diamante)	Soter (Botticelli) Victor I. (Ghirlandajo)
4	Zephyrinus (Ghirlandajo) Urban I.	Calixtus Pontianus
5	Antherus (Fra Diamante) Cornelius (Botticelli)	Fabian Voius (Lucius) (Fra Diamante)
6	Stephen (Botticelli) Dionysius	Sixtus II. (Botticelli) Felix (Ghirlandajo)

Entrance

{ Marcellus (restored)
Eutychianus (Fra Diamante) } { Damasus (?) (Ghirlandajo)
Marcellinus (Fra Diamante) }

APPARTAMENTO BORGIA.*

History. The block of building which contains the Borgian apartment, formed part, as we have seen, of the palace of Nicholas V. (1447–1455). Its windows look on the one side into the court of the Belvedere, on the other, into the little cortile of the Pappagallo. The building seems to have been left unfinished by Nicholas, and was completed by his successors and by Alexander VI. who added the *Torre Borgia*. The ground floor is occupied by the series of halls which once constituted the famous library of Sixtus IV.; the Stanze of Raphael are upon the second floor, and the Borgian Apartment is upon the first. The rooms of this apartment, with the exception of the first, were used as private dwelling rooms by the popes of the late XV. century. While Alexander VI. lived upon the first floor, Cæsar Borgia occupied the rooms above. Sixtus IV. preferred the upper floor, where he eventually died. Julius II. did the same, and during his pontificate, the lower rooms were given up to his nephews, and to the Cardinal Secretary of State.

When Sixtus V. built a new papal palace, the Borgian apartment was deserted, and fell into a state of dilapidation. During the sack of the Vatican in 1527, it was greatly injured by Bourbon's soldiers, who scratched their names upon the frescoed walls, and blackened them with their fires. The frescoes were further mutilated by the erection of cells for the cardinals, in the conclaves which were held in the Borgian apartment during the XVI. and XVII. centuries. Eventually the rooms degenerated into mere eating rooms for the lesser court officials, and became more and more ruinous. In 1816 Pius VI. used the apartment as a picture gallery, a coat of paint being washed over the dilapidated frescoes. In 1821, it was a miscellaneous museum, and in 1838, the various collections were moved out, and the printed books of the Vatican library were moved in.

* Open free Tuesday and Friday, but must be entered through the Museums, Via delle Fondamenta.

It is said that Leo XIII. while Cardinal Chamberlain to Pius IX., was fond of wandering about the Vatican with an immense bunch of keys, and that he had noticed and taken to heart the pitiful condition of this beautiful portion of the palace. He planned its restoration upon being elected to the pontificate, but it was not until March 1897 that his task was completed, and that the Borgian apartment was thrown open to the public. The printed books were removed to a new library prepared for them upon the ground floor. The frescoes which remained were cleaned, and the whole was put into thorough repair under able direction. The beautiful majolica pavement was restored upon the old models, that of the first four halls by a firm at Naples, that of the other two, by Cantagalli of Florence. The Appartamento Borgia is entered by double doors from the first tier of Loggie, at the angle where the west and north branches meet.* The apartment consists of six rooms, the two furthest and smallest being in the Torre Borgia.

Room I. Hall of the Pontifice.

Room I (36) Hall of the *Pontifice*. This hall, the largest of the series, seems to have been used originally as a private audience hall. Here Julius II. entertained six English envoys at dinner on Corpus Christi 1504; they having previously given in their sovereign's obedience to the Holy See. The frescoes upon the walls of this hall were entirely destroyed, and it has been hung with tapestries from one of the other rooms. The ceiling was decorated at Leo X.'s desire, by Pierin del Vaga and Giovanni da Udine. Among arabesques and wreaths appear the twelve constellations of the Zodiac and the seven planets, Apollo for the sun, Diana for the moon, Saturn, Jupiter, Mars, Venus and Mercury. At the four corners the arms of Leo X. are supported by cherubs.

Ceiling.

A fine carved stone mantelpiece, which came originally from the Castel S. Angelo, has been recently moved from this hall to make room for the bust of Leo XIII.

* Visitors are admitted through the Galleria Lapidaria, on Tuesdays and Fridays.

The tapestries represent the story of Cephalus. Stands of arms, mostly halberds, swords, and helmets of an obsolete pattern have been removed to this hall from the old Vatican armoury. Among them is a coat of mail said to have belonged to Julius II., and the suit of armour worn by Constable Bourbon when he was killed in the siege of Rome in 1527, and which still bears on the leg the mark of the fatal shell.

The following rooms were decorated by Pinturicchio between December 1492 and 1495, probably at the desire of Alexander VI. The last two rooms were finished last, and are decidedly inferior to the others, both in execution and design. In every case the general design is Pinturicchio's, and in most cases the principal figures, but there is evidence that he was helped by other artists of his school. The marble carving of cornices, door jambs, and window frames is said to be the work of Andrea Bregna, a disciple of Mino da Fiesole, who was born in 1421 and is buried in the Minerva.

Room II. "della vita della Madonna."

Room II. of the *Mysteries* (37) or as it is also called *della vita della Madonna*. The ancient pavement of this room was entirely destroyed, and has been replaced by a new one of majolica.

Ceiling.

The ceiling is extremely rich. Its vaulting divides it into two portions, which are again divided into four triangular spaces, each of which contains a circle in which is represented a prophet. In the circles nearest the window, are the figures of Joel, Jeremiah, Micheas, and Sophonias, (Zephaniah). On the left, Solomon, David, Isaiah, and Malachi. The figures are surrounded by richly ornamented frames.

Walls.

In the lunettes on the upper part of the walls formed by the spring of the arches, are the following seven great frescoes:

The Magi		The Resurrection
Nativity	(Window)	Ascension
Annunciation	(Entrance)	
Assumption of Mary		Pentecost

The kneeling figure before the Virgin in the fresco of the Ascension is Cæsar Borgia. There is a fine stone mantelpiece in this room, carved with mythological subjects.

Room III. of the "*Vita dei Santi*" (38). The ceiling of this room is again very rich. In the centre of the vaulting of each of its two sections, appear the arms of Alexander VI. The ox of *Borgia* impaled with the arms of *Doms*, an ancestor of the family. Each section is subdivided into four, and in each of these eight divisions is depicted a scene in the story of Isis and Osiris, framed by ornamentation of the most delicate design. In one section, Osiris, seated upon a throne, teaches fruit culture, he marries Isis, he teaches agriculture and vine culture. In the other, the bull Apis appears, and is led in procession, Osiris is murdered by Typhon, and Isis finds his mangled remains.

Room III. "Vita dei Santi."

Ceiling

On the arches of the ceiling are small octagonal paintings amidst the richest decoration. Here we have the story of Io and Argus; Zeus and Io, Hera taking the white heifer into which Io had been changed, from Zeus; Hermes putting Argus to sleep, and Hermes killing Argus; in the remaining octagon Argus asleep.

The frescoes upon the walls are in lunettes as in the previous hall:

Walls.

S. Antony visiting Paul the Hermit in the Thebaïd	The Visitation (Window)
S. Catherine of Alexandria	S. Sebastian's martyrdom
S. Barbara, her flight from the tower and her martyrdom	S. Susanna and the elders, the elders stoned in the background

The great fresco of S. Catherine disputing with the philosophers before the Emperor Maximian, covers the whole of the upper part of the wall opposite the window. The Emperor is seated upon a throne, S. Catherine is a youthful figure wearing a jewelled diadem. Raised stucco is introduced into this painting to increase the sense of distance.

The Madonna in a circular frame over the entrance door in this room, is said to be a portrait of Giulia Farnese, Alexander VI.'s mistress. Inlaid panelling with seats, forms a dado round the walls.

Room IV. "of the Liberal arts."

Room IV. "*Of the Liberal Arts*" (39). This room has erroneously been called Alexander VI.'s bedroom; it is more probable that the room he used as a bedroom, and in which he died, was a smaller room at right angles to it (39*a*) which with a second (39*b*) which leads out of it, has now been shut off, and given up to the use of the Guardia Nobile. It appears however that after his death, the body of the pope was moved into the hall of the Liberal Arts, to await its transportation to the church.

The carved stone mantelpiece from the hall of the Pontifice has been moved into this room, all the rooms of the apartment being provided with chimneys, though few of them with chimney pieces. In the thickness of the wall, a corridor leads into the tower and communicates with the apartment of the Guardia Nobile. On the opposite side of the room, a second passage also in the thickness of the wall, leads to the loggie, which at a date posterior to the building of the apartment, were added to it to enable the popes to watch the games which took place in the court beneath. This was probably under Leo X. or Julius II.

Ceiling.

The ceiling of this room has been much restored, the stucco having fallen away and been replaced by painting. In the centre is a large figure of "Justice" with the scales, and in the octagon framings, paintings of Lot saved by the angels, Jacob leaving Lebanon, and "Justice" again, then the widow before Trajan, and another representation of Justice.

Walls.

The lunettes upon the walls are painted with representations of the arts and sciences; each depicted as a seated female figure upon a throne surrounded by groups of scholars. The name of the figure is in some cases written beneath the throne. The order is as follows:

Arithmetic — Music

(Windows)

Geometry — Astrology
Rhetoric

(Entrance)

Dialectic — Grammar

Room V. of the "*Credo*" (40). A few steps lead up into this room which is in the Torre Borgia. It was Alexander VI.'s treasury. The ceiling is covered with delicate and intricate ornamentation, in which the arms of the pope occur and the date 1494. Room V. of the "Credo." Ceiling.

The walls are decorated with twelve lunettes, each containing a prophet and an apostle holding a scroll upon which is written the contribution of each to the creed. (See Pt. II., page 33.) They are in the following groups: Walls.

Peter and Jeremiah — John and a prophet
James the Greater and Zacharias — Matthew and Osias
Philip and Malachi — Bartholomew and Joel
Simon and Malachi — Thaddeus and Zacharias
Andrew and Isaiah
James the Less and Amos
Thomas and (?)
Matthias and Abdias

Room VI. "*Sala delle Sibille*" (40*a*). This is the last room of the apartment. Its rich ceiling is decorated with arabesques and stucco reliefs, and the arms of Alexander again appear in its centre. Upon the vaulting are eight octangular paintings representing Astrology and the seven planets. The planets appear as figures riding in chariots, while beneath them are groups of symbolic personages which in mediæval paintings often accompanied the planets. Thus under Luna, are persons fishing; under Apollo, the pope and great dignitaries, to symbolise power; under Saturn, virtue is represented succouring the prisoner. Mars is symbolised by war, Venus by love, Mercury by learning, Jupiter by the chase. Astrology is depicted by a group of savants with the globe. Room VI. "Sala delle Sibille." Ceiling.

In each angle of the ceiling, are small circular paintings, which may represent Isis and Osiris again, but it is difficult to determine.

Walls. On the walls are twelve sibyls and twelve prophets holding swords upon which are their names. They are as follows:

Baruch and Samo — Zacharias and Persia
Hosea and Delfa — Daniel and Eritrea
Abdia and Libia — Isaiah and Ellesponta
Ezechiel and Cimmeria — Aggeo and Cuma
Jeremiah and Frigia
Jeremiah and Agrippa
Micah and Tivoli
Amos and Europa

Upon the same floor of the Vatican palace, are the great Hall and galleries of the Library (see p. 425).

STANZE OF RAPHAEL.*

Turning to the left after the first flight of the Scala Regia, a second staircase leads to the upper floor of the Vatican Palace. Here one enters an anteroom and two small rooms containing modern pictures, representing martyrdoms and events in the lives of the saints canonised by Pius IX. In the third room, Sala dell' Immacolata, are huge oil paintings by Podesti, of the declaration of the dogma of the Immaculate Conception by Pius IX. In the centre of the room a large gilt case contains presents and offerings to Pius IX. The pavement is an ancient mosaic from Ostia.

Sala dell' Immacolata.

These open into another series of rooms painted by

* *Permessi*, tickets of admission to visit the Stanze of Raphael and the picture gallery (*pinacoteca*) are given on the Scala Regia (1st floor). The admission is free, every day from 10 to 3 except Sundays and Feast days. Saturdays from 10 to 1. The Loggie of Raphael and the Chapel of S. Lorenzo are open only on Tuesdays and Fridays.

Raphael in fresco, which lead eventually into the centre tier of Loggie. The Stanze of Raphael as they are now called, were decorated originally by Sodoma, Perugino, Signorelli and others; but even before it was completed, their work was destroyed by order of Julius II. to make room for Raphael's. Raphael began his task probably about the year 1508, and his idea was to represent the Church triumphant in a series of paintings, but he died before the work was finished, and much of it is by other hands. All the frescoes were much injured during the sack of Rome in 1527, when soldiers were quartered in the rooms and lit fires on the ground.

Stanze of Raphael.

I. The room (on the floor above 39 of plan) first in order, though not chronologically, is called *the Stanza dell' Incendio* and was painted about 1517. The ceiling here is Perugino's; four beautiful circular paintings, the figures on a blue ground — (1) God amidst angels, (2) Christ in glory between Justice and Faith, (3) Christ with the 12 apostles, (4) Christ between the old and the new Law, Moses and S. John.

I. STANZA DELL' INCENDIO.

The wall paintings represent events in the pontificates of Leo III. and IV., and illustrate the greatness of the Church during the reigns of these popes.

(1) Opposite the window: the burning of the Leonine City checked by the prayers of Leo IV. In the foreground people are escaping from the burning houses, behind is depicted old S. Peter's.

(2) The coronation of Charlemagne by Leo III., partly painted by Pierin del Vaga. The heads of the pope and of the emperor are portraits of Leo X. and Francis I. This painting shows the interior of old S. Peter's.

(3) Leo IV. defeating the Saracens at Ostia, painted by Giovanni da Udine from Raphael's design.

(4) Over the window, Leo III. before Charlemagne justifying himself upon oath from the calumnies brought against him.

Beneath the frescoes are painted marble decorations, and huge chiaroscuro figures in shades of brown by Polidoro da Caravaggio. These depict various benefactors of

the Church. On the right, Charlemagne, to the left Lothaire, King Ferdinand, opposite the window, Godfrey de Bouillon and 'Aistulphus' king of Britain.

The floor is of Roman mosaic, from an ancient villa; the carving of doors and window is by Giovanni Barile.

II. STANZA OF THE SEGNATURA OR OF THE "DISPUTA."

II. The next room (above 38), designed for the signing of papal letters and hence called *Stanza della Segnatura* was the first painted, about 1508–1511. The arabesque decorations of the ceiling are Sodoma's, to whom is also due its design: figures in four circular frames upon a gold mosaic background; upon the ribs of the vaulting four square panels. The figures were added by Raphael, and correspond with the subjects of the great paintings on the walls.

The four circular paintings of the ceiling represent Theology, Poetry, Philosophy and Justice, the four square panels, Adam and Eve in the garden, Apollo and Marsyas, a figure looking at the globe, and the Judgment of Solomon.

(1) Theology.

(1) *Theology* the great fresco on the entrance wall represents the dispute on the Sacrament. In the upper portion, Christ sits enthroned between the Madonna and John the Baptist. Above Him the half figure of God the Almighty, with hovering angels. Four children hold open the gospels, at the feet of Christ is the Dove, and on the other side of Him, are rows of seated figures upon the clouds. On His right, a figure scarcely seen, then Stephen, David, John the Evangelist, Adam and Peter. On His left, Michael, Laurence, Moses, James, Abraham and Paul.

On the earth beneath, stands an altar with a Host in a monstrance, and around it, a crowd of theologians and listeners. On the right of the painting, sit Ambrose and Augustine, with Pope Sixtus IV. in front, and behind Thomas Aquinas and Bonaventura. On this side also are Dante, Savonarola in a cowl, Nicholas of Lyra, and Duns Scotus.

On the left Gregory and Jerome sit, further to the left are Fra Angelico and Raphael, Perugino and Bramante.

Beneath this fresco are four chiaroscuros, a Pagan sacrafice, S. Augustine, Augustus, and the Sibyl.

(2) Poetry.

(2) *Poetry.* In the great fresco above the window, Apollo sits playing beneath the laurels surrounded by nine muses. On his right, Homer is reciting, a young man sits watching him, and around him stand Dante and Virgil. In the foreground on the same side Sappho sits holding a scroll and turning towards four figures, Ovid in yellow, Petrarch, Propertius, and Tibullus. On the other side of the painting, Pindar is addressing Horace and Catullus; above are Boccaccio and Tebaldero, often erroneously called Sannazaro. The chiaroscuros beneath painted by Caravaggio from Raphael's designs, represent the finding of the sibylline books, and Augustus saving the Æneid from burning.

(3) Philosophy.

(3) *Philosophy or the School of Athens.* This fresco represents groups of philosophers and scholars with the temple of knowledge. Plato and Aristotle standing within the portico form the centre of the group. Diogenes lies on the steps at their feet. On the right of the fresco two figures in caps holding each a globe, Ptolemy and Zoroaster turn to speak to two other figures Raphael and Sodoma. Bramante, as Archimedes, is stooping to draw figures on a slate close by, next to him, one of the pupils, is the Duke of Mantua, Federigo II. On the left of the painting at the back, Socrates is discoursing to Alcibiades and others, and in the foreground Pythagoras writes in a book; beside him, the white cloaked figure is the Duke of Urbino, Francesco della Rovere.

The chiaroscuros beneath represent Philosophy, the death of Archimedes, and some astrologers. They are by Pierin del Vaga.

(4) Law.

(4) *Law.* Over the other window are allegorical figures of Prudence (with two faces) Fortitude and Temperance. Below to the left Justinian represents civil law, to the right sits Gregory IX. for canon law giving his decretals to a consistorial advocate. He is painted as Julius II., near him stand the three cardinals, Farnese, Medici and del Monte who became popes Paul III., Leo X.

and Julius III. Beneath are chiaroscuros of Moses and Solomon.

III. STANZA OF HELIODORUS.

The next room (above 37), the Stanza of Heliodorus was painted between 1511 and 1514, to illustrate the triumphs of the Church.

The four subjects on the ceiling of this room represent: Moses and the burning bush, the Sacrifice of Abraham, the Lord's promise to Abraham, and Jacob's ladder.

(1) Heliodorus.

(1) The great fresco on the left represents Heliodorus turned out of Jerusalem, to typify the Church being freed from her enemies.

The high priest Onias appears in the fresco praying. Julius II. is borne away upon his throne, while Heliodorus laden with treasure, is being struck down by the miraculous horse and rider.* Beside these are the two young men who appeared to expel Heliodorus, and to the left are groups of spectators.

(2) Bolsena.

(2) Over the window is the *Miracle of Bolsena.* A priest disbelieving in transubstantiation, at the moment of the elevation, sees the Host bleed.† Behind him are a crowd of people and acolytes. Julius II. and Cardinal Riario stand beside the altar.

(3) Leo and Attila.

(3) On the other large wall *Leo I. warns Attila* against entering Rome. Attila and his army fly in terror from Leo and the apparition of the Apostles. This fresco is supposed to allude to the French defeat at Novara in 1513.

(4) Liberation of Peter.

(4) Over the remaining window, the *Liberation of Peter* from prison in Jerusalem is painted in three sections.

The chiaroscuros are small pictures of events in the reigns of Julius II. and Leo X.

IV. HALL OF CONSTANTINE.

These three small rooms lead into the large Hall of Constantine (above 36). It was painted after Raphael's death by his pupils and others.

(1) Constantine's victory.

On the largest wall is an immense painting of (1) *Constantine's victory over Maxentius* at the Milvian Bridge, designed by Raphael and painted by Giulio Romano.

* Maccabees II., Chap. iii. 25, 26, 27.

† The beautiful cathedral of Orvieto was built to commemorate this miracle.

Maxentius' army is flying in disorder, followed by Constantine. Maxentius himself is driven into the river. Pope Sylvester with Faith and Religion, and Urban I. with Justice and Charity, appear at the sides of this painting.

(2) His Vision.

(2) On the end wall Constantine explains his *Vision of the Cross* to his soldiers. This is also Giulio Romano's. On either side of the painting, are Peter with the Church and Eternity, and Clement with Moderation and Mercy.

(3) His Baptism.

(3) The *Baptism of Constantine* by Sylvester is upon the opposite wall. Damasus with Prudence and Peace, and Leo I. with Innocence and Vanity, are at the sides.

(4) Gift of Rome.

(4) Between the windows, *the Gift of Rome* to the Pope by Constantine. This painting, which is by Francesco Penni, gives another view of old S. Peter's.

The ceiling of this hall, The Triumph of Faith over paganism, was painted by Lauretti. The chiaroscuros below, scenes in Constantine's life, are by Caravaggio. The old mosaic pavement was found in a church by the Lateran. Crossing the Hall of Constantine, a door leads into the Sala of the Chiaroscuro (above 35), the old Hall of the Palafrenieri or pope's grooms. This hall was entirely decorated in chiaroscuro style by Raphael but the paintings have been retouched and spoiled by Maratta and Zucchero. A glass door at the end to the left leads into the Loggie, on the right, is the chapel of S. Lorenzo.*

Sala degli Chiaroscuri.

Chapel of S. Lorenzo.

This beautiful little chapel was built and decorated by Fra Angelico as the private oratory of Nicholas V. in 1447. It was walled up in the course of subsequent alterations in the palace, and was quite forgotten until brought to light again by Pius VII. The frescoes which cover its walls are in two series, the upper ones illustrate the life of S. Stephen. They are in the following order, beginning near the altar: (1) Stephen ordained to the diaconate by Peter, (2) giving alms, (3) his teaching in Jerusalem, (over the door) (4) being led to his martyrdom, (5) the stoning of Stephen.

* Open on Tuesdays and Fridays.

Lower series: (1) Sixtus II. ordaining Laurence; Sixtus is painted as Nicholas V. (2) Laurence receives the treasure of the Church from Sixtus (3) he distributes the treasure (4) he appears to be judged before Decius (5) his martyrdom, through a little window in the tower he is seen converting Hyppolitus.

On the arch over the altar are Athanasius with Leo I., above on the left, Chrysostom, above him Gregory.

On the arch at the further end Thomas Aquinas and Augustine, Bonaventura and above him, Ambrose. The four Evangelists with their emblems appear on the ceiling. The altarpiece is by Vasari.

LOGGIE OF RAPHAEL.*

Loggie of Raphael.

The Loggie entered from the *Sala degli chiaroscuri* are those of the middle tier. These Loggie were designed by Bramante and finished under Raphael's directions. They form open porticoes in three stories surrounding the court of Damasus on three of its sides. The lower tiers are built with pilasters, the uppermost with columns. The whole was enclosed with glass by Pius IX. as a protection to the paintings.

The lowest tier as we have seen, was decorated by Giovanni da Udine and Roncalli. Of the middle tier (above 20) only that branch which faces the city was painted by Raphael. This portion is divided into thirteen arcades by decorated pilasters, the ceiling vault of each arcade is painted with four subjects from the Old Testament, decorated framing dividing the subjects from one another. The whole is rich with floral and stucco ornamentation of delicate design. The subjects of the thirteenth arcade are from the New Testament.

Centre Tier.

The series begins at the end furthest from the visitors' entrance.

I. The creation of the world in four subjects. (1) The separation of light and darkness, (2) the creation of earth

*Open Tuesdays and Fridays.

and water, (3) of the sun and the moon, (4) of animal life.

II. The History of Adam and Eve. (1) The birth of Eve, (2) the fall, (3) the expulsion from Eden, (4) their toil.

III. The History of Noah. (1) The building of the ark, (2) the deluge, (3) leaving the ark, (4) Noah's first sacrifice.

IV. History of Abraham. (1) The burning of Sodom, (2) the meeting of Abraham and Melchizedek, (3) the Lord promises Abraham his seed shall be multiplied, (4) the three angels appearing to Abraham.

V. History of Isaac. (1) The Lord enjoins Isaac to sojourn in Gerar, (2) Isaac, Rebecca and Abimelech, (3) Isaac blesses Jacob, (4) Esau asking for Isaac's blessing.

VI. History of Jacob. (1) His vision, (2) Jacob at the well, (3) Laban receives Jacob, (4) Jacob departs from Laban.

VII. History of Joseph. (1) He tells his dream, (2) Joseph drawn out of the well, (3) he interprets Pharoah's dream, (4) Joseph and the wife of Potiphar.

VIII. The History of Moses (two arcades). (1) The finding of Moses, (2) the Lord appearing in the burning bush, (3) Moses strikes the rock, (4) the passage of the Red Sea.

IX. (5) The adoration of the golden calf, (6) Moses prays that the wrath of the Lord may be turned away, (7) Moses receives the Tables of the Law, (8) he presents the Tables of the Law.

X. History of Joshua. (1) The ark of the Covenant borne by the Levites, (2) the fall of Jericho, (3) the sun stands still at the word of Joshua, (4) the division of the Promised Land.

XI. History of David. (1) David and Goliath, (2) David triumphs over the Assyrians, (3) David sees Bathsheba, (4) Saul anointed by Samuel.

XII. History of Solomon. (1) Solomon anointed king, (2) Solomon's judgment, (3) he receives the queen of Sheba, (4) the building of the temple of Solomon.

XIII. (1) The Magi, (2) the adoration of the Shepherds, (3) the baptism of Christ, (4) the Last Supper.

Of these compartments II., III., VII., VIII. and XIII. were painted by Giulio Romano from Raphael's designs; IV. and V. by Penni. The other two branches of this Loggia were decorated, the one (above 21) in the pontificate of Gregory XIII. by Sicciolante and Sabbatini, and the other (above 22) next the pope's apartments by Mantovani and Consoni. The subjects of the first are a continuation of New Testament scenes; the modern decorations of Mantovani, are chiefly paintings of the improvements and buildings due to Pius IX. The doors of carved wood are of the xvith century.

Third, upper tier. A staircase leads to the upper tier of Loggie, these were decorated with landscapes and maps under Clement VII. and restored under Gregory XVI. From this Loggia a door leads through an anteroom into the Pinacoteca or Picture Gallery.

PINACOTECA.

Pinacoteca or Picture gallery. This collection of pictures which is a very small one, contained in four rooms, was begun by Pius VII. with the pictures taken from various churches by the French and restored to Rome in 1815. It numbers about 50 pictures and is smaller than many private collections in Rome. The subject and name of the artist is affixed to each picture.

Room I. Room I. contains about 17 pictures,* among them the "Life of S. Hyacinth" by Benozzo Gozzoli, Fra Angelico's "Nicholas of Bari," Da Vinci's "Sketch of S. Jerome," and a triptych by Raphael of the "Annunciation," "Presentation" and "the Magi."

II In Room II. are three great pictures. The "Communion of S. Jerome" considered the masterpiece of Domenichino, painted for the church of Ara Cœli, but transferred to S. Girolomo della Carità until carried to

* As each picture is ticketed with the subject and name of the artist, we do not give a catalogue here.

Paris. The "Madonna of Foligno" painted by Raphael in 1512 and kept at Foligno although originally intended for Ara Cœli. The donor of the picture, Sigismondo Conti, secretary to Julius II., appears with S. Jerome. The "Transfiguration" by Raphael, his last work, was painted for the Narbonne Cathedral at the wish of Giulio de' Medici, the patron saints of whose family, Julian and Laurence, appear in the painting. This picture was carried in Raphael's funeral procession. Before its removal to Paris, it stood in S. Pietro in Montorio.

Room III., the largest, contains some 17 pictures, among them works of Pinturicchio, Perugino, Titian. This room leads into the fourth and last room, a smaller one, containing about twelve pictures. III and IV.

VATICAN MUSEUMS.*

The Vatican collection of antiquities, now one of the finest in existence, was begun by Julius II. (1503–1513) who placed it in the Villa Belvedere. The collection in the Belvedere and the halls immediately around it, still forms the most important portion of the whole, and is called Pio-Clementino after the popes Pius VI. and Clement XIV., its most generous promoters. Pius VI. alone presented 2000 specimens to the collection and added several halls to increase the accommodation. Julius II., Leo X., Clement VII. and Paul III. were also contributors. Museo Pio-Clementino.

* All the Museums used to be free, and it is only of recent years that a franc entrance has been charged. They are open every day from September 1st to June 1st except Sunday and feast days, from 10 to 3. Admission one franc. On Saturdays the admission is free, 10 to 1.

The Etruscan Museum is open on Monday and Friday. The Egyptian, Tuesday and Thursday. The Borgia Apartment and the Galleria Lapidaria, Tuesday and Friday. The Galleria dei Candelabri and Raphael's Tapestry are visible on Wednesdays only. The cabinet of masks and Balcony are visible on Monday, Wednesday and Thursday. From June 1st to September 1st the Museums are open from 9 to 1. Saturdays 9 to 12.

The entrance to the Museums is in the Via delle Fondamenta, behind S. Peter's. A wide flight of stairs leads directly from the gates to the Hall of the Greek Cross (100). From the Vestibule (102) to this Hall, a door on the right leads into the Egyptian Museum * (74, 76, 84, 85, 86). The nucleus of this collection was bought by Pius VII. from Andrea Gaddi, and was increased by Gregory XVI. It occupies ten rooms.† The pavement of the Hall of the Greek Cross is of ancient mosaic, the portion with the head of Minerva came from Cicero's villa near Tusculum, that representing a basket of flowers was found in a villa near the Via Appia. Here are two colossal sarcophagi of red porphyry, that of Constantia daughter of Constantine, which stood in S. Costanza near S. Agnese Fuori (see Pt. I., p. 158) and that of the Empress Helena from her mausoleum at Tor Pignattara; both have been unfortunately restored. They were removed to the Vatican by Pius VI.

Hall of the Greek Cross.

Egyptian Museum.

Rotonda (99). This hall which is circular, as its name implies, opens out of the Hall of the Greek Cross. It was built by Pius VI. from Simonetti's designs. Its mosaic pavement, in which appears the head of Medusa and the centaurs, was found at Otricoli. Another portion of mosaic, with Neptune in a car, came from the Baths of Caracalla. The enormous porphyry basin in the centre of the hall is from the Baths of Diocletian.

Rotonda.

The Hall of the Muses follows (98). This hall is built with two anterooms and a dome supported upon 16 columns brought from Hadrian's villa. The mosaic pavement in its centre is made up of various fragments from various places and is also ancient. The head of Medusa is a fragment found at the arch of Gallienus, the panther comes from Ancona. The specimens in this hall are almost entirely from Tivoli.

Hall of the Muses.

The hall of the animals (92), a long gallery in two portions opens at right angles from the Hall of the

Hall of the animals.

* Open on Tuesdays and Thursdays.

†To give a detailed catalogue of the contents of the Vatican Museums does not fall within the scope of this guide book.

Muses. The pavement is from Palestrina. The collection of sculptured animals in this hall is unique, and the finest in existence.

Two halls follow, that of Statues (94) and that of Busts (95) a highly ornate hall in three divisions. The specimens here are nearly all of them named. This portion of the collection was added by Clement XIV. and Pius VI., and it occupies part of the original villa of Innocent VIII. Hall of Statues. Hall of Busts.

A small cabinet (97) leads out of the hall of statues. Its pavement is an ancient mosaic from the Villa Adriana, a good deal restored, representing masks within an elaborate border.* Cabinet of masks.

Beyond is an external balcony (96) also containing marble specimens. External balcony.

The central court (90) of the Belvedere villa, octagonal in shape, was designed by Bramante. It is surrounded by open porticoes, and at the four angles are small cabinets. The porticoes contain sarcophagi, bas-reliefs, etc. In the first cabinet (R) to the left on entering the court from the Hall of the animals, is the Belvedere Antinous or Mercury, found near S. Martino ai Monti. Proceeding to the second one, (P) Perseus and the two boxers, the work of Canova. In the next cabinet, (S) the Apollo Belvedere found at Porto d'Anzio in the xv. century and one of the first possessions of the Vatican museum. The remaining cabinet (T) contains the Laocoon group found on the Esquiline and bought by Julius II. Court of the Belvedere. Cabinets.

On the further side of the court from the entrance, three vestibules open into each other. That of the Meleager (89) containing the statue of Meleager with the dog and boar's head; the round vestibule of the Vase, (88) and the square vestibule of the Torso (87) which is decorated by Daniel da Volterra with scenes from the Old and New Testaments. The "Torso Belvedere" in this room was found on the site of Pompey's theatre. Vestibules of the Meleager, etc.

This completes the Museo Pio-Clementino. A stair-

* This Cabinet and the Balcony are open only on Mondays, Wednesdays and Thursdays.

case (82) leads down from this part of the museum through the vestibule of the Torso into the Museo Chiaramonti, so called from the family name of Pius VII. to whom this extension of the collection is due.

Museo Chiaramonti.

The gallery of the Museo Chiaramonti (77) is 930 feet long. It is divided into 30 divisions in which are arranged the sculptures, about 700 specimens. All are numbered.

Braccio Nuovo.

The Braccio Nuovo (72) another wing erected by Pius VII., opens into the Museo Chiaramonti at right angles. It dates from 1817. The arched roof of this hall is supported on Corinthian pillars, and the light enters from above. It is 260 feet in length and contains about 120 specimens. Some ancient mosaics are let into the pavement. The statues here also have their names upon tablets. A gate at the further end of the Museo Chiaramonti divides it from the Gallery of Inscriptions (42), *Galleria Lapidaria.** The walls of this hall, which is 690 feet long, are covered with ancient inscriptions, of which there are 3000. Fragments of sarcophagi, busts, cippi, are arranged along the walls.

Gallery of Christian Inscriptions.

Nicholas V. had intended to make a collection of Christian inscriptions, and already Eugenius IV. and Calixtus III. had forbidden their destruction or alienation. Eventually Benedict XIV. ordered Mons. Bianchini to place all those which had been preserved in the Vatican. The actual gallery of inscriptions of to-day was arranged by Marini under Pius VI. Since this collection was formed at the Vatican, De Rossi has arranged and classified a more complete one in the Christian Museum at the Lateran (see Pt. I., Chap. V). Christian inscriptions are also to be found in the Christian Museum at the Vatican (see page 433), in the Museum of the Collegio Romano (Kircherian) and at the Roman Seminary of S. Appolinare (Pt. I., page 184). Many epigraphs also remain where they were first placed after removal from the catacombs, in the porticoes and cloisters of basilicas and monasteries; at S. Paolo Fuori, S. Lorenzo Fuori, S. Marco,

* Open Tuesday and Friday.

S. Maria in Trastevere, the remains of "thousands" which Marangoni tells us were removed to the latter. Of the "seven cart loads" of inscriptions taken to S. Giovanni dei Fiorentini, and two to another S. Giovanni, not one remains.

In the gallery of Inscriptions in the Vatican, the wall on the left is covered with Pagan inscriptions arranged according to the trades and rank of the persons. On the right, are the Christian inscriptions (excepting the last 6 divisions). These are unfortunately not classified. By far the greater number are from the catacombs. For an account of Christian inscriptions see Part I. of this Handbook, Chap. IX.

To reach the second floor of the Belvedere, one must return once more to the original entrance and the Hall of the Greek Cross. Here a wide flight of stairs leads to a second vestibule and the entrance to the Etruscan Museum * immediately above the Egyptian Museum. The Etruscan Museum occupies twelve rooms: it was founded by Gregory XVI. and is commonly known as the *Museo Gregoriano*. Half a flight of steps lower is another vestibule from which opens a circular Hall, the *Sala della Biga*, so called from a marble chariot which stands in its centre. The body of this chariot was long used as a bishop's throne in S. Marco, and so much of it has been added and restored, that little of the ancient chariot remains. Statues named and numbered are placed round the walls.

Etruscan Museum.

Sala della Biga.

From this same vestibule, large doors open into the *gallerie delle Candelabra* † a fine series of six halls divided from one another by arched doorways upon marble columns. The ceiling of the fourth and largest hall has been decorated by Seitz. This museum which is situated above the galleries of the Library, was first adapted as such by Pius VI. It contains chiefly vases and urns, some candelabra, sarcophagi, and smaller statues and fragments.

Gallerie delle Candelabra.

The furthest hall opens into the *galleria degli Arrazzi*, ‡

* Open Mondays and Fridays.
† Open on Wednesdays only. ‡ Ibid.

Galleria degli Arrazzi.

which is hung with tapestries worked in Flanders under the superintendence of a pupil of Raphael's, from cartoons drawn by Raphael himself in 1515, and designed to cover the lower portion of the Sistine chapel walls. These tapestries have suffered various vicissitudes, having been carried off during the sack of Rome in 1527, again in 1798, and having been further injured during the fighting in 1849. They have lately been entirely re-arranged; all the original tapestries from Raphael's designs have been separated from a second and later series designed by his pupils for the most part, and intended for the decoration of S. Peter's during the canonisation of Francesco di Paola in 1579. Raphael's tapestries are now in the first room; most of them have been covered with glass by the present Pope. They are in the following order.

Raphael's Tapestries.

Immediately to the right: (1) Paul in Prison, with an allegorical representation of an earthquake, (2) The Miraculous draught of fishes, (3) Martyrdom of Stephen. (4) Conversion of Paul, (5) Coronation of the Virgin, (6) Death of Ananias.

On the left returning: (7) Paul at Athens, (8) Paul and Barnabas, (9) The paralytic healed, (10) Peter receiving the keys.

Over the arch into the next hall is a fragment lately placed here, of the Emperor Trajan sitting in judgment (?) The lower part of the tapestry is missing.

Tapestries of his Pupils.

The next hall contains the tapestries designed by Raphael's pupils.

On the right: (1) (2) (3) Massacre of the Innocents, in three portions, (4) Christ with the apostles, (5) Christ falling under the Cross, (6) Assumption of Mary.

On the left returning (7) Pentecost, (8) The Resurrection, (9) The visit of the Magi, (10) The Transfiguration, (11) Adoration of the Shepherds, (12) Presentation in the Temple, (13) The Supper at Emmaus, (14) Christ appearing to the Magdalene.

Gallery of Maps.

Beyond the Hall of the Tapestries is another gallery, 500 feet in length, decorated with maps of Italy and her possessions in the time of Gregory XIII. They were

painted in 1572–1580. This gallery forms part of the papal residence and can only be visited by special permission of the Maggiordomo.

THE VATICAN LIBRARY.

There is no doubt that the collection and preservation of Church records and archives dates from a very early period. Rome of all the Churches possessed the most ancient *fasti* or tables, her episcopal catalogues dating from the II. century.* Even during the ages of persecution she preserved archives and the tradition of archives, for Polycarp's disciple Irenæus, and Hegesippus had come to Rome collecting information "in the principal Church, where is preserved, for all the faithful, the tradition of the Apostles," and had left treatises about what they found. During the Diocletian persecutions A.D. 284, the Roman archives perished, Eusebius records, and we next hear of a Roman *archivium* or library founded by Pope Damasus (366–384) in the basilica of S. Lorenzo in Damaso. Later Pope Hilary (461–467) added to Damasus' collection "two libraries," and placed the whole in the Baptistery of the Lateran.

We have however no continuous records of a pontifical library until the time of Boniface VIII. and the first catalogue of books made by command of this pontiff in 1295 is a mere inventory in which they are enumerated among the articles in the treasury. Books very probably at first formed part of the sacristy belongings, and were under the care of the Sacristan, and were transferred later to the Treasury under the *thesaurius* or Chamberlain, and were carried about with other articles of the treasury when the papal court moved from place to place.

Boniface's collection of books seems to have been

* The churches of Antioch, Alexandria and Jerusalem did not possess the lists of their bishops until the IV. century, when they were published by Eusebius in his Chronicle. The Imperial church of Constantinople can boast none more ancient than the decline of the VII. century.

Under Boniface VIII. 1294–1303.

scattered in the XIV. century and did not find its way to Avignon.* It was pillaged at Anagni when the pope was attacked there, some of it was carried by Benedict XI. in 1304 to Perugia, and left there when the court moved to Avignon; some went to Lyons for the coronation of Clement V. Another portion, apparently on its way to Avignon, was entirely destroyed in a Ghibelline rising at Lucca in 1314, and the rest was transferred for safety to the church of S. Francis at Assisi. Of this latter portion three catalogues were made, one in 1327, and two in 1339. All efforts to regain possession of these books for the papal library failed, a small number were sent to Avignon, some fell into the hands of the Ghibellines in 1319, some were pledged to Arezzo, but the bulk, about 2000 volumes, remained at Assisi.

Of the books left at Perugia a catalogue was made in 1311, which contains 645 entries, of which 33 are Greek MSS. Later they seem to have entirely disappeared.

Under John XXII. 1316–1334.

John XXII. began the formation of a library afresh at Avignon, and in 1369 and 1375, when two inventories were made, it numbered 1667 volumes of MSS., chiefly of law and theology. Other catalogues were made by Gregory XI., the antipope Benedict XIII. (1394), and by Gregory XII, but it is doubtful how many of John XXII.'s books returned from Avignon with the papal court. We find Gregory XI. consenting to the sale of books for the papal treasury, and many seem to have found their way into the possession of Cardinal de Foix, and to have been dispersed by him.

Under Martin V. 1417–1431.

After the return from Avignon, the "Registers of bulls" were kept at S. Maria sopra Minerva, and were transferred by order of Martin V. to the papal palace of SS. Apostoli where a place had been prepared for them, and where this pope himself lived.

Under Eugenius IV. 1431–1447.

His successor Eugenius IV. was a bibliophile, and during his pontificate books began again to accumulate. He seems to have recovered part of the treasures of

* It was removed from the Vatican it is said, in 3239 cases.

Avignon, since books are mentioned in a bull of 1441 among other objects originally carried to Avignon from the "Mother City." A catalogue was made by order of Eugenius IV. in 1445, and at this time the collection included books on scholastic theology, philosophy, canon law, and some classics.

Under Nicholas V. 1447–1455.

His successor Nicholas V. must however be considered the real founder of the Vatican library. His aim was to collect books "for the common convenience of all learned men." This pope was a true lover of books, his delight was to walk about among them, arranging and rearranging them, admiring the bindings, and dwelling upon the pleasure of future scholars. His own private collection and the papal register series formed the nucleus of his library, and he sent all over Europe in quest of books. Many of the treasures of Constantinople, then dispersed, came into his hands. He is said to have spent 40,000 scudi upon books, and even to have run into debt to buy them. To this pope are due translations from many Greek authors, and although he died before its completion, a translation of the Bible from Greek and Hebrew texts had been begun by his command.

Under Calixtus III. 1455–1458.

Calixtus III. has been accused of wantonly dispersing many of the valuable MSS. collected by his predecessor. He had a catalogue of the library made, and notes upon its margin show that many books had been alienated and lent on perpetual loan to cardinals and others.

Under Sixtus IV. 1471–1484.

Under Sixtus IV. we first hear of a separate building being erected for the reception of the Vatican collection. Under this pope a great hall was opened for the purpose with much pomp. It was decorated by the two Ghirlandaji and by Melozzo da Forli. Its doors were inlaid by Milanese artists, the presses were carved by Dolci, and its painted glass windows came from Venice. Platina who wrote verses to celebrate the occasion was created Librarian, and a great painting in the hall represented the whole function.

Sixtus IV. endowed the Vatican Library with separate revenues, and during his reign and those of his suc-

cessors, it rapidly grew. He also separated the MSS. and books from the state documents and archives which he sent for safety to the Castel S. Angelo, and he granted every facility to borrowers of all ranks and estates, men and women, cardinals and members of religious orders; facilities curtailed later, owing to the systematic pillage that went on. Under Julius II. visitors could read upon the library walls the rules for students: that they were not to converse contentiously, nor to clamber over the seats and soil them with their feet, and that the books were to be put back into their places after use.

Under Sixtus V. 1585–1590.

The Vatican Library grew so rapidly from this time, that Sixtus IV.'s hall became too small, and Sixtus V. added the present building to the Vatican Palace. The great hall of the library, designed by Fontana, bears his name and is known as the Sala Sistina. Whole libraries, either by gift or purchase, passed into the possession of the Vatican, most of which are preserved and catalogued separately. What are now known as the "Greek" and "Codices" Libraries were acquired by Sixtus IV. At the beginning of the XVII. century, a Benedictine collection of Palimpsests from Bobbio was added to the Vatican collection, followed in 1621 by the Elector Palatine's library seized at Heidelberg, and presented by Duke Maximilian of Bavaria to Gregory XV. It is composed of 2000 to 3000 MSS.

In 1658 and in the next century, the Vatican Library was enriched by three collections. The Urbino, belonging to Duke Federigo da Montefeltro, about 1700 Greek and Latin MSS.; the Alexandrian, 2291 MSS. collected by Queen Christina of Sweden, and the Ottobuoni, consisting of 3862 MSS. bought by Alexander VIII. The private collection of Pius II., mostly Greek MSS., was acquired by Clement XI. and in the last century, the Marchese Capponi presented about 300 MSS. to the library, and 162 were transferred thither from the monastery at Grotta Ferratta. The whole collection of MSS. the finest in the world numbers 30,000 of which 19,000 are Latin, 2000 Oriental, and about 4000 Greek.

The printed books number 250,000 volumes, and include the collections of Cardinal Angelo Mai, presented in 1855, and of Cardinal Zelada acquired by Pius VII.

In 1888 Leo XIII. threw open the Vatican Library to students of all nations.*

Vatican library buildings.

The Vatican collection of MSS. occupies the Sala Sistina built by Sixtus V. and the long gallery which it joins at right angles opening into the Belvedere at one end and extending as far as the Borgia apartment at the other. The entrance to the library for readers is through the court of Damasus. A door (43) from the gallery of inscriptions leads into two anterooms (44 and 45), the walls of the first finely panelled by Fra Giovanni da Verona. The vaulted ceiling is painted by Paul Brill and Faenza, and round the walls are hung portraits of all the Cardinal librarians. In this room are desks for the convenience of readers. The second room contains Domenichino's portraits of Cardinals Giustiniani and Mezzofanti. Beyond are the librarian's room and reading room (46 and 47) and the stairs leading to the new library of Printed Books.

Great Hall or Sala Sistina.

The great Hall (48) or Sala Sistina is entered from the first anteroom. It is 220 ft. long, and down its entire length, great pilasters support the vaulted ceiling, and divide the hall into two portions. The walls and ceiling are gorgeously decorated in fresco by Cesare Nebbia, and Nogari; on the walls to the right, are scenes representing the councils of the Church, on the left, the presentations of the various collections to the Vatican. Presses containing the MSS. line the walls and surround the pilasters, but as they are all closed, no books are visible as one walks through the halls. Between the pilasters are tables and various articles of value and interest, presented to different popes by the sovereigns of Europe.

Among these, two vases given by Frederick William IV. of Prussia to Pius IX.

* Closed to readers on Thursdays. Open free daily to visitors, 10 to 3. Entrance in Via delle Fondamenta.

A malachite urn presented by the Emperor of Russia.

Two Sêvres candelabra given by Napoleon I. to Pius VII., and another given by Charles X. to Leo XII.

A Sêvres vase used as a baptismal font for the Prince Imperial.

Two vases given by President Carnot, and two presented by Marshal Macmahon to Pius IX. An alabaster urn made from a block given by the Pasha of Egypt.

A huge block of malachite presented by Prince Demidoff.

Glass cases. Some of the most interesting and valuable of the Vatican MSS. are kept in 5 glass cases in this hall for the benefit of visitors. These are as follows:

Case I. Case I. on the left from reading room.* Dante, Divina Commedia, an autograph copy with miniatures of Giulio Clovio, an "office" of the B.V.M., and a History of the Dukes of Urbino, all with miniatures by Clovius.

Virgils of the IV. VI. and VII. centuries known as the 'Vaticano,' 'Romano' and 'Palatino.'

Case II. Case II. An autograph of Thomas Aquinas.

A Sacramentary of the V. or VI. century, and one of Boniface IX. (1389).

A Palimpsest from the Mai collection.

A Life of the Fathers, with the Rule of S. Benedict of the XII. century with miniatures.

History of Dion Cassius.

Case III. Case III. A Terence, which belonged to Cardinal Bembo, of the VI. century, another copy illustrated, of the VIII. century, but copied from a much older version, some say of the IV. century.

Henry VIII.'s Treaty on the Sacraments, in which he is styled "Regni nostri Protector," and a letter of his asking the Cardinal of S. Damaso to present his book to the pope. It was for this treatise that he received from the pope the title *Fidei Defensor*, still possessed by our sovereigns and impressed on all our coinage.

* Visitors who enter the hall from the other end must take these in the inverse order.

Palimpsest of a portion of Cicero's Republic of VI. century under Augustine's Commentaries on the Psalms.

Autographs of Tasso and Petrarch.

Autograph and some miniatures of Michael Angelo.

Some Letters of Anne Boleyn.

Case IV. On the opposite side. Greek MS. of the Old and New Testament, known as Codex B. the *codex Vaticanus Alexandrinus*. This is of the IV. century, the oldest known. Case IV.

A Breviary with miniatures which belonged to Matthew Corvinus (A.D. 1492).

A Dante in Boccaccio's handwriting, edited by Petrarch.

A book on Natural History with illustrations, the silkworm drawn by Raphael.

A Mexican calendar, recently published in facsimile.

A sketch by Raphael.

A 'Menologia' of a Byzantine Emperor.

Case V. Four or five folios of a very ancient Bible known as the *Codex purpureus*. Silver writing upon purple parchment, the name of Jesus written in gold. Case V.

Life in verse of Countess Matilda.

A letter from the Emperor of Burmah to Pius IX. enclosed in an elephant tooth.

In the closed cases in this hall, are a Bible with miniatures by Pinturicchio from the Urbino Collection, and a copy of the "Acts of the Apostles" with beautiful miniatures of the apostles, presented to Innocent VIII.*

At the end furthest from the reading room, the Sala Sistina opens into the long Gallery mentioned above. In the anteroom is the private door into the archives (63). The gallery which measures 318 metres from end to end, is lined throughout with closed cases containing MSS., and is divided into a series of halls by pilasters and pillars. The visitor's entrance is in the Via delle Fondamenta (68) Galleries of the Library.

* In December 1898 the original MS. of Galileo's treatise on the tides, was found among some State documents in the Vatican library. The MS. is all in Galileo's handwriting: it is dedicated to Cardinal Orsino, and ends with the words: "Written in Rome in the Medici Gardens, on the 8th of January 1616."

and it is therefore simplest to take the halls in that order.

Hall I. Hall I. (67) is called the *Museo Profano*. It contains a fine head of Augustus in bronze, and one of Nero. The following halls are decorated with modern paintings representing scenes in the lives of the popes.

II. and III. Halls II. and III. (66) contain a miscellaneous collection of MSS. and some printed books. Here are two porphyry pillars from the Baths of Constantine.

IV. Hall IV. (65) contains part of the Capponi collection of MSS., presented in 1746, and the Borghigiana collection added three years ago to the Library.

V. Hall V. (62). This hall contains the rest of the Capponi collection.

VI. Hall VI. (61). The paintings in this hall represent events in the reign of Pius VI. This which is a large hall contains the Ottobuoni MSS.

VII. Hall VII. (60) contains the Alessandrinan Library, belonging to Queen Christina of Sweden, and presented to Rome in 1690. The paintings, all of which refer to Paul V., are by d'Arpino.

VIII. Hall VIII. (59). This hall and the Sala Sistina contain the so-called Vatican MSS. Over the two doors are paintings of the canonisation of Carlo Borromeo and of Francesca Romana. Just beyond this hall is the ante-

IX. room to the Sala Sistina, — and further on the IX. Hall (50) which is known as the Sala Bonaventura. Over one entrance is a painting of the interior of old S. Peter's, over the other, of the ancient church of the XII. Apostoli. This and the next hall contain the Urbino MSS. in the presses on the right, the Palatine on the left. Here also are some specimens in glass cases of XVI. century bindings from the Palatine collection.

X. X. (51). Hall of the Obelisk. The frescoes in this hall represent at one end the raising of the Vatican Obelisk, painted by Fontana, at the other, Michael Angelo's design for S. Peter's with the square portico.

XI. XI. (52). Hall of Aristides, so called from a painting of the orator, beside it one of Lysias. This Hall contains the Oriental MSS.

XII. (53). This Hall is known as the Christian Museum. Cases in the centre contain objects found in the catacombs, instruments used in the torture of the early Christians; the copper ball pendant from a chain was found by the side of a martyr. The greater number come from the catacomb of S. Agnese. Here also is a diptych of the v. century, lamps, medallions, gems, ornaments, and carved ivories. In the last case to the left, is a large collection of the "*Vetri dipinti*," gilt and painted glass from the catacombs.* There are other collections of this glass in the Uffizi at Florence, and a small one at the Propaganda College; the Sicilian collection was bought by England. XII.

In this room also are some catacomb inscriptions, Byzantine paintings, pictures by Fra Angelico and Vasari, some Della Robbia bas reliefs, and coins by Benvenuto Cellini.

XIII. (54). A small hall called *dei Papiri*. The walls and ceiling are decorated by Mengs, and on the walls are hung contracts, charters, etc., brought from Ravenna and dating from the v. to the ix. century. XIII.

XIV. (55). This room contains Christian paintings, some of them Byzantine of the v., viii., xii., xiii. and xiv. centuries. They are framed and enclosed in glass cases. Here also is a Greek-Russian calendar of the ix. century, painted on cypress wood, and two tables, one of which is made of fragments of marble from the catacomb of Callistus, the other, with the Good Shepherd, a sheep on his shoulders, and the pail, in mosaic, is from the crypt of Cornelius in the same catacomb. A door to the right now leads into two small rooms. The first (55*a*) called of the "Nozze Aldobrandini" has a decorated ceiling representing the story of Samson, by Guido Reni. The floor is ancient mosaic from a villa. Upon the walls are six ancient frescoes removed from the walls of a house on the Esquiline depicting the travels of Ulysses. Another fresco discovered in 1606 near the arch of Gallienus was XIV.

* See Part I., Chap. IX., 405–406.

kept for a long time at the Villa Aldobrandini until bought from that family by Pius VII. It is supposed to represent the marriage of Thetis and Peleus and is known as the *Nozze Aldobrandini.* The other paintings of the unloading of a vessel at Ostia, boys dragging a boat, figures of mythological women, are also ancient. In the same room are kept a gold vase presented to Pius IX. by the king of Siam, and a model of the Strasburg clock.

The next small room (57) contains a collection of tile stamps, and some Della Robbia plates.

XV. XV. (56). The last room of the gallery was the oratory of S. Pius V. Here are frescoes by Vasari representing Peter Martyr, and a full length portrait of Pius IX. on glass, a prie-dieu presented to the pope by the ladies of Touraine, and in cases missals and portfolios presented to Pius IX.

Leading out of this room to the left is a small cabinet (56*a*) in the Torretta which used to open into the Appartamento Borgia. This room is entirely filled with cases containing presentations to Pius IX., books of signatures, addresses and visiting cards.

LIBRARY OF PRINTED BOOKS.

Library of printed books. The printed books of the Vatican collection were kept with the MSS. when the library was built by Sixtus V. They were afterwards separated from the MSS., and have been lodged in almost every hall of the Vatican in turn. Until recently, they were kept in the Appartamento Borgia, where they were so crowded that they were

Biblioteca Leonina. almost entirely unavailable for reference. A new and commodius library has now been constructed by Leo XIII., who adapted for the purpose the whole of the ground floor beneath the Sala Sistina, which was used as the pontifical armoury. The level of the small courtyard of the Stamperia, situated between the Sala Sistina and the Braccio Nuovo, has been lowered to admit more air and light into the new halls, and communication has been established with the library on the one hand by means

of a short flight of steps, and with the *Archivium* on the other. The 250,000 volumes were moved from the Borgian Apartment into the new library, and it was declared open in November 1892.

The Leonina is divided down its centre into two long halls, which are again transversely divided by tall bookcases, making altogether eight compartments, 6 smaller ones in the centre, and a larger hall at each end.

The divisions to the right, as one enters from the library above, contain (1) the printed books of the Palatine library, and the earliest of three ancient collections made by the Vatican Library and which are known as the 1st 2nd and 3rd *raccolte*.

(2) division, a collection from Ara Cœli, and the second *raccolta*.

(3) the library of Cardinal Zelada, and the 3rd *raccolta*.

The first transverse hall contains the books presented by Antonio Ruland, librarian of Würtzburg, and all recent acquisitions; the further hall, nearest the archivium, contains the collection of Cardinal Mai.

The remaining three divisions on the left are devoted to a reference library, founded by Leo XIII., to which many valuable presentations have been made by foreign governments and libraries.

The books in the first hall and in part of the second, are classified according to subject. The remainder are arranged under the different countries from which they come.

ARCHIVIUM.

Vatican archives.

The entrance to the Vatican *Archivium* is in the Via delle Fondamenta, at the foot of the slope which leads to the Belvedere. Before 1880 the papal archives were locked away with the most rigid secrecy, and it is only since this date that Leo XIII. has allowed students to consult the documents. A more convenient reading room was also added to the archive library by this pope, which is now daily thronged with students, the greater number foreigners. A portion of the old papal stables and

coach houses was further taken over, and four additional rooms were built to receive the documents of the *Dataria*,* bulls and petitions, which were removed to the Vatican from the Lateran. From the second of these rooms a door leads into the new Leonina library, and thence into the reading rooms of the Vatican library. The upper floors of the *archivium* are still forbidden to outsiders, although MSS. are brought down from them for consultation. A large reading room, and a small room, where the indices are kept, and which serves as the librarian's room, constituted the whole of the ground floor of the *archivium* prior to the additions of Leo XIII. On an upper floor, a room is set apart for binding MSS., and here also are the original cases containing the Castel S. Angelo archives, which relate chiefly to the pontifical states.

The archives are for the most part documents relating to the administration of the Holy See and its relation with foreign states. Among them are the *Regesta* of the Popes, in two series, the Vatican and the Avignon. These are papal annals drawn from the official chancery, the acts of which are almost intact from the time of Innocent III. (1198). Papal letters and diaries, bulls, briefs, letters of princes, of bishops, of private persons, documents relating to the nunciature, to licenses, to indulgences, to appointments of all sorts, are included among the archives. A large proportion is not catalogued; although the various European nations are now beginning to describe and catalogue separately the documents relating to their own states.

A chair of palæography is attached to the archive department, and a lecture upon the subject is delivered in the rooms of the *archivium* once a week to students. The *archivium* is under a different cardinal, and under quite distinct management from the Vatican Library.

Archivio del Capitolo.

Another collection of archives, relating especially to the Vatican chapter, is kept separately in the residence of the

* See page 361.

canons or *canonico*. This building stands to the left of S. Peter's, and is connected with its sacristy by a covered passage. The library is upon the second floor and is under the charge of a librarian appointed by the canons. This collection consists of some 408 MSS. presented to the Vatican chapter by Cardinal Orsini in 1434. It has been enriched by various bequests from dead canons.

Stamperia printing press.

Close to the *Archivium* of the Vatican and reached through the same doorway, is the small court of the Stamperia, into which open the Vatican printing presses — which are still in use.

Observatory, Specola.

Here also is the entrance to the Observatory, built by Leo XIII., and in which is carried on the astronomical work of the Collegio Romano, taken over since the death of Padre Secchi by the Italian Government.

Armoury.

The old Vatican Armoury which has been located in many of the halls of the Vatican, and which used to be visited from the Belvedere, has now practically ceased to exist. The arms of most interest have been moved into the Borgia Apartment, and the rest, for the most part obsolete guns and swords, have been stored in an attic above the gallery of inscriptions.

Zecca or mint.

Behind S. Peter's, on the rising ground of the Via della Zecca is the old papal mint, now under the control of, and worked by the Italian Government. In a small room upon an upper floor, a collection of coins can be visited. These are mostly medals and coins struck between the years 1417 and 1870. Some of them were designed by Benvenuto Cellini. 10,000,000 francs worth of bullion, destined for medals to commemorate the Vatican Council, was found in the mint and fell into the hands of the Italians in 1870.

Pope's stables.

Higher up in this road are the pope's stables and coach houses; in the latter are kept his state carriages, not used since 1870.

The Via delle Fondamenta or del Giardino ends in an arched gateway. Within is the entrance to the Museums,

and two lateral doorways, to the left into the pope's gardens, to the right into the Cortile della Pigna.

Cortile della Pigna.

This court (73) part of the old Belvedere garden is enclosed by the wings of the library, and of the gallery of Inscriptions, and by the Sala Sistina. It takes its name from the huge bronze fir-cone at its upper end, which once crowned Hadrian's mausoleum, and afterwards with the two bronze peacocks beside it, decorated a fountain in the entrance court of old S. Peter's.*

Pope's gardens.

The pope's gardens† cover many acres of ground of the old *Mons Vaticanus*. They are bounded to the north-west by portions of the old Leonine Wall, two towers of which still stand on the high ground. This wall was extended by Pius IV. and Urban VIII. to enclose the whole. Portions of the grounds are laid out in flower beds, portions are planted with fruit trees and vines, in which Leo XIII. takes a great interest; and a large portion is left in a wild state. There is a large aviary for white peacocks, golden pheasants, etc., and there is an abundant supply of water from the *Acqua Paola* source. The present Pope has constructed a winding carriage drive through the whole, upon which he drives daily with a pair of fast trotting horses. He has also built a villa upon the high ground, "the palazzina di Leone IV." where he spends the hot months of the summer. Another casino nearer the gate was built by Pius IV.; it is richly decorated with paintings by Barocio, Zucchero, and Santi di Tito, and with terra-cotta bas-reliefs by d'Agincourt and Canova.

ROMAN LIBRARIES.

Collegio Romano.

The Collegio Romano, or Gregorian University, was founded by Gregory XIII. in 1583 and was directed by the Jesuits until 1870. The church of S. Ignazio forms part of the same block of building. The college is now a secular lyceum. Its observatory to which the Jesuits

* See Part I., p. 57.

† A *Permesso* from the maggiordomo is necessary for visiting the gardens.

and Pius IX. liberally contributed was under the direction of the well known astronomer Padre Secchi. Since Secchi's death in 1879, it has been under the care of professors appointed by the Italian government. It can be visited on Sundays.

Biblioteca Vittorio Emanuele.

The library of the Jesuit College has been merged in the Biblioteca Vittorio Emanuele, itself formed of the spoils of 74 convents, confiscated in 1870. In 1883 the Eborense Library from Ara Cœli was added to the collection which now numbers 880,000 printed books and about 5100 MSS. This library is the most complete in the city, and the widest facilities are afforded to students for consulting and borrowing books. It is however a lamentable fact that there are still whole rooms full of books once cared for in convent libraries, which are now lying in confusion in heaps upon the floor uncatalogued, and apparently given over to rats and moths. The Library is open daily, Sundays excepted, from 9 to 3. Via Del Collegio Romano 27.

Kircherian Museum.

Attached to the College was the Kircherian Museum founded in 1618 by the Jesuit Kircher, Professor of Mathematics in the College. It has of course now passed into the hands of the Italian Government, and has been considerably enriched of late years. A small portion of the museum is devoted to Christian antiquities, among them bas-reliefs from the fronts of sarcophagi, terra-cotta lamps, a few Byzantine paintings, and inscriptions from the catacombs. Here also is the caricature of the crucifixion found scratched upon a wall of a guardroom or schoolroom on the Palatine.*

The Sapienza.

The Sapienza, "Wisdom," the University of Rome, was founded by Boniface VIII. in 1303. This pope ordered a general course of studies, appointed professors, whom he dispensed from taxes, and endowed the university with the rents of Tivoli. Clement V. (1310) created professorships of philology, and scientific studies were introduced by later popes who further endowed it by

* See Part I., p. 24.

charges on the excise revenues. The building as we now see it was designed by Michael Angelo under Leo X., and completed by G. della Porta. The Library of the University is known as the Alessandrina from its founder Alexander VII. Large additions were made to it by Leo XII. and it now contains 152,000 printed books, 13,000 of which formed part of the Urbino Library. Attached to it is a small museum of gems and fossils from the environs, and marbles and stones from the ruins of ancient Rome. The library is open daily from 9 to 3. Via dell' Università.

Biblioteca Alessandrina.

The Casanatense is the original monastic library of the Dominican friars of S. Maria sopra Minerva, and was founded by Cardinal Casanete in 1697. The monastic buildings have, with the exception of a small portion, been taken over by the Italian Government and are used for the Ministry of Public Instruction, and the library is under the same management as the Vittorio Emanuele. It contains 200,000 printed books and 5000 MSS. It is open every day except Sunday from 9 to 3. Piazza della Minerva 42.

Casanatense Library.

The Angelica Library was founded in the convent of S. Agostino by Cardinal Angelo Rocca in 1605. The convent is now the Ministry of Marine. The Library, a fine hall with smaller rooms adjoining, contains 150,000 printed books, and about 2950 MSS., among them collections presented by Cardinals Barberini and Norris, and some Chinese and Coptic MSS. The library, like all the monastic libraries of Rome, has been taken over by the government, but one or two of the original Augustinian librarians from the monastery are allowed to assist in the care of the books. It is open for readers from 8 to 12 — holidays excepted. Piazza S. Agostino.

Angelica Library.

The Vallicellian Library was founded by Cardinal Baronius in the XVI. century in the Oratorian House of S. Philip Neri, to which was attached the Chiesa Nuova. It is now managed by the government, and the house has been converted into Assize and Law Courts. The library contains 29,000 printed books and 2500 MSS., among

Vallicellian Library.

them some unedited MSS. of Baronius. It is open from 8 to 12, Wednesdays, Thursdays and Saturdays. Piazza della Chiesa Nuova.

PAPAL PALACES AND VILLAS

In addition to the Vatican and Lateran (for the latter see Part I., p. 93 *seq.*) the following palaces in Rome still belong to the pope.

Other Palaces of the Popes.

The Palace of the Holy Office, Via del S. Uffizio outside the colonnade to the left of S. Peter's.

The Dataria Palace in the street of that name on the slopes of the Quirinal.

The Palace of S. Maria Maggiore, conceded to the pope in place of the Quirinal.

Cancelleria.

The Cancelleria Palace one of the finest in the city was built in 1495 by Cardinal Riario, nephew of Sixtus IV. Fontana designed the façade, the rest is the work of Bramante. It is built of travertine robbed from the Colosseum, and the columns of granite supporting porticoes in two stories round the central court, are said to have belonged to the theatre of Pompey which stood close by. This is the scene of Pius IX.'s Parliament of 1848 and of the assassination of his prime minister Rossi.

Castel Gandolfo.

The above palaces in Rome and the villa of Castel Gandolfo were declared extra-territorial by the Italian government in May 1871, and are the only portions of his kingdom now left to the pope.*

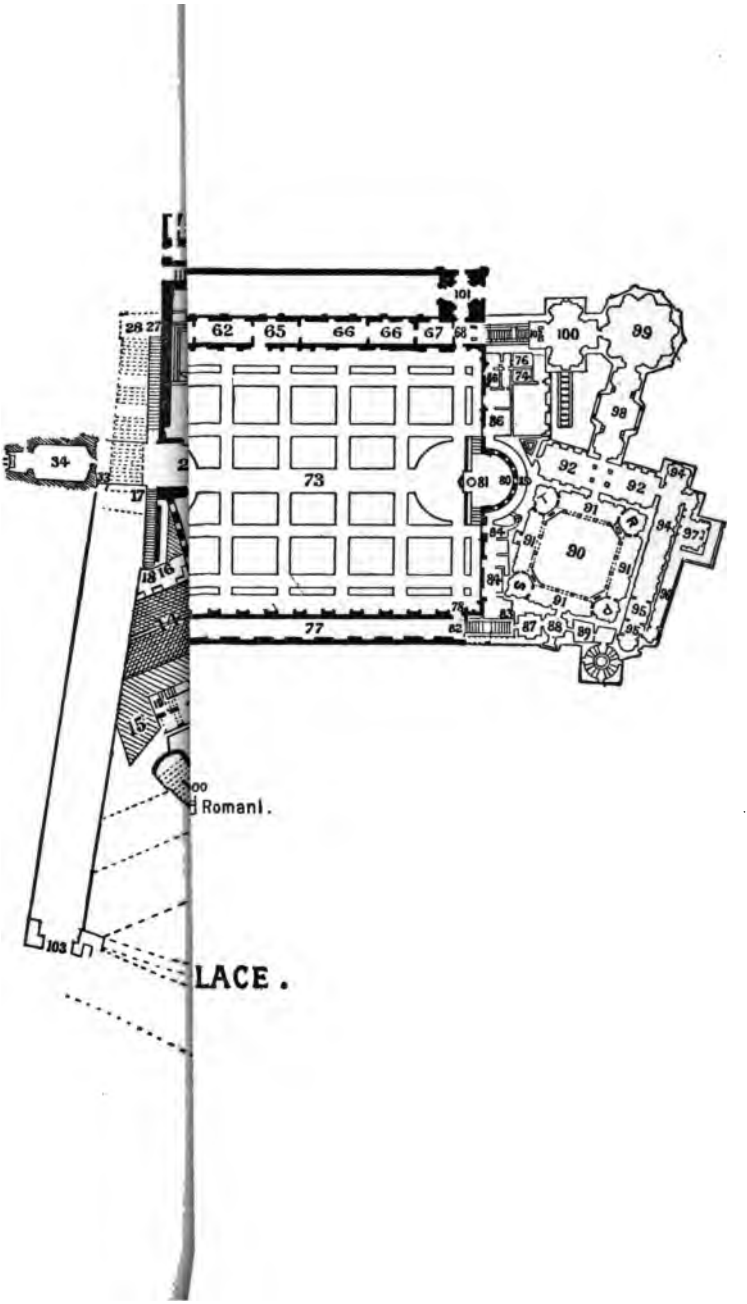
The Palace of Castel Gandolfo perched above the Lake of Albano and overlooking the whole Campagna, has been a summer residence of the popes from the time of Urban VIII. (1623) to that of Pius IX. who was a familiar sight upon his white mule in the lanes near the town. A baronial family of Germanic origin, the Gandulfi, built

* Anagni was a favourite resort of the early popes. It was the property of the Conti, and was used by Innocent III., himself a member of this family, as a residence, becoming afterwards a papal possession. Several elections took place at Anagni, among them that of Robert of Geneva, the antipope Clement VII. (1387).

themselves a castle in the little town in the XII. century, but in the next, it passed to the Savelli, who for hundreds of years held their mountain fortress and waged war upon their neighbours. At last their fallen fortunes forced them to sell their possessions, and Castel Gandolfo passed into the hands of the popes. The palace of Urban VIII. was designed by Carlo Maderno, but it was restored and finally rebuilt as it now stands by Clement VIII. A church designed by Bernini was added to the palace by Alexander VII. As the popes have never left the Vatican since 1870, the great palace of Castel Gandolfo stands empty. To visit it a 'permesso' from the Maggiordomo is necessary. A community of Basilian nuns and one of Carmelite nuns have of late years been established on the ground floor of this great palace.

GROUND PLAN OF THE VATICAN PALACE.

1. Stairs leading to the court of Damasus.
2. Apartment of the Maggiordomo.
3. (*a*) court of the Rota.
   (*b*) position of second court of the Rota.
   (*c*) court of the *Palafrenieri* (grooms).
   (*d*) court of Torrione.
   (*e*) court of the Palace of Sixtus V.
4. Cortile of S. Damaso.
5. Principal entrance to Papal Residence.
6. Apostolic Residence.
   (*f*) Sala Clementina or hall of the Swiss.
   (*g*) Hall of the *Palafrenieri.*
   (*h*) first *anticamera* (anteroom).
   (*i*) second *anticamera.*
   (*j*) hall of the secret consistories.
   (*k*) room of the Swiss guard.
   (*m*) pope's library.
   (*n*) pope's study.
   (*o*) pope's bedroom.
   (*p*) pope's small reception room.
   (*q*) pope's private anteroom.
   (*r*) anteroom.
   (*s*) private chapel and anteroom.
   (*t*) throne room.
   L. wall of Nicholas V.
7. Algardi's fountain.
8. Passage leading to the studio of Mosaics.
9. Stairs.
10. Court of the Pappagallo.
11. Court of the Portone di Ferro.
12. Court of the Sentinella.
13. Passage and stairs to upper floor and library.
14. Court of the *Maresciallo* of Conclave.



62
65
66
66
67
100
99
98
73
77
90
92
92
91
91
91
94
94
97
34
17
18
16
15
103
Romani.
LACE.

15. Court of the Maggiordomo.
16. Stairs to the court of the *Maresciallo.*
17. Pedestal of equestrian statue of Constantine.
18. Stairs from the court of the Maresciallo to the Sala Regia.
19. Entrance to the 1st tier of Loggie.
20. Branch of Loggie by Giovanni da Udine, under Raphael's.
21. Centre Branch. (Pomerancio.)
22. East branch.
23. Hall of the Paramenti.
24. Sala Ducale.
25. Sala Ducale, 2nd portion, also called *della Lavanda.*
26. Sala Regia.
27. Stairs leading to the Sala Regia.
28. Stairs beneath leading to the vestibule of the Sistina.
29. Vestibule of the Sistina.
30. Sistina chapel.
31. Sacristies.
32. Stairs leading from the Sistina to S. Peter's.
33. Entrance to the Loggia of benediction.
34. Paolina Chapel.
35. *Galleriola* or audience room.
35 (*a*) *Spogliatoio,* or Hall of the Pappagallo.
36. Borgia Apartment, *Sala dei Pontifici,* on the floor above, Hall of Constantine.
37. Second Borgia room, *Sala della Madonna,* above it, Stanza of the Heliodorus.
38. Third Borgia, *Vita dei Santi,* above it, Stanza of the *Disputa.*
39. Fourth Borgia "of the Liberal arts," above it, Stanza of the *Incendio.*
39 *a* and 39 *b.* Halls of the Guardia Nobile.
40. Hall of the *Credo.*
40 (*a*). Hall of the Sibyls.
41. Entrance to the gallery of Inscriptions from the Loggie.
42. Gallery of Inscriptions.
43. Entrance to Library.
44. Writer's room.
45. Small reading room.
46. Room of the *papiri.*
47. Librarian's room.
48 and 49. Sala Sistina.
50. Hall of the Bonaventura.
51. Hall of the Obelisk.
52. Hall of Aristides.
53. Christian Museum.
54. Hall of the *papiri.*
55. Hall of the Christian paintings.
55 *a.* Hall of the Nozze Aldobrandini.
56. Chapel of Pius V.
56 *a.* Small room of cabinets.
57. Terra-cotta room.
58. Court of the Belvedere.
59. Hall of the Vatican MSS.
60. Alessandrinan Collection.
61. Ottobuoni Collection.
62. Capponi Collection.
63. Archivium.
64. Giardino of the Library or of the *Stamperia.*
65. Capponi and Borghigiana Collection.
66. First two halls of the Library.
67. *Museo Profano.*
68. Visitors' entrance to the Library.

69, 70. Gates between the Chiaramonti Museum and the Gallery of Inscriptions.
71. Entrance to the Braccio Nuovo.
72. Braccio Nuovo.
73. Giardino della Pigna.
74 and 76. Egyptian Museum.
77. Chiaramonti Museum.
78. Door from Chiaramonte Museum to the *giardino della Pigna.*
80. Pine cone and peacocks.
82. Stairs to Pio Clementino Museum.
84, 85, 86. Rooms of the Egyptian Museum.
87. Vestibule of the Torso.
88. Vestibule of the Vase.
89. Vestibule of the Meleager.
90. Octagonal Hall.
91. Porticoes of the court of the Belvedere.
S. Cabinet of the Apollo Belvedere.
T. Cabinet of the Laocoon.
R. Cabinet of Antinous.
P. Cabinet of the Boxers.
92. Hall of the animals.
94. Hall of the Statues.
95. Hall of the Busts.
96. External balcony.
97. Cabinet of Masks.
98. Hall of the Muses.
99. Rotonda.
100. Hall of the Greek Cross.
101. Hall of the Biga.
102. Vestibule to Hall of Greek Cross and entrance to the Egyptian Museum.
103. Bronze gates.

CHAPTER IV.

CARDINALS.

Cardinals — their origin — their titular churches — dress — ceremonial regarding — the three grades of Cardinals — list of the Cardinals — Sacred congregations, Inquisition, Index, etc. — Patriarchates — Bishops — titular bishops — episcopal insignia and dress — visit ad limina *— Prelates and Monsignori — Canons — priests — origin of ecclesiastical dress — Style and titles of ecclesiastics — Seminaries and seminarists.*

Cardinals.

THE Pope's College of Cardinals, who compose his Curia or Council, are the modern representatives of the ancient parish priests of Rome.

We first find the word applied to the chief among the seven deacons, who was called *archi-diaconus* or *diaconus cardinalis*. Later, owing to the increase of the Christian population, it became necessary to appoint two deacons to each region of the city, where previously one regionary deacon had sufficed; the first of these was then called *cardinal deacon*. Similarly the presbyters of the ancient *tituli** of Rome came to be styled *presbyter cardinalis*† in distinction to the other priests appointed to the same church.‡

* See Part I., Chap. I.

† In Italian, the words *incardinato* for the induction to a parish, and *scardinato* when the incumbent is removed from it, are still employed.

‡ Gregory the Great writing to Liberatus, tells him not to set himself above the other deacons, unless he had been made *cardinal* by the bishop. In Charlemagne's 'Capitularies' a Roman Cardinal Deacon is mentioned with peculiar distinction: "Diaconus in cardine constitutus in urbe Roma."

These deacons and presbyters formed the council of their bishop, and as early as 251–254, they presided over the Church with absolute authority upon the death of Pope Fabian, just as the Cardinals rule the Church to-day when the papal see becomes vacant. At first simply the parish clergy of Rome, these deacons and presbyters gradually acquired a position of power and importance owing to the fact that the papal elections, originally the right of the "assembled people and clergy of Rome," passed gradually from a variety of causes into their hands.

Thus in time the office of priest of a Roman *titulus* became merely nominal, while the position it conveyed grew to be so much coveted that it was conferred by the pope as a title of honour upon foreign and Roman personages, ecclesiastics or otherwise. By the XI. century, we find the ancient regionary deacons, parish priests, and suffragan bishops of Rome developed into the cardinal deacons, priests and bishops of the Roman Church.

It was not however till 1179 that their prerogative as papal electors was actually confirmed and assured to them by a Lateran council under Alexander III. In 1297 a constitution of Boniface VIII. increased their dignities, and decreed heavy penalties against all who should maltreat them.

Titular churches of cardinals.

To this day every cardinal is "titular" of one of the ancient parish churches of Rome,* in which he nominally possesses jurisdiction. If he is non-resident in the city, he must appoint a vicar, generally a prelate as his substitute, not necessarily the parish priest. If the cardinal be a layman, he must in any case appoint a presbyter as his *vicario*.

In his titular church, a cardinal does not assist at mass or celebrate from a *faldstool* but from a throne, and this he does as titular cardinal, not as bishop. On entering or leaving the church, he gives his blessing to the people, as a bishop would do in his own diocese.

* Cardinal Manning was cardinal priest of S. Gregorio on the Coelian. Cardinal Vaughan has succeeded him. Cardinal Newman was cardinal deacon of S. Giorgio in Velabro.

Upon his creation, a new cardinal must take solemn possession of his titular church. He arrives at the church door in state, dressed in his scarlet robes. He is here met by the priest and clergy of the parish, who offer him holy water. He enters the church and proceeds solemnly up the nave, genuflecting three times. Then, seated upon his throne, he receives the addresses which are read to him by the parish priest. Function of taking possession

To these he replies, after which all the clergy, according to their precedence, come up to receive his embrace, those of lower rank merely kissing his ring. Before 1870, a detachment of the Swiss Guard used to attend such ceremonies. Each cardinal must present a painted portrait of himself to his titular church, which is hung with that of the reigning pope in the nave. A painted shield with his arms surmounted by a cardinal's hat, hangs with the arms of the pope, outside the church, over the main entrance. It is a custom for cardinals to bequeath their hats at their death to their titular churches, where they can often be seen hanging from the ceiling in some side chapel. Portrait in the titular church. Arms.

It was enacted in a constitution of Boniface VIII. in 1297 that cardinals should wear the royal purple.* Their red hats had been granted to them at the council of Lyons in 1145 by Innocent IV., at the instigation, it is said, of the Countess of Flanders, who complained that she could not distinguish cardinals from abbats and other great personages. The red robes have been worn since 1464; the purple is now only worn in Lent and Advent, when cardinals can be distinguished from bishops by the red skull-cap, stockings and berretta which they retain. Dress.

In ordinary life, a cardinal wears a black soutane and short cape over the shoulders, with scarlet pipings buttons and button holes, scarlet stock sash and stockings. Out of doors, a long black cloak, and an ordinary priest's hat trimmed with a red silk ribbon and gold tassels, 15 in number. In society, a full cloak of scarlet silk or *fer-* Everyday dress. In society.

* They are called to this day the *porporati*, wearers of purple.

raiuolone is worn over the black soutane. At court, or for state occasions, the soutane would be scarlet, a rochet would be worn and a short round cape to the knee, with openings for the arms, known as the *mantelletta*.

For Cappelle Papali.

For cappelle Papali,* and other great church or papal functions, a cardinal's dress would consist of a scarlet soutane with a train, white lace rochet, and great circular scarlet silk cloak, made like the ancient Roman pænula,† which is drawn up over the arms in front, and spreads into an immense ample train behind. This is the *cappa magna*. Attached to it, is a hood having the appearance in front of a small shoulder cape, and prolonged behind into a point. The hood is of scarlet silk; from the 5th of October until April 25th, it is covered with an additional cape of white ermine for warmth. In old days the hood used to be drawn up over the head and worn under the hat, which is still done when the hat is given in consistory. The *zucchetto* or small cap, *berretta*, stockings and gloves are scarlet. When dressed in state clothes, a long purple cloth cloak with cape and velvet collar, is worn out of doors, with a red hat, of the shape and texture of an ordinary priest's. These are removed at the church door, and the *cappa magna* and berretta put on.

For the cardinal's *mozzetta* see pages 335 and 486.

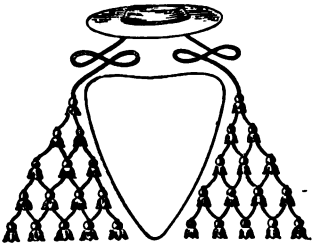
Cardinal's Hat.

The red hat of the cardinal which is given him in consistory, and which is the sign of his office, used to have a conical crown, and was habitually worn with the scarlet robes, over the drawn-up hood of the *cappa*. Its use was sanctioned instead of a mitre in 1245. Under Paul II., a berretta was allowed on certain occasions instead of the hat, and now the hat is never worn at all, and has become a mere symbol. Its crown has practically ceased to exist, the modern hat having a wide stiff brim, hardly any crown, and hanging cords and tassels. These tassels or fiocchetti should be fifteen in number for a cardinal, and when the hat is represented upon the coat of arms the tassels should hang down on

*See page 378. †See Part II., page 106.

either side of the shield in five rows. The number of tassels was however often varied at pleasure, or mistakes were made in the number, so that it is sometimes difficult to distinguish a cardinal's coat from an archbishop's in sculpture or upon tombstones, unless the colour is indicated.

Upon the coat of arms.



Cardinals who are members of religious Orders wear their own dress in the colours of the Order; retaining only the *red hat*, *berretta*, and zucchetto. Franciscan cardinals, however, wear no red.

Dress of a monk or friar.

The only occasion on which a distinction was made in the dress of the three grades * of cardinals, was when they assisted at the pope's solemn mass. The cardinal bishop then wore a cope, the cardinal priest a chasuble, and the cardinal deacon a dalmatic.

From the XIII. century at least, cardinals have ranked as princes, and have been treated with royal state in every country. In 1523 the household of Cardinal Farnese numbered 306 persons, that of Cardinal Cesarini, 275. Even now much formality is observed in their regard in Rome. In ecclesiastical circles and in the old Roman families, a cardinal is received at the foot of the stairs by two servants with lighted torches, who escort him to the reception rooms and await his departure in the corridors. He is accompanied wherever he goes by a gentlemen in waiting, his *gentiluomo*, who sits in his carriage, stands near him at church functions, vests him in his buskins,† holds his berretta, and gives him the water for the *lavabo*

Ancient State.

Ceremonial.

His *gentiluomo*.

* See below. † See Part II., p. 78.

Council of Trent sess. XXV. decrees for the reformation of the clergy. Cardinals and all prelates shall be content with modest furniture and a frugal table, and are not to enrich themselves or their dependants out of the property of the Church. All things in their houses to show simplicity and contempt of vanities.

at mass. This *gentiluomo* is dressed in knee breeches, silk stockings and ruffled shirt, and wears a sword and cocked hat. In rank this attendant belongs to the good *borghesia*, and usually has some decoration or the title of Cavaliere. At church functions, a cardinal would probably be accompanied also by a servant and his chaplain. He drives in a sombre and heavy vehicle drawn by two black stallions with flowing manes. His servant sits on the box, and walks behind him if he gets out of his carriage for a little exercise outside the walls of the city. In processions, a cardinal's train is held up by a page or acolyte.

Throne room.

Cardinals have a throne room in their houses, but the throne is turned to the wall and may never be sat upon except when the papal see is vacant. It is then turned round for use, as a sign that the cardinals have become reigning and temporal princes. Similarly each cardinal is provided with a throne for use during a conclave.*

Cardinals *di curia.*

The cardinals *di curia, i.e.* resident in Rome, and forming a permanent court and council round the pope, each receive the modest annual sum of 24,000 francs (£960), which is called the *piatto cardinalizio.* In addition to this the cardinals employed on the different *Congregations* have a special pay.

Cardinals or Monsignori were at the head of every sort of department in Rome in old days; a remnant of this may be seen in the inscriptions on marble let into the walls in different parts of the city, informing the citizens that Monsignore the sanitary Inspector, did not allow dust men to throw their refuse in those places. There is one of these inscriptions in Piazza di Spagna, another on the Convent of the Nuns by S. Croce dei Lucchesi.

The full number of the Sacred College is seventy.† Of the cardinals now composing the College 33 are

* For conclave and the creation of cardinals in consistory see Chapter II.

† This number was fixed by Sixtus V. in 1586. See *ante*, p. 367, *footnote.*

Italians, and 26 foreigners. Of these, seven are French, seven German, Austrian, and Hungarian, five Spanish, four English and American, there is one Pole, a Dutchman and a Portuguese. There are at the present eleven vacant hats.

Three grades of Cardinals.

There are three grades of cardinals. Cardinal Bishops who seem to have been first heard of in the time of Stephen III.–IV. (768–777) as the seven bishops who officiated in turn in the Lateran, and were called "Ecclesiæ Lateranensis Cardinales." They were *ipso facto* bishops of the six suburban Sees of Rome, originally local suffragans of the pope. Secondly and thirdly, cardinal priests and deacons derived as we have seen from the presbyteral and diaconal titles of Rome. In the latter rank, the cardinal's hat has been sometimes bestowed upon laymen. Cardinal Antonelli was a layman, and Cardinal Mertel who died this year (1899) was in deacon's orders. As a matter of fact, however, most of the cardinal priests are now bishops, and all the cardinal deacons are priests.

LIST OF CARDINALS WITH THEIR TITULAR CHURCHES.

See.	Cardinal Bishops.	Date of Creation.
Ostia* and Velletri	Luigi Oreglia di S. Stefano, Dean of the Sacred College †	1873
Porto and S. Rufina	Lucido Maria Parocchi, Vice-Chancellor and sub-dean of the Sacred College	1877
Albano	Antonio Agliardi	1896
Palestrina	Camillo Mazzella	1886
Frascati ‡	Serafino Vannutelli	1887
Sabina	Mario Mocenni	1893

* Joined to Velletri in 1150.

† This office has been joined to the see of Ostia and Velletri since the XV. century. Before that time there was no mention of the title. The oldest cardinal bishop was called *Prior* Episcoporum.

‡ Cardinal Howard was bishop of this see until his death.

TITULAR CHURCHES.	CARDINAL PRIESTS.	DATE OF CREATION.
S. Agnese Fuori	Georg Kopp, Bishop of Breslau	1893
S. Agostino	Antonio Maria Cascajares y Azara, Archbishop of Valladolid	1895
S. Anastasia	Andrea Ferrari, Archbishop of Milan	1894
SS. Andrea e Gregorio	Herbert Vaughan, Archbishop of Westminster	1893
SS. XII. Apostoli	Joseph Sebastian Netto, O. M., Patriarch of Lisbon	1884.
S. Balbina		
S. Bartolomeo all' Isola	Johann Haller, Archbishop of Salzburg	1895
S. Bernardo	Giuseppe Sarto, Patriarch of Venice	1893
SS. Bonifacio ed Alessio	Angelo di Pietro, Prefect of Council	1893
S. Calisto	Agostino Ciasca. Romite	1899
S. Cecilia	Mariano Rampolla, Secretary of State and Archpriest of the Vatican Basilica	1887
S. Clemente	Genaro Portanova, Archbishop of Reggio	1899
S. Crisogono	Francesco Cassetta	1899
S. Croce in Gerusalemme	Peter Goossens, Archbishop of Mechlin	1889
S. Eusebio	Agostino Richelmy, Archbishop of Turin	1899
S. Giovanni a Porta Latina	Benoit Langénieux, Archbishop of Rheims	1886
SS. Giovanni e Paolo	Giuseppe Francica-Nava, Archbishop of Catania	1899
S. Girolamo degli Schiavoni,	Lorenz Schlauch, Bishop of Gros-Wardein, Hungary	1893
S. Lorenzo in Damaso	[Lucido Maria Parocchi as Vice-Chancellor]	1877
S. Lorenzo in Panisperna	Sebastiano Galeati, Archbishop of Ravenna	1890
S. Lorenzo in Lucina	Miecislau Ledóchowski, Prefect of Propaganda	1875
SS. Marcellino e Pietro		
S. Marcello	Luigi di Canossa, Bishop of Verona	1877
S. Marco	Pietro Celesia, O. S. B., Archbishop of Palermo	1884
S. Maria degli Angeli	Anton Gruscha, Archbishop of Vienna	1891
S. Maria della Pace	Michael Logue, Archbishop of Armagh	1893
S. Maria della Vittoria	Giov. Batt. Casali del Drago	1899

Titular Churches.	Cardinal Priests.	Date of Creation.
S. Maria del Popolo	Alfonso Capecelatro, Oratorian, Archbishop of Capua and Cardinal Librarian	1886
S. Maria in Aracœli	Francesco Satolli, Archpriest of the Lateran	1895
S. Maria in Traspontina	Martin de Herrera y de la Iglesia, Archbishop of Santiago	1897
S. Maria in Trastevere	James Gibbons, Archbishop of Baltimore	1886
S. Maria in Via	François Richard, Archbishop of Paris	1889
S. Maria sopra Minerva	Serafino Cretoni	1896
S. Maria Nuova e S. Francesca Nuova	Joseph Labouré, Archbishop of Rennes	1897
SS. Nereo e Achilleo		
S. Onofrio	Domenico Svampa, Archbishop of Bologna	1894
S. Pancrazio	Achille Manara, Bishop of Ancona	1895
S. Pietro in Montorio	Maria Sancha y Hervàs, Archbishop of Toledo and Patriarch of the West Indies	1894
S. Pietro in Vincoli	Adolf Perraud, Bishop of Autun	1893
S. Prassede	Gaetano Aloysi-Masella, Pro Datario	1887
S. Prisca	Domenico Ferrata	1896
S. Pudenziana	Victor Lécot, Archbishop of Bordeaux	1893
SS. Quattro Incoronati	Pietro Respighi, Archbishop of Ferrara	1899
SS. Quirico e Giulitta	Salvatore Cassañas y Pagès, Bishop of Urgel	1895
S. Sabina	François Mathieu, Archbishop of Toulouse	1899
SS. Silvestro e Martino ai Monti	Claud Vaszary, O. S. B., Archbishop of Gran, Hungary	1893
S. Silvestro in Capite	Vincenzo Vannutelli, Archpriest of S. Maria Maggiore	1884
S. Sisto	Giuseppe Prisco, Archbishop of Naples	1896
S. Stefano	Jakob Missia, Bishop of Goritz	1899
S. Susanna	Patrick Moran, Archbishop of Sydney	1885
S. Tommaso in Parione		
SS. Trinità al Monte Pincio	Pierre Coullié, Archbishop of Lyons	1897
SS. Vitale Gervasio e Protasio		

Titular Churches.	Cardinal Deacons	Date of Creation.
S. Adriano	Giuseppe Vives y Tuto, Capuchin	1899
S. Agata	Andrew Steinhüber, S. J., Prefect of the Index	1893
S. Angelo in Pescheria		
S. Cesario in Palatio		
SS. Cosma e Damiano	Raffaele Pierotti, O. P.	1896
S. Eustachio		1899
S. Giorgio in Velabro		
S. Maria ad Martyres		
S. Maria in Aquiro		
S. Maria della Scala	Girolamo Gotti, O. disc. Carmelites, Prefect of Cong. of Indulgences	1895
S. Maria in Cosmedin		
S. Maria in Domnica		
S. Maria in Portico	Francesco Segna, Prefect of the Archives	1894
S. Maria in Via Lata	Luigi Macchi	1896
S. Niccolò in Carcere		
S. Vito		

THE SACRED CONGREGATIONS.

Immediately on their creation, new Cardinals are appointed by the Secretariat of State to one or more of the sacred Congregations, to attend to the business of which is the main duty of the cardinals resident in Rome.

Of the Congregations, the Inquisition, Index, Council, Bishops and Regulars, were extant in the time of Sixtus V. This pope added eight others, of which the Congregation of Rites and the Examination of Bishops were the only ones concerned with ecclesiastical affairs.

1. INQUISITION. The word and the thing *inquisition* is of early origin, though up to the XIII. century the Christian Church contented itself with employing the secular arm, and emperors were the first inquisitors.*

Theodosius.

By the Edicts of Theodosius, heretics were exposed to exile and confiscation of goods, the place where they met was forfeit to the emperor, they were branded as infamous in the civil courts and thus exposed to the

* Theodosius is the first to make use of the term *inquisitor* of the faith.

fanaticism of an ignorant populace. The Eunomians were declared incapable of executing or receiving benefit from a will; the Quartodecimans and Manichæans were to suffer death. How few of us realise that the first heretic to pay for his belief with his life was tortured and executed in the IV. century of our era! The victim was a Spanish bishop, Priscillian of Avila.*

In the XIII. century the Church met the changed conditions of the times by framing an inquisitorial machinery of its own. The popular idea is that Dominic was the first to propose this to Innocent III. (1198), and that he himself was succeeded by Fra Moneta as second Inquisitor.† Mr. H. C. Lea denies both statements, expressing the opinion that Guala, the successor of Moneta and Dominic in the government of the Dominican Order, was "the real contriver of this régime of terror." Guala was Prior and Bishop of Brescia, the first city in Italy to insert among its statutes, in 1230, the law made by Frederick II. (1224) which sent heretics to the stake. But in the same year Rome had a visitor who won the confidence of Gregory IX., and in 5 short years "changed the face of the Church." Raymund of Pennafort, a Dominican, a Bolognese jurist, and confessor to the then King of Aragon, had been sent to confer with the pope about the heretics discovered in the Spanish Kingdom. Very soon after his appearance the stake became law at Rome, and the inquisitorial tribunal had set to work under the management of Dominican Priors. In 1231 the first burnings took place. "That liberal Roman Church," as Pater calls her, now joined hands with the persecuting spirit which has branded every step in the course of Spanish Christianity, with the one exception of Teresa's reform of the Car-

Innocent III. and S. Dominic.

S. Raymund of Pennafort and Gregory IX.

First burnings in Rome.

* Two presbyters and two deacons were his fellow victims, while a noble lady of Bordeaux and the poet Latronian suffered after him. The never failing charge of licentiousness was adduced, but the facts point to a directly opposite conclusion. Ambrose protested, and so did Martin of Tours, but they were exceptions.

† Indeed Sixtus V., it is not known on what authority, calls Dominic "the first inquisitor."

melites. Bishop Creighton says: "Fanaticism had no place in Rome, nor did the Papal court trouble itself about trifles": "The papacy in the middle ages always showed a tolerant spirit in matters of opinion": "We cannot think that Roman inquisitors were likely to err on the side of severity."* Alfonso had proscribed heretics in Spain before the first persecuting pope was elected in Rome.

Introduction of the Inquisition into France, England, Germany, Spain.

The Inquisition first came to France through the Council of Toulouse in 1229. It would appear that Innocent III's 'papal inquisition' was never commissioned under that name in England. In the XIII. century Conrad of Marburg, the brutal confessor of S. Elizabeth of Hungary, tried to establish it in Germany, but the tribunal never made any way there, and Conrad himself was assassinated. The Spanish inquisition, already in existence, was granted the necessary powers by Sixtus IV. in 1480–1484, and Philip the Fair (1504) converted its tribunals into State courts. In 1538 the Grand Inquisitor was burnt as a Calvinist, and soon after the powers of these courts were transferred to the Spanish parliaments, and in 1560 to the bishops. The Inquisition was revived in Rome by Paul III. in 1549, with a Council of 6 cardinals; but was abolished in every country of Europe in the XVIII. century, and in Spain at the beginning of the XIXth. It now only exists in Rome, and in the modified form sanctioned by Pius V. and Sixtus V. under the name of *Sacrum Officium*, or "Holy Office."

Revival in Rome.

Congregation of the Inquisition, or Holy Office.

This is directed by the Congregation of "the Holy Roman and universal Inquisition," also founded by Paul III., but acting under the conditions prescribed by Pius and Sixtus. It consists of the Pope, with 10 cardinals and some 36 other ecclesiastics as Consultors. The Commissary of the Holy Office being always a Dominican. The offices are in the Palace of the Inquisition, Via del S. Ufizio 5. Its principal sittings are held

* Creighton, *A History of the Papacy during the Period of the Reformation.*

under the presidency of the pope. Its business is the examination of heresies and doctrines, and it enquires into all words, writings and deeds contrary to religion. The exercise of its powers as laid down in canon law requires a state of things which exists nowhere at the present day. It is assumed that the State assists in punishing heretics, and that every bishop is *ex officio* an inquisitor and will aid the official inquisitors.

Some of the last persons burnt for their faith were two Arians at Smithfield and Litchfield in 1612; and Quakers were put to death in America even after 1658. The falling cause of the Inquisition, writes Lord Acton, "was taken up by the Council of Constance, the university of Paris, the States-General, and the first Reformers."* Last burnings in Europe.

II. THE INDEX. A list of books henceforth known as the *Index of Prohibited Books* was compiled by a commission appointed by the Council of Trent in 1563. The question of the censorship of books was eventually referred by the Council to the pope, and thereupon Pius V. erected the Sacred Congregation of the Index. This Congregation was confirmed and its powers enlarged by Sixtus V., a Dominican Friar being its first Secretary. The Dominican Maestro del Sacro Palazzo is always a member of this Congregation. All books not approved by the Church are 'placed on the Index,' each separate condemnation including an anathema on all who thereinafter shall presume to read or retain the book in question. Even one of Dante's works finds its place on the Index, and the poets fare as badly as the scientists.†

* The latest executions perpetrated by the Spanish inquisition were the *autò da fè* of 1717, when 20 persons died; these were the last persons put to death anywhere merely for their faith.

† In 1660 Alexander VII. placed the first translation of the Missal into French on the Index, and anathematised all who should read it. The pope says he hears that "certain sons of perdition" "have lately come to such madness" as to translate the liturgy of the Church, so that people could understand it. "We whose charge it is to prevent the Church being overgrown with such thorns," he says, "as we abhor and detest such an innovation and blemish to the Church's glory," "so we for ever condemn the aforesaid Missal

Precursors of the Index.

A voluntary destruction of magical books is mentioned in the Acts xix. 19. Origen's works were brought to Pope Pontian to be destroyed; and Leo the Great suppressed the books of the Priscillianists. The works of Erigena on the Eucharist were burnt by Leo IX. After the invention of printing new measures were taken, and the first *censor* was appointed by the Archbishop of Metz in 1486. Alexander VI. followed the example in 1501, and the first edict of censure referring to a printed book issued on June 10 of that year.* A curious passage of Savonarola's relating to the errors in the circulated copies of his letter to the King of France runs: "Io prego la Signoria del Reverendo Vicario che non lasci mettere in stampa queste cose, se non sono prima da lui rivedute; e che questi stampatori non le piglino senza il segno del Vicario e sua licenza," a passage, writes Professor Villari, in which Savonarola appears as "il precursore della Congregazione dell' Indice."†

Imprimatur.

It is after the change in religion that it was no longer deemed sufficient to trust to the *Imprimatur* on the first page, and that the List of *Prohibited* books was projected. The *Imprimatur* is an ecclesiastical guarantee of a book and permission for it to issue. In Rome it is signed by the Vicegerent as well as by the *Maestro del Sacro Palazzo*, who signs with the Dominican initials O. P. followed by *S. P. A. Magister.* The present pope desires to revise the procedure of the "Index," especially as at present the condemnation of a book is followed by a large increase in its sale; this is particularly so in France where its being "on the Index" is the signal for its success.‡

---

in French by whomsoever it is written, or hereafter may be written; and we for ever prohibit the printing, reading, and retaining of it. . . ." Those who do so are "bent upon innovation for the ruin of souls." — *Bullarium Magnum*, i. 138.

* Pastor, *Geschichte der Paepste.*

† Villari, *La Storia di Girolamo Savonarola.*

‡ Since the above was written Leo XIII. has issued a decree concerning the Index.

III. COUNCIL. This Congregation is concerned with the exposition and enforcement of the Decrees of the Council of Trent. All disciplinary cases involving an infringement of one or more of the Decrees would be submitted to this Congregation, provided they referred to priests. In cases where a bishop or a member of a religious Order is concerned, the case would go to the Congregation of Bishops and Regulars. Disciplinary cases referring to matters of faith, on the other hand, would be submitted to the *S. Ufizio*.

This Congregation has its office in the Cancelleria Palace. It consists of 29 cardinals and 11 prelates, with other officials, under Cardinal Angelo di Pietro, who is Prefect of the Congregation.

Attached to it, is a commission for the revision of provincial councils.

IV. BISHOPS AND REGULARS. This body composed of 29 cardinals, 18 prelates and officials and 28 members of the various religious Orders and Congregations deals with all matters relating to bishops and members of Regular Orders. It considers disciplinary cases, and appeals, and revises the rules of the Regular Orders.

Cardinal Serafino Vannutelli is Prefect of the Congregation; its office is in the Cancelleria.

V. CONSISTORIAL. This Congregation is under the Presidency of the Pope. Its work is to consider and investigate all matters relating to the nomination of Cardinals. It is composed of 10 cardinals and 5 officials. Office, in the Cancelleria.

VI. APOSTOLIC VISITATIONS. This Congregation for visiting and reporting upon the churches of Rome, is also under the Pope who is its Prefect. Four cardinals, and 8 prelates and officials form this Congregation which has its office in the Cancelleria.

VII. THE RESIDENCE OF BISHOPS; to consider all questions relating to the residence of bishops of sees. This Congregation is under Cardinal Parocchi. Its office is in the Cancelleria.

VIII. THE STATE OF THE REGULARS; for enforcing and consider-

ing the rules of the Regular Clergy. The Pope is provisionally Prefect of this Congregation, which has its office in the Cancelleria.

IX ECCLESIASTICAL IMMUNITY. This Congregation for the maintenance of exemptions and privileges is united provisionally to Council. Cardinal Angelo di Pietro is its Prefect.

X. PROPAGANDA FIDE; for the propagation of the Faith, and for the government of the Church in foreign countries. This Congregation under its Prefect, Cardinal Ledóchowski, consists of 27 cardinals and 37 prelates and referees of various nationalities, and belonging to various Religious Orders. A Branch of the Congregation is concerned with Oriental Rites, to which belong 13 cardinals and 27 prelates belonging to different Orders; with officials and interpreters.

Attached to Propaganda, are commissions for the affairs of Apostolic vicariates; for the examination of the constitution of new religious institutes dependent upon Propaganda; and for the revision and correction of the books of the Oriental Rites. The office of the Congregation is in Palazzo della Propaganda, Piazza di Spagna.

XI. AZIENDA GENERALE DELLA REV. CAMERA DEGLI SPOGLI. This Congregation is for administering the affairs and recuperating the receipts of vacant benefices.* Cardinal Vincenzo Vannutelli is its Prefect; its office is in the palace of Propaganda.

XII. SACRED RITES. This Congregation founded by Sixtus V. in 1587 is for the examination and preparation of causes for beatification and canonisation. It consists of 31 cardinals under the Prefect, Cardinal Mazzella, and

* These are due to the Holy See, and were appropriated for the use of Propaganda by Pius VII. In the middle ages, it was the custom for the people to sack the dwelling and seize the goods of a dead cleric, hence the name *spoglie*. This custom was forbidden by a council of 904. At first the right to the goods of a vacant benefice was claimed by bishops and abbats, and to check abuses, was taken up by the Holy See, which still administers the affairs of a vacant benefice.

29 consulting prelates belonging to various religious Orders. The Monsignori of Pontifical Ceremonial and certain of the Prelates of the Rota belong to this Congregation, while all the officials of the Rota may be called upon to record their votes.

Attached to the Congregation, is a commission for liturgical questions. The office is in the Cancelleria.

XIII. CEREMONIAL. This Congregation is composed of 15 cardinals under Cardinal Oreglia, and all the monsignori masters of ceremony who act as referees. Its work is to consider all questions of ceremony and precedence. Its office is at the residence of its secretary, the Pope's Director of Ceremonies, Palace of S. Maria Maggiore.

XIV. REGULAR DISCIPLINE. The Prefect of this Congregation is Cardinal Serafino Vannutelli, and its office is in the Cancelleria. It consists of 12 cardinals and officers, and it is concerned with the consideration of the Rules of religious houses.

XV. INDULGENCES AND SACRED RELICS. All questions relating to these are dealt with by this Congregation, which is composed of 34 cardinals and 19 referees. Cardinal Gotti is Prefect. The office is in the Cancelleria.

XVI. EXAMINATION OF BISHOPS. This Congregation for the examination of bishops in theology and canon law is under the direction of a Cardinal (post now vacant), assisted by the *Maestro del S. Palazzo* and the Pope's Auditor.

XVII. REVERENDA FABBRICA DI S. PIETRO. This Congregation which is concerned solely with the maintenance, order, and repairs, etc., of S. Peter's consists of 5 cardinals under the archpriest of the Basilica, Cardinal Rampolla. The various sections of the work, administrative, ecclesiastical, legal, technical and architectural, are conducted by competent officials.

XVIII. THE STUDIO OF MOSAICS. All matters referring to this subject are under the direction of Monsignor de Nechere; the office is in Via Aracœli 1.

XIX. LAURETANA. This Congregation is for the care of the sanctuary at Lourdes. It consists of 13 cardinals under the Secretary of State. Its office is in the Dataria Palace.

XX. AFFARI ECCLESIASTICI STRAORDINARI. A Congregation for ecclesiastical affairs extraordinary, under Cardinal Oreglia. It consists of 15 cardinals and 16 officials and referees. Its office is in the Vatican.

XXI. STUDIES. This Congregation for directing education in the papal schools and colleges, is composed of 31 cardinals and 20 prelates referees of various nationalities and is under the direction of Cardinal Satolli. Its office is in the Via S. Apollinare 8.

The following Commissions have been lately formed.

(1) For the Reunion of the Churches, under the Presidency of the Pope.

(2) For the Election of Italian Bishops, under Cardinal Parocchi.

(3) For Historical Studies, under Cardinal Parocchi.

PATRIARCHATES.

Hierarchy.

The Hierarchy consists of the Pope, College of Cardinals, Patriarchs, Archbishops and Bishops, Apostolic Delegates, Vicars Apostolic, Prefects Apostolic, Abbats with episcopal jurisdiction (some 15), and certain Prelates (some 4 or 5). It numbers some 1382 personages (exclusive of Prefectures. See page 469). It was held anciently that there were only 3 Rites in the Christian Church, corresponding to the languages of the title on the cross, namely, Hebrew (Syrian), Greek, and Latin, and Christendom was divided into 3 great territorial divisions, over each of which one of these rites had sway; Asia (Antioch) Africa (Alexandria) and Europe (Rome).

Patriarchates of Christendom.

The 3 Rites.

The 3 great Sees.

Divisions of the East.

The I. Council of Constantinople, A.D. 381, adopted the 5 imperial divisions as the diocesan divisions of the Eastern Church, (*a*) The "Orient," with the See of Antioch, (*b*) Pontus, with the See of Cæsarea, (*c*) Asia, with the See of Ephesus, (*d*) Thrace, with the See of Constantinople, (*e*) Egypt, with the See of Alexandria. The same council gave the precedence over the whole Epis-

copate to the See of Constantinople* after that of the Bishop of Rome. This settlement of Sees was not however accepted by the Patriarchate of the West, which upheld the primacy of Antioch and Alexandria.

Since the time of Theodosius Antioch had ceased to be the capital of the East: the last blow to the authority of Alexandria was given in 451 by the Council of Chalcedon,† and from this date the Egyptians fell an easy prey to Islam — non-Christian Arabia — and the separation with the rest of the East was complete. After the Council of Chalcedon the other two Sees of Cæsarea and Ephesus enjoyed only a nominal authority. The Patriarchate of Constantinople was therefore formed by a fusion of the three great dioceses of Thrace, Pontus, and Asia (*i.e.* Constantinople, Cæsarea in Cappadocia, and Ephesus), a fusion operated between the founding by Constantine in 312 of "New Rome," Constantinople, and 451 the date of the Council of Chalcedon, which completed it.

Antioch.

Alexandria.

From the v. century Cyprus claimed autonomy; at the close of the century the body of Barnabas, its apostle, was discovered, and this was held to opportunely support its claims to independence, which it has preserved ever since.

Cyprus.

A patriarchate of Jerusalem was first projected at the Council of Ephesus A.D. 431. In 325 the Council of Nicæa had accorded privileges to the See of Jerusalem, but the See remained subject to Cæsarea. The unscrupulous Juvenal was Bishop during the Episcopate in Rome of Leo I. and the sitting of the Council of Ephesus, and obtained possession of the three Palestine Sees through an unseemly transaction with the Patriarch of Antioch. The action of the Council in forming a new Patriarchate so composed, was neither formally rescinded or accepted by Leo, and the arrangement has continued to this day.

Jerusalem.

Thus from the v. century the Patriarchates of Con-

* Constantinople had become the "new Rome," and the Pope's diocese is here called "old Rome."

† See Copts.

stantinople and Jerusalem, with an independent Cyprus, have existed, side by side with the ancient Eastern Sees of Antioch and Alexandria shorn of all real authority.

National Churches.

Persia.

The National Church of Persia was founded by missionaries from Antioch; Persia and Mesopotamia were Christianised in this way in the II. century; the Church of Persia suffered great persecution, and throve; but in the v. century it became the home of Nestorianism, and this strengthened its position in the country, churches of Nestorian Christians being then founded both in China and Malabar.*

Armenia.

Christianity was introduced into Armenia in the IV. century, the See of Cæsarea and Gregory the Illuminator being its founders. Its *Catholicus*, or universal bishop used to receive consecration at Cæsarea in the v. century.

Ethiopia.

The Church of Ethiopia was founded in the time of S. Athanasius by the See of Alexandria, whose Patriarch consecrated the Ethiopian Metropolitan. It is now known as the Abyssinian Church.

Coptic or Egyptian.

The Coptic or Egyptian Church was not called *Coptic* until 451. It adopted the heresy of Eutyches which was condemned by the Council of Chalcedon in that year, but it shared in none of the changes and developments of other Churches, retaining the customs, practices and traditions of the v. century. The tongue of this people preserved in the liturgy which is to-day recited in the churches "is the lineal descendant of the language of the hieroglyphics and of the Rosetta stone."† This sacred speech is still partly understood by the priests who use an Arabic translation. Nothing can be more interesting than this unique people "of the race of the Pharaohs, speaking the very words of Rameses, writing them in the letters of Cadmus, and embalming in the

* The traces of which still remain in these countries. Some South Indian Christians, the descendants of Malayli Hindus who became Catholics in the XIV. century, inhabit Malabar, Cochin, and Travancore. They are called Cochikars.

† Stanley Lane-Poole, "*Cairo.*"

sentences thus written, a creed and liturgy, which twelve centuries of persecution have not been able to wrest from them or alter a jot." *

Gothic Church.

The Goths were missionised by prisoners transplanted to the frontier of the Empire on the borders of Thrace by the Danube, from Pontus and Cappadocia, during the invasion of Valerian and Gallienus. The Goths adopted Arianism. It is thus that Christian barbarians besieged Rome under Alaric in 410, and on so many other occasions.

Nubia.

The Nubian Church was not formed till the reign of Justinian, and was a suffragan Church to Alexandria.

Divisions of the Greek Rite.

The Greek rite has the first place of dignity of all rites after the Latin. A very large number of Christians employ it: to-day it is used by about 100,000,000 Christians, about 5,000,000 of whom have the *pure* Greek Mass.

Greco-Melkite.

The Greek-Melkites number 200,000, two-thirds of whom are in the Roman obedience. The Melkites arose in 684, as a Greek branch of the Syrian Arabs, the Byzantine Emperor obliging a large part of the latter, against whom he was waging war, to adopt the Rite of the imperial city. Those who did so were called *Melkite* from the word *Malek*, a king, in contradistinction to those who continued to follow the national Syrian Rite.† Their liturgy is according to the Greek Rite, the language being partly Syrian and partly Greek. In the XVII. century a number of the Greek Melkites returned to the Roman obedience. They occupy Syria and the holy land, and the Catholic Melkites have also churches here and there in Europe. Their Patriarch's official residence is Damascus; he has, since the pontificate of Gregory XVI., been styled Patriarch of Antioch, Jerusalem, and Alexandria.

Patriarchate of Antioch.

The ancient Patriarchate of Antioch is to-day represented by this Greco-Melkite Patriarch, and the Greek orthodox Patriarch.

* Ibid. *Cf.* with the Greco-Melkites *infra*.

† The present *Copts* represent this national party. Copt = Gupt, Gypt, Egyptian.

Greco-Ruthenian. The Greco-Ruthenian Rite is followed by nearly 3,000,000 Christians; they are Catholic Slavs subject to the Austrian government, with a metropolitan resident at Lemberg.

Greco-Slav. The Slavs embraced Christianity in the IX. century through the preaching of SS. Cirillus and Methodius; they followed largely the religious traditions of Constantinople. The Slavs of the Greek Rite are divided into (*a*) the Greco-Bulgarians, numbering 6,000,000, with two bishoprics of the Roman Communion, (*b*) the Greco-Russian, numbering 80,000,000, (*c*) the Greco-Ruthenian (see *ante*), (*d*) Greco-Servian, numbering 4,000,000, of whom those inhabiting Croatia and Slavonia are Catholics, with a metropolitan resident at Czernovitz.

Kingdom of Greece. The kingdom of Greece possesses the pure Greek Rite, numbering some 5,000,000 persons.

Of the divisions above enumerated the Russo-Greek Church depends from the Holy Synod of Petersburg, and is autonomous. The kingdom of Greece has declared through its Synod, the Synod of Athens, its complete independence and autonomy. The Alexandrian Patriarchate is therefore now nothing but a name.

Georgia. Georgia, the ancient Iberia, at the foot of the Caucasus, embraced Christianity in the III. or IV. century,* and was taught by Armenian missionaries. The Christians there are of the Latin and Armenian as well as of the Greek Rite. Their Exarch or Catholicos has his official residence at Tiflis, the capital. (It has been a Russian province since 1802.)

Syrian Rite. After the definition of the Council of Chalcedon, the Syrian Monophysites formed a Church, with a Patriarch of Antioch and a complete hierarchy of their own. These are the Jacobite Syrians, so called from their founder Jacobus Baradaï. In the XVIII. century many of the Monophysite Syrians joined the Roman com-

* Their evangelist was a woman, S. Nino, who came into their land bearing a cross made of the vine and bound with her hair; which is still their great relic.

munion; and at the present day the Syrian Jacobites and Syrian Catholics exist side by side, and have each a Patriarch.

Syro-Maronite.

The Maronites are so called from John Maronus, Abbat of the convent on Mount Libanus which is the centre of the sect founded by him. They were *Monothelites*, and as such condemned by the VI. Council of Constantinople, 681. They were governed entirely from the monastery. They became united to the Catholic Church A.D. 1182, although this union was interrupted until the XVI. century, when it became permanent. Their bishop is called Patriarch of Antioch of the Maronites. This and the *Jacobite Patriarchate* have been retained by Rome, which thought well to respect distinctions created many centuries ago.

Syro-Chaldaic.

The Chaldaic Church originally adhered to Nestorius; it is under the "Patriarch of Babylon." The members of this Church inhabit Kurdistan, Mesopotamia, and Armenia. Their Rite is the Syriac; and the Syro-Chaldaic Church is a subdivision. The liturgical language is Aramaic, the idiom spoken by Christ.

Patriarchs.

The Catholic Patriarchates of the world, exclusive of Rome, are 10, the Patriarchs 14.

Constantinople; the patriarch being a Latin prelate resident in Rome.
Alexandria; (Coptic Rite) Titular Bishop of Cæsarea Philippi.*
(Latin Rite) held by a Latin prelate, resident in Italy.
(*Oriental Rite.*) Antioch; (Melkite Rite) The Bishop of Ptolemais. See *supra*, p. 465.
See above. { Antioch; (Maronite Rite) The Archbishop of Babbex.
Antioch; (Syriac Rite) The Archbishop of Mosul.
Antioch; held by a canon of S. Peter's.
Jerusalem; (re-established in 1847) held by a friar Minor.
Babylon of the Chaldees.
Armenian Patriarch (Cilicia) (resident in Constantinople).

* The Pope recently provided (Dec. 1895) for the re-establishment of a true Catholic Alexandrian Patriarchate, with two Suffragan Sees, Minieh and Luksor. Up to now the Catholic Copts have been ruled by a Vicar Apostolic. A Coptic patriarch has been duly installed this year (1899).

(*Latin Rite.*)
- Lisbon (The Archbishop has the title of Patriarch).
- Venice (The Archbishop has the title of Patriarch).
- West Indies (held by the Cardinal Archbishop of Toledo).
- East Indies (held by the Archbishop of Goa), *erected by the present pope in 1886.*

Archiepiscopal Sees.

Sees of the Latin Rite in Europe, Asia, Africa, America, and Oceania		
Immediately subject to the Holy See	19	
With Ecclesiastical Provinces	155	
Sees of the Oriental Rite		Total 192
With Ecclesiastical Provinces	3	
Subject to the Patriarchates	15	

Episcopal Sees.

Sees of the Latin Rite in all parts of the world		
Immediately dependent on the Holy See	83	
Suffragan Sees in Ecclesiastical Provinces	640	
Sees of the Oriental Rite		Total 776
Directly subject to the Holy See	1	
Suffragan, in Ecclesiastical Provinces	9	
Subject to the Patriarchates	43	

Of the total number, 1051, 382 are titular Sees.

Titular Sees.

Titular Sees, territorial titles which carry with them neither jurisdiction in that territory nor the temporalities, are usually bestowed on coadjutor bishops; but the pope also creates a large number of titular bishops who have no See and no charge. Bishops *in partibus infidelium*, "in infidel regions," are also necessarily titular, though they possess both a charge and jurisdiction; the same title designates all bishops in countries which do not recognise their jurisdiction: the hierarchy in England, for instance, is a missionary hierarchy, and its bishops titular bishops. Titular bishops, taking the name of a diocese of which they are not bishops *de facto*, and which carries no cure of souls, do not answer to the early idea of the pastor of a flock, but they recall the many bishops of early days in Rome, whose jurisdiction was merely nominal.* The tendency to vest jurisdiction in the pope alone, to the detriment of assisting and suburban bishops, was from the very first more marked in Rome, and more persistent than elsewhere; though the tendency

"*In partibus.*"

Italian bishoprics.

* See *ante*, Suburban bishoprics, p. 451.

of the large Sees to predominate over small Sees was very early operative in the other great Patriarchates. The immense number of bishoprics to be found in countries which received Christianity early* is represented to-day in Italy, which has no fewer than 263 bishops, *not including titulars*. An amusing story is told of the small respect shown to bishops in Rome: one of the papal guard at a great function in S. Peter's apologised to a cardinal whose entrance he had unwittingly barred, in the words "Scusi, Eminenza, credevo che fosse un vescovo" "Pardon, Eminence, I thought it was a bishop!"

Apostolic Delegations, Vicariates, Prefectures.

The Apostolic Delegate, Vicar,† or Prefect, are charges existing in countries and districts where there is no established hierarchy. The Delegations are held by bishops, so are most of the Vicariates, but most of the Prefectures are held by a priest. There are some 8 Delegations depending upon Propaganda Fide, in Europe, Asia, and Africa; 123 Vicariates in the various quarters of the world; and 49 Prefectures: all dependent on Propaganda.

Number of Bishops.

The total number of Patriarchs, Archbishops, Primates, and Bishops, including the cardinals who are bishops, is 922; including titulars 1304.‡

BISHOPS.

Bishop's liturgical dress.

The proper insignia of the Bishop are: The staff ('crozier'), pectoral cross, ring, buskins, gloves, and mitre.§

* *Cf.* Chap. V., p. 506.

† A *Vicar-General* however is the bishop's agent in the diocese; and is an officer elected by bishops to represent them in preference to the more ancient rural archdeacon, who is also the bishop's deputy. For the *Vicario* of a Cardinal, see page 446.

‡ The bishops present during the Vatican Council (1869–1870) were 704. Only 38 of the 113 titulars held no charge.

§ For the bishop's vesting the deacon's dalmatic and the subdeacon's tunic when solemnising mass, see Part II., p. 108.

Sacred insignia.

Pastoral staff.

The pastoral staff called 'crozier' is not a cross but the *baculus pastoralis* or *pedum* first mentioned, it is said, by Isidore of Seville (636). Under the name of *Cambuta* it was used in the early Gallican rite of the dedication of a church. It is used by all bishops in their own dioceses. A perfectly plain staff is represented in the effigy of a bishop at the end of the XI. century,* plainly bent round at the top and much resembling the crooked staff borne by the Roman *Augurs* in the right hand, which according to some was its origin. A much nearer explanation of its presence would be found in the Shepherd's staff with which the Pastor Bonus is represented in the catacombs. Yet when the pastoral staff became a general usage everywhere else, it was still unknown at Rome. Anciently, and among the Moors, a *large key* was carried on the shoulder by a man in authority. *Cf.* for this usage Isaiah xxii. 22, ix. 6.

Piers Plowman in his vision calls it a Bischopis *crois*, and thus quaintly describes it:

> "And is *hokid* on that on end
> To halie men fro helle,
> And a pike is on the poynt
> To put adon the wyked."

Chaucer in the XIV. century refers to the pastoral crook in the words:

> "For er the bischopp caught hem in his *hook*."

Abbatial staff.

Consecrated Abbats and Abbesses also use a pastoral staff in their own monasteries. The Armenian Vartabed (abbat) carries a staff adorned with two twining serpents, the Greco-Ruthenian bishop's pastoral staff is exactly similar.

Archiepiscopal Crozier.

An archbishop is entitled to another staff to which the name 'crozier' properly applies. It is a cross borne before him in processions, or whenever he appears in *formâ publicâ*. The archiepiscopal cross has 2 bars ☩

* Cotton MS., Nero, C. 4.

representing the cross with Pilate's title over it. The upper bar is the shorter. The cross usually adopted as the "Patriarchal," has 3 bars , but no meaning or authority for this is discoverable. In Rome we see it on sculptures, etc., as emblematic of the popes in their Patriarchal character.* The date of the crozier and of its assumption as an archiepiscopal emblem is not very certain. It is supposed that it found its way from the East, as it was common among the Greeks, and Anthony Beck Bishop of Durham may have introduced it into England, where it was much in favour at the epoch of the Crusades. Clement V. made Beck *Patriarch of Jerusalem* in 1305. It is then possible that as an archiepiscopal ensign it dates from Anthony Beck.

Pectoral cross.

A pectoral cross is first mentioned as the ensign of a bishop by Innocent III. (1198–1216). It should be a plain gold cross, and it contains relics. It is also worn by consecrated abbats and abbesses.

For abbats and abbesses.

Ring.

A ring for the bishop is first mentioned in the VI. century.† The usage began in Spain, and became general by the XI. century. It is worn by bishops on the right hand, by abbats, abbesses, and by nuns on their final profession. Indeed it is as an adornment of consecrated virgins that we first hear of the religious use of the ring. The bishop's ring is of gold, and contains a large precious stone ; it is this which is kissed by all persons saluting a bishop. The pope wears the famous seal ring of "the Fisherman" (page 341).

For abbats and abbesses.

Buskins.

By the VI. century shoes called *campagi* were already a ceremonial item of attire for the pope and his deacons. They were also worn by the Bishop and deacons of Ravenna. Later on a Roman Ordo refers to them as proper to Roman presbyters and deacons. This ceremonial item of dress is therefore peculiar to the Roman cardinals and to bishops, with certain abbats, and is called the *buskins* or sandali. When about to celebrate

* *Cf.* with a 3-barred cross from the catacombs, Part I., p. 24.

† See also IV. Council of Toledo, held in 633.

the bishop removes his shoes, and replaces them with these sandals of *cloth of silver*.

Gloves.

The pope, cardinals, and bishops wear gloves at those portions of the Mass when they are seated and wearing the mitre, that is up to the *lavabo*. The ring is worn outside them. Gloves are proper only to great functions, and only in the Liturgy, and are therefore never worn with the cope. They are not stitched, and are really a remnant of the introduction of the glove, when it consisted of a hand covering with a separate place for the thumb only. The princess-abbess Etheldred is represented wearing such a glove at the close of the X. century, the earliest instance.* As late as 1607 the Synod of Ravenna forbid *priests and clerics* to wear gloves in church; though they might wear modest and sober gloves when they were ill or on a journey. The colour of the gloves is white, red, green, or purple, according to the ecclesiastical season. The original colour was apparently white, the purity "of the new Man who came upon earth" being recorded in the prayer which a bishop says when putting them on. When the tomb of Boniface VIII. (1303) was opened, he was found to be wearing white silk gloves, adorned with pearls and stitched. The pope now is buried in red silk gloves, patriarchs and cardinals in violet.

Though a fabulous antiquity has been claimed for the liturgical use of gloves, the most ancient mention is in the X. century when the response of a bishop *on taking the gloves* at his consecration is given.† In 1055 they are mentioned by Victor II. for bishops. The glove, *chirotheca*, but in the Roman Ordo *manica*, has been confused with the mappula or other cloth used for covering the hand. The Ordo speaks of it as used by the

* Benedictional of Æthelwold, in the possession of the Duke of Devonshire.

† It is to this effect: May they keep our hands worthily, which seek to touch the memorials of our Salvation, Christ.

Gloves did not apparently form part of the dress of either sex before the XI. century.

pope, archbishops, bishops, patriarchs, and mitred abbats. Abbats have worn them since the XI. century. For abbats.

The 'bishop's cope' is not a distinct garment from the cope in ordinary use; but merely means the cope as worn by him at certain episcopal functions, at Chrism, the consecration of a church, of a bell, of an altar, and at all other episcopal functions named in the Pontificale, which do not include the Liturgy. The copes at S. Peter's are used interchangeably for bishops and other clerics.* Episcopal Cope.

The rochet is a short white surplice with tight sleeves adorned with lace, and is the proper vestment of bishops, prelates, and canons. It is imposed by the pope on new cardinals, patriarchs, archbishops, and bishops after the Secret Consistory. It is not a sacred vestment. Cardinals, bishops and other prelates wear it under the *mantelletta* or under the *cappa magna*. A curious distinction is that a bishop can wear the stole over the rochet, but a canon must first put on a surplice.† Rochet.

Archbishops, bishops, and prelates are entitled to a *prelatial hat;* the archbishop's being purple with 4 rows of tassels or *fiocchi*, 10 on each side; a bishop's green with 3 rows (6); a prelate's black with the same number. The 4 prelates named on page 476 have as many rows as an archbishop.‡ Prelatial hat.

For *Pallium* see Chapter I. For *Mitre* see Part II., p. 110.

Since 1867 bishops have worn a purple berretta. Before this they wore a black berretta lined with green silk. But in this year Pius IX. going down one day to S. Peter's and seeing the bishops with their black berrettas thought there should be a distinction, and ordered that in future all archbishops and bishops should wear it in purple. Bishop's berretta.

* See Part II., p. 108.

† An Eastern priest or other clerk cannot approach the altar without the alb, nor can a Western priest assist at the altar without a surplice.

‡ See Armorial Ensigns p. 549; and Cardinal's hat p. 449.

Induction of the Bishop, in Italy.

A diocesan bishop is appointed by papal bull from nominations made by the Cathedral Chapter, but cannot take possession of the palace and temporalities of the diocese, without the *exequatur* of the King of Italy, which is a permission for the Bull to take effect, as far as the temporalities are concerned. The *exequatur* is also required for canonries, and parish benefices, except of course in the case of those Roman basilicas which are in the pope's possession. The late Cardinal Vicar of Rome was appointed Bishop of Bologna, but not being an appointment viewed with favour by the government he never enjoyed the temporalities and was eventually recalled. The same relation of Church and State naturally exists wherever there is a State Church.

The *Exequatur.*

The Visit *ad Limina.*

An Edict of Pope Zachary's (743) required every bishop immediately subject to the Holy See to visit Rome "about the ides of May" in each year. This edict implies a previous obligation to the same effect. In 795 Leo III. ordained that all bishops should pay a periodical visit to the Holy See called the visit *ad limina;** but no time was specified. The rule was revived by Sixtus V.,† who ordained that bishops living near (Italian primates, bishops, bishops from the adjacent islands, and from Sicily) should come every 3 years; others (as French, Spanish, Belgians, Bohemians, Hungarians, English, Irish, Scotch, Polish, and Germans) every 4 years; while those at a distance are to come every 5, and Asiatic and American bishops every 10 years. This order only applies to titular bishops if they are coadjutors of dioceses. The Bull was confirmed by Benedict XIV., the penalty being suspension. It binds each bishop, Vicar apostolic, and abbat with episcopal jurisdiction to give an account of his pastoral office, his diocese, the discipline of his clergy, and the health of the souls committed to his care. If he cannot go in person, he must send a member of his Chapter or other

* The (Apostolic) threshold, or abode.

† Bull *de Visitatione Liminum*, 20 December, 1585.

priest to represent him. The clause in the bishop's oath of fidelity, relating to this visit, is as follows: *Apostolorum limina [singulis annis] aut per me aut per certum nuncium visitabo.* The bishop at each visit signs an attestation at the "limina apostolorum," that is at the Vatican and Ostian Basilicas.

PRELATES AND MONSIGNORI.

Prelates and Monsignori.

A prelate means one who is placed over others; all archbishops and bishops are prelates, and so are a large number of other ecclesiastics who, in theory at least, have prelacy over certain other persons.

Monsignore is a title attached to certain dignities bestowed by the pope. It is not itself an office, nor is it correct to speak of a person being 'made a monsignore.' It is a court title, not a religious title. It is the proper style of archbishops and bishops, and of all other prelates, except cardinals; and also of the papal chamberlains and papal chaplains.

Monsignori di *Mantelletta.*

The following positions carry the title of Monsignore with them, and the dignity of domestic prelate:* (1) *Protonotaries Apostolic.* Their duty is to attest all great papal documents, such as a dogmatic decree, canonisation, the opening of an œcumenical council. They number 9 in ordinary, and about 300 extraordinary. (2) *Auditors of the Rota* are canonists from all nations,† with residence in Rome. They number some 8 or 9. (3) *Chierici della Reverenda Camera,* "Clerks of the Reverend Chamber": the *Camera Apostolica* is the Treasury and used to be the financial department of the Pope's court. These monsignori have no duties now. Their number is about 10. (4) *Prelati domestici votanti e Referendari della Segnatura papale di Giustizia:* The

* *Domestic* prelates are prelates forming part of the pope's household; they include many archbishops and bishops who are styled "assistant at the Pontifical throne." See p. 351.

† Representing France, Spain, etc.

Segnatura was a papal court of justice and these 'domestic prelates' acted as voters and referees. They number between 70 and 80. (5) Domestic prelates composing the college *degli Abbreviatori del parco maggiore* ("Abbreviators of the greater part"): these functionaries transcribed papal bulls. There are 3 of such prelates in ordinary, and 20 or 30 extraordinary. (6) *Domestic Prelates* "not belonging to any of the aforesaid Colleges." Of these there are about 400.

All the preceding are "prelates of the *mantelletta*," *prelati di mantelletta*. Four of these personages have precedence over bishops (*a*) the Vice-Chamberlain of the Holy Roman Church, (*b*) the Auditor (*uditore*) of the Reverend Apostolic Chamber (*i.e.* of the Treasury), (*c*) the Treasurer-General of the Reverend Chamber, (*d*) the pope's majordomo. These four are called *prelati di fiocchetto*, and have four rows of tassels (*fiocchetti*) to their hats. The posts are *posti cardinalizii*, that is those who have held them are always made cardinals. These prelates take precedence of bishops in all court processions, except in S. Peter's where they rank as Canons.*

Monsignori di *Mantellone.*

The following papal Chamberlains and Chaplains also enjoy the title of Monsignore; and are therefore known as *Monsignori di Mantellone* (see *infra*). (1) *Private Chamberlains Supernumerary* (*Segreti*), of whom there are some 600.† (2) *Honorary Chamberlains in purple*, 400. (3) *Honorary Chamberlains extra urbem*, who number over 200. (4) *Private Chaplains*, who number about 6. (5) *Honorary Private Chaplains*, numbering about 80. (6) *Honorary Private Chaplains extra urbem*, about 90. (7) *Ordinary Chaplains*, of whom there are 6 *di numero*, and 12 supernumerary. The duty of the chaplains is to say the *Thanksgiving Mass*, which the pope hears every day immediately after celebrating his own.

* They have the title of *Eccelenza Reverendissima.*

† The *camerieri segreti participanti*, or 'private chamberlains participant,' number only 9 or 10 and are immediately about the pope always.

'Segreto.'

Prelates, officers and servants called *Segreti* are those employed near the person of the pope; and are so called in contradistinction to *communi*. All the offices *segreti*, as having to do with the person of the pope, cease at his death.

Monsignori del buon Gesù
Morto il papa non ci son più.

All prelates — cardinals, bishops, and monsignori, — have four costumes; one worn always in church, another at the cappella papale, a third in society, and a fourth for the street and everyday. The clerical dress for society and daily wear is known as the *abito piano*, and is worn by every one except the pope. It consists of a soutane and sash with the mantle called *ferraiuolone*. In addition to this cardinals, bishops, and others having jurisdiction over souls, wear small shoulder capes over the soutane and under the *ferraiuolone*.*

I. A bishop † wears

(1) In society: black soutane and capes, with *crimson* sash, pipings, buttons and buttonholes, and the *ferraiuolone violet*. He wears violet stockings and violet stock to the collar. Although he may wear crimson, many bishops content themselves with violet sash and buttons.

(2) In church: violet soutane with train, rochet and violet *mantelletta*, and the pectoral cross.

(3) At a Cappella papale: a violet *cappa magna* over the rochet, pectoral cross, violet zucchetto and berretta.

(4) In the street: black soutane and capes, with crimson buttons and buttonholes, violet stockings, and stock. In winter the "*Greca*" over it. ‡

Bishop-monks or friars.

A bishop who is also a monk or friar wears the same dress, but in the colours of his Order. § Thus a Dominican bishop wears the soutane white and mantelletta black. A Friar Minor wears both, however, in

* See *priest's* dress, p. 486.
† Or Archbishop. For Cardinal's *abito piano*, see p. 447.
‡ For the *Greca*, see *priest's* dress, p. 485.
§ IVth Lateran Council.

dark gray, and a Capuchin in brown. A Carmelite wears a brown soutane with a white mantelletta. In their convents, however, they usually wear the simple Religious habit and a pectoral cross. A *mozzetta* is also imposed on them by the pope in place of the *rochet.*

II. *Monsignori di Mantelletta* wear

(1) In society: black soutane, crimson sash, pipings, buttons and buttonholes, and *violet ferraiuolone.*

(2) In church: violet soutane with train, rochet and the short violet mantle with arm slits called the *mantelletta* (hence the name of these monsignori).

(3) At a Cappella papale: they are dressed as Canons of S. Peter's.

(4) In the street: black soutane, crimson pipings, buttons and buttonholes, and violet stock. In winter the *Greca* over it.

Thus the dress (1) (2) (4) is exactly similar to a bishop's, except for the absence of the ring and violet stockings, the capes in (1) (4) and the pectoral cross in (2).

III. *Monsignori di Mantellone* wear

(1) In society: black soutane with violet sash, pipings, buttons and buttonholes, and a *black* ferraiuolone.

(2) In church: violet soutane and sash; over this a cotta. Or, violet soutane and sash, and a long violet stuff coat with sleeves — hence their name, Monsignori di *Mantellone.*

(3) At a Cappella papale: violet soutane, over which is the *croccia,* one of the oldest forms of the ecclesiastical costume: it is a long *scarlet* coat with wide sleeves, cape and hood, and is lined with silk. In winter the cape is of *white ermine.*

(4) In the street: Monsignori di Mantellone have no distinguishing mark in everyday dress except the *violet stock* at the throat.

Hats: — The clerical hat* is worn with the following differences: *A bishop* wears a *green* cord *or* ribbon round his hat, with the tassels (*fiocchi*) gold.

* For the clerical hat, see *priest's* dress, p. 485.

Protonotaries wear a *red* silk cord or ribbon, with the tassels *red.**

Other *Monsignori di Mantelletta* wear a *violet* ribbon.

Monsignori di Mantellone wear the usual black clerical hat with its black cord.

CANONS.

Secular Chapters.

Secular canons are the clergy attached to a cathedral or other collegiate church, and forming its *Chapter*, *Capitulum*. They abandoned the Community life prescribed in the VIII. and IX. centuries for clergy living "canonically," and followed a new rule given them in 1059 by Nicholas II.† It is a fact, however, that as diocesan clergy, with a residence by the church which they serve, and receiving a fixed allowance, they fulfil more nearly than any other body of clergy the scheme of the early Church.

Divine Office.

Canons are bound to the recitation of the Divine Office, daily in private in common with all priests, but also publicly in the choir of their church, according to rotation.

Canons' house (Canonica).

A *canonica* or canons' house is attached to the church, but the canons do not necessarily live in it.

Although the Cathedral Chapters usually consisted of secular canons, some were filled by monks. The canons of a cathedral church elected the bishop ‡ and ruled the diocese during a vacancy. Thus they were substituted for the ancient council of presbyters and laity, just as the College of Cardinals were substituted in the case of the pope.

The great Roman Basilicas, S. John Lateran, S. Peter's, S. Maria Maggiore, S. Paul's, are Capitular churches; in the last mentioned the monks form the Chapter. And there are 14 other Roman Chapters, or "collegiate churches": S. Lorenzo in Damaso, S. Maria in Traste-

* See Cardinals, p. 447.

† According to Stubbs, Secular Chapters were in existence at the beginning of the IX. century.

‡ See Part III., p. 205.

vere, S. M. in Cosmedin, S. Maria Monte Santo, the Pantheon, S. Marco, S. Nicola in Carcere, S. M. in Via Lata, S. Eustachio, S. Angelo in Pescaria, SS. Celso e Giuliano (of which the Pope is Protector), S. Anastasia, S. Girolamo de' Schiavoni, S. Giorgio in Velabro.

The Lateran and Vatican Chapters.

The Chapter of the Lateran, as the cathedral church of Rome, takes precedence of that of the Vatican. The canons of cathedral churches must consist of the 3 orders, priests deacons and subdeacons, in such proportion that the deacons and subdeacons * together number half the total of priests. † The canons are also divided into 3 classes, the *Chapter* consisting of (1) canons of the presbyteral, diaconal, and subdiaconal orders, (2) Beneficiaries, or minor canons, of the orders of priests, deacons, subdeacons, and acolytes, and (3) the *Clerks*, or Beneficed clergy, divided into the same 4 orders, with 6 choir chaplains. At their head is an Archpriest. The canons take 4 parts of the endowment, classes (2) (3) two and one part respectively; the archpriests of the 3 great basilicas are cardinals.

Mass, and hours of the Divine Office.

At the Lateran the old rule is followed which requires that the mass of great feasts should be sung by a canon; the mass on ordinary days by the beneficiaries, while the beneficed clerks perform the office of acolytes, serving at the altar, carrying the candles, etc. But at the Vatican the distinction beween the functions of Beneficiaries and beneficed clerks is not retained. The hours for the Divine Office observed at S. Peter's will serve as a guide for other Chapters also: *Matins* are said through January and half February at 8.15 *A.M.*; to the end of February and through March at $\frac{1}{4}$ *to* 8 *A.M.* *Vespers* are said on ordinary days 2 hours before the Ave Maria: but for Pontifical Vespers, on days when Matins and Lauds are anticipated, or when cardinals are present — that is on every great festival in the year — they are said $2\frac{1}{2}$ hours before Ave Maria.§

* See Part III., Chap. IV., p. 204; and *Cf. infra*, p. 514.

† Council of Trent.

§ Vespers are said $2\frac{1}{2}$ hours before Ave Maria also on January 25

In society and in the street canons wear no distinguishing dress. *In church* they wear a black cloth soutane, rochet, and *cappa magna*, the cape and hood of which from October 5 to April 25 is of white rabbit skin. *Monsignori*, however, are entitled to wear a violet soutane, though they do not always do so. Dress.

Minor canons (in Rome always called *Beneficiati*) wear a black soutane, rochet, and cappa magna, the cape of which is of gray rabbit skin in winter.

This dress is worn only in the choir of their own churches or in ceremonial attendance on the pope, including a *cappella papale*. Canons who are also bishops dress as described on page 477.

The dress of canons, however, differs, and is determined at the erection of each canonical Chapter. The canons of S. Peter's, the Lateran and S. M. Maggiore wear, as we see, a *cappa magna;* but they may only wear it twisted up into a coil and passed through a loop at the side. The canons of the other Roman Chapters wear a *cappa magna* also, but it is smaller; and some have the strip of ermine called an *amess* attached to the arm. The canons of Siena have the privilege of the linen mitre when celebrating solemn mass. All canons must wear the *cotta* over the soutane in their own churches. Differences in dress of Canons.

The ancient canon's dress consisted of a black mantle (the *cappa*), worn over a short surplice or rochet. This was the dress worn by S. Dominic at Osma in the XIII. century, and by the canon in Chaucer's "Tales" in the XIVth. (For *Camail* and *amess* see Part III., p. 213.) Ancient dress.

An archpriest was appointed to preside over the clergy of a parish in very early days, and in France appears to have been a leader and representative of the parishioners. A council held in Paris about 670 decrees that archpriests shall not be laymen, unless this be necessary for the consolation of the Church or the defence of the par- Archpriest.

---

when the Capitular constitutions are read in choir, and on November 1, when the Matins and Lauds of the Dead are added.

ishioners.* In the middle of the IX. century districts were divided into *archpresbyterates*, headed by an archpriest, and *arciprete* is still the title in Italy for the chief parish-priest of a country district.† In the XII. century in Rome archpriest was the title of the first of a college of priests attached to a church, and hence of the head of a college of canons. Cathedrals had both an archpriest and an archdeacon. In country parishes the second of these officials was the bishop's deputy, and took precedence of the archpriest.

Archpriests of the great basilicas.

The Cardinal Archpriests of S. Peter's, the Lateran, and S. M. Maggiore officiate in their basilicas at all the great festivals of the year, on Palm Sunday, in Holy Week, at the Easter and Christmas Mass, the Purification, the patronal feasts of the church. The archpriest of S. Peter's was always the pope's assistant at solemn mass in the basilica, until 1870.

Laymen were sometimes *ex officio* canons; the Roman Emperor was a canon of the Lateran.‡

Office of the Dean.

The head of English Chapters used to be an archpriest. The office of the Dean did not develop in England until after the Reformation; and his jurisdiction is said to be due to the fact that he is *ex officio* archpriest. A

The *Decanus*.

dean, *decanus*, was a monastic official existing from the earliest times in Egypt and Asia; he superintended the younger brethren, and acted as a kind of master of novices: each dean had charge of some 10 monks, whom he also superintended in the dormitory.§ Later Benedictine laws allotted 2 deans to every 10 monks, and the dean was to be continually with them. He

Decanal Crook.

was also to carry a crook. This monastic dean was an officer under abbat or prior, and ranked next to him. The same office, that of *decana*, existed in convents of women, and amongst the English Benedictines in the

* A.D. 650 the Council of Chalons requires that the goods of a parish and parishes themselves shall not be confided to laics.

† Equivalent to rural deaneries.

‡ *Cf.* Part I., p. 75.

§ Rule of S. Isidore VII. century, in Spain.

VIII. century.* But in some Benedictine Orders, for example among the Cistercians, the dean was unknown. It was however an office among canons, and it is the development of this office after the Reformation which created the modern English dean. In Rome the *decanus* is the senior member of the College of Cardinals, or among the Ambassadors, and the title is employed exactly in the same sense as the French *Doyen.*†

SECULAR CANONESSES.

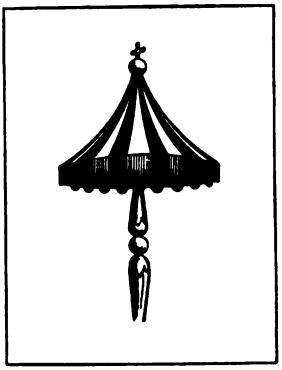
Secular Canonesses.

It is a curious fact that Chapters of secular canonesses are nearly all Benedictine in origin. As many monks, at the close of the VIII. century, had changed their Rule for the lighter rule of canons, so many Communities of Benedictine nuns formed themselves into Chapters of noble canonesses. Some of these remained monastic, others became secular. The duties of these latter were the same as those of secular canons, the chanting of the Divine Office in choir. They were expected to employ their spare time in works of charity, thus assimilating them to the earliest 'canonesses' of the primitive Church, who under the title of widow, deaconess, or ostiaria, appeared on the list of canonical clergy. Such communities existed in Alsace-Lorraine, Belgium, Germany, and a few in France. Their members lived sometimes in Community, governed by an abbess, sometimes each canoness had a house of her own. A certain number were bound to be always in residence. They, like the canons, wore secular dress, except in choir, when they wore a mantle or cappa. In time these Stalls were so much coveted, and admission to them was so difficult, that they became the monopoly of the greatest ladies; at Obermunster the prebends were confined to princesses, and the proof of *seize quartiers* exacted had to be certi-

* *Provost* and *Dean* are 2 of the offices enumerated among the nuns at Wimborne. *Provost* is the title in England of the first Canon in a Catholic Chapter.

† For secular canons refer also to pp. 203–5–8 and 212 *footnote.*

fied on the sworn declaration of a noble. But at Remiremont in Lorraine, perhaps the most famous of these Chapters, 64 quarters were required and the abbess was a Princess of the Holy Roman Empire. The Lorrainese would speak of the *ladies* of Remiremont as compared with the *chambermaids* of Épinal and the *washerwomen* of Poussay, two other Chapters in Lorraine whose members had only proved *seize quartiers*. The ladies of all these three Chapters were Countesses in right of their prebends. Other canonesses were *ipso facto* Baronesses, and in one Community a canoness received the accolade of knighthood at the hands of a Deputy of the Duke of Brabant who assisted at her mass of installation. To perform some of the ecclesiastical functions, these Chapters in some cases had subordinate Chapters of canons, among whom bishops were glad to enrol themselves.



CHAPTER OF CANONS.

The canonesses took no vows, and were free to leave and to marry. In France the Revolution swept away the institution, many of the *chanoinesses* suffering death with great heroism. In Protestant Germany there are still some Chapters of noble canonesses, who have to resign their stalls if they desire to marry. Other Catholic Chapters were suppressed by Joseph II. of Austria. The last canoness of Saint-Martin-des-Salles died in the latter half of the present century.* If the Chapters have disappeared, many of the empty choirs remain to interest the tourist in Belgium, Germany, and France.

* *Cf.* Part III., p. 236.

The *device* of Chapters is a half-opened umbrella, and may be seen in the choir of collegiate churches, and also displayed over armorial ensigns (see *arms*, p. 548). Device of Chapters.

A priest's dress in Rome, whether in or out of church, is a black cassock or soutane, the ancient *vestis talaris* or garment reaching to the ankles, and buttoned down the front. In church he always wears a *cotta*, but out of church the proper item of costume is the *ferraiuolone*, or black mantle with a broad stiff collar, worn from the shoulders. This is the *Latin* clerical dress. In winter, however, priests are generally to be seen in the long overcoat called the *Greca*, because it closely resembles the Greek ecclesiastic's dress, and is not officially recognised in the Latin Church.* Hence the clergy or canons of a church may not wear it in their own churches, but must change to the ferraiuolone before entering. Everyday dress of priests. Cassock and Mantle. *Greca.*

A priest also wears the Roman collar, a piece of white linen folded over a stock and buckling at the back. The stock for an ordinary priest is black. This collar was not worn before the XVI. century, wide collars or frills being in use up till then.† A priest also wears stockings and low buckled shoes. Roman Collar.

The hat is a wide-brimmed black beaver in use in the XVI. century, though in its present form it replaces the *cappello a tre pizzi*, *tricorno*, or 3-cornered hat of the XVIII. century. It is now a round hat, but 3 sets of cords for drawing up the brim still record the three corners. The clerical hat.

In Protestant countries priests are excused from wearing this dress. It was not indeed generally assumed till the time of Pius IX., who required all priests appearing at the Vatican to wear the cassock, which thus became the general costume. It replaced the XVIII. century lay

* The *Greca* is worn by some of the Religious over their habits, but not often in Rome.

† Enactments were made in many countries forbidding lace, starch and trimmings to the collars of priests. *Cf.* Clipped Chasuble, Part II., p. 105.

dress which priests had continued to wear until his time — breeches, a black soutane, stockings and pumps with a short mantle hanging down from the shoulders behind as far as the knees. Monsignori (prelates) wore this in purple, and other ecclesiastics in black. There is now only one priest in Rome who refuses to dress in the cassock!

Capes.

Priests having some charge, as the *curato* of a parish, the rector of a college, the *vicario* of a cardinal, wear a little cape over the cassock. It is called the *pellegrino*, because pilgrims always wore such a cape; *doctors* of the different faculties also wore a cape and hood. But the capes worn by priests are certainly the sign of jurisdiction, and are in origin neither a pilgrim's nor a Doctor's cape, but a *mozzetta*. Hence we find that some abbats wear a mozzetta, and that a bishop may not wear his out of his own diocese, but replaces it in this case by the *mantelletta*. Cardinals in Rome wear the rochet and mozzetta only when in their titular churches, as a sign of jurisdiction; whereas at the Conclave and everywhere during *Sede vacante* the mozzetta is worn by all cardinals. In England, this cape is part of the dress of canons.

Origin of a distinctive dress for ecclesiastics.

IV. century.

No special dress was worn by the clergy in everyday life for many hundred years. Certainly in the time of Damasus (366–384) the town clergy were only conspicuous for their fashionable clothes, for Jerome in his letter to Eustochium tells her about the oiled and curled archdeacon of Rome, daintily holding up his robe as he skipped into the house of rich matrons, to whom he would unblushingly hold out his hand for gifts of money. One would think him, says Jerome, "brother to the King of Thrace." Later the only distinguishing mark was the tonsure. In 589–590, the Council of Narbonne declares that priests are not to wear purple, and at the same time, and again at the end of the VIII. century, we find an enactment forbidding them to wear "silk," "precious stuffs," and the "tinctures of India."

Tonsure.

VI. century.

Not to wear silk or purple.

There were indeed many injunctions ordering the clergy to dress modestly, but a distinguishing dress probably dates from Karloman's Capitulary, 742, where they are required to wear the *casula* (chasuble), and forbidden the short mantle (*sagum*). Two years later Pepin's Capitulary forbids the clergy to hunt or to wear "the habit of laymen." In 813 the Council of Mayence says: "Let priests use the stole without intermission, on account of the difference of the priestly dignity." The Council of Trent prescribed that the cassock-gown should be worn by all clerics in sacred orders.

VIII. century. Not to wear short clothes. IX. century. To wear the stole. XVI. century. Council of Trent.

It will be seen therefore that clerical dress is, like liturgical dress, the survival of the common lay dress of the IV. and V. centuries, after the immigration of the northern barbarians had introduced the short tunic and hose. "Cassocke coates" or *cassaques* were however fashionable among the laity in the time of Henry VIII., and were buttoned down the front like a modern soutane.

The history of the pallium, a cloak which left one arm and shoulder exposed, as an item of Christian costume is curious. Justin Martyr preached in it in the II. century in Rome; Tertullian in the III. century in Carthage. A few years later Cyprian deprecates its use, saying that Christian teachers being philosophers in deed, do not need outward show.* A century later (340) a council condemned those who asserted that the use of the pallium made them more righteous than those whose modesty led them to adopt the finer dress of their neighbours: by this time, therefore, it had become a puritanic garb for Christians, and as we have seen (Part III., p. 31–2) was adopted by the early ascetics. About the same time Damasus expressed his dislike of the pallium, because it was the usual dress of the gods. However by the V. century it had become a sacred vestment in France.†

The philosopher's pallium. II. to V. century.

* And Minucius Felix: "We manifest our wisdom not in the outward dress, but in the mind."

† Letter of Pope Celestine, 428. *Cf.* Part II., p. 106.

In early art.

In a catacomb fresco, we find a man standing by the mystical tripod, draped in the pallium. Representations of both men and women, and of the apostles Peter and Paul, show their hands *wound in the pallium*. This may be either a mark of reverence, as of one who touches sacred things, or may well refer to the Roman view that the hands so covered denoted a calm and grave bearing: "*manum intra pallium continere*" meant to speak in a calm and collected way, or without immoderation or excitement. After the III. century the pallium is represented worn over a tunic, and not exposing the arm and shoulder.

Hair and Tonsure.

Tonsure,* the cutting of a bald place on the top of the head, is a custom which grew out of the very early rules respecting the wearing of hair in general. S. Paul refers to the wearing of the hair, and Clement of Alexandria laid down certain regulations for both sexes. The legislation on this subject gradually applied only to clerics. The Liber Pontificalis represents Anicetus requiring that clerics should not let their hair grow. Jerome mentions the prohibition;† and the *Statuta ecclesiae antiquae* rehearses the rule that "a cleric shall not allow either hair or beard to grow." But in Tertullian's eyes to shave the beard is to lie against our faces, and attempt an improvement of the works of the Creator.‡

Form of tonsure.

In 633 the Council of Toledo prescribed the coronal tonsure for all clerics as well as for levites and priests: the hair was to be entirely cut from the top of the head, leaving a circle about the ears. It signified the Crown of Thorns. Hence *tonsure* became the distinguishing mark of the cleric.

Roman tonsure.

This coronal tonsure is the *Roman tonsure;* it is now confined to the Religious Orders, priests and other clerics having a small circle only cut at the back of the

* *Tonsura*, a shearing or clipping, from *tondeo*.
† *In Ezechialem XLIV.*, *20*, and vide Council of Agde, 511.
‡ *De Spectaculis*, 23.

head.* The regulation as to beards differed with time and place. In 1031 a Council of Limoges decided that priests could shave or retain the beard at pleasure. Ancient laws made it customary for inferior clerics to be clean shaven, while the higher clergy retained their beards. In Rome, as we may see from the monuments in S. Peter's, the pope wore a beard till quite lately. But to-day the rule is absolute for all in clerical orders to be clean shaven, Capuchins, hermit Orders, clergy on Eastern Missions, and Easterns in communion with Rome, being the only exceptions. Beards. Exceptions.

The *Pauline tonsure* which requires that the head be completely shaved, refers to S. Paul's vow made at Crete. Bede alludes to it when he says that Archbishop Theodore of Canterbury had to wait in Rome for his ordination "until his hair grew so that it was possible to cut it in the form of a crown; for he had, according to the oriental manner, the tonsure of the holy Apostle Paul." † Pauline tonsure.

Cardinals are addressed as Eminence,‡ *Eminenza*, and are *Most Eminent* and *Most Reverend* Lord Cardinals, *Eminentissimo Reverendissimo*. Style and titles of Ecclesiastics. Cardinals.

Archbishops and bishops, whether diocesan or titular, are addressed in Italy as *Monsignore*, and are *Eccelenza Reverendissima*, in English Right Reverend.§ At first *Bishop* was the name of an office, and not, as now, a personal title. In the superscription of a letter of Ignatius, it is so employed for the first time: "To Polycarp, Bishop of the Church of Smyrna." Hegesippus in the II. century does not give any title to the heads of the Roman Church; and epitaphs of Roman bishops even in the early III. century do not bear the title *Episcopus*. The same change is observable with the dignity of cardinal; it was long before the title *Cardinal* attached to Archbishops and Bishops.

* This often gets overgrown. In the X. century priests tried to hide it by letting the hair grow so as to fall over the bald spot.

† Bede, *Hist. Eccl.*, IV., (1). The priests of Isis were shaved in this manner.

‡ A title given them by Urban VIII. in 1623.

§ In Ireland *Most Reverend*.

the name, in place of being used adjectively, *diaconus cardinalis*, or descriptively, *in cardine constitutus*. Savonarola writes of the cardinals by the name of their *tituli*, as "*San Piero in Vincula*," meaning Cardinal della Rovere afterwards Julius II.; or he calls them "the Cardinal of Lisbon," or "of Naples." But he also writes "Cardinal de Medici." *

Domestic prelates.

Domestic prelates are *Monsignore*, and *Illustrissimo Reverendissimo* in Italy, in England "Right Reverend." (See also page 476, *footnote*.)

Other Monsignori.

Papal Chamberlains and Chaplains are *Monsignore*,† and *Reverendissimo*, in England "Very Reverend."

Canons.

Canons have usually some other title, but Canons of the great Roman Chapters are officially styled 'Most Illustrious and Most Reverend Lord ‡ Canons'; the Minor Canons Reverend Lords ‡ Beneficiaries, and Reverend Lords Beneficiary Clerks. The usual address of Canons is *Reverendissimo* (Very Reverend).

Simple priests.

Among simple priests, the parish priest, *curato*, *parocco*, is *Reverendissimo*, a priest having some charge *Molto Reverende*, a simple priest and all persons in minor orders, *Reverendo*.

Don.

In Rome secular priests are styled *Don*, which is the style also of Italian princes. It is an abbreviation of *domnus* like *dom*, and in England in the middle ages was spelt dan, dann, don, and dom, and was the style then as it is now of Benedictine monks.§ Secular priests in England were styled 'Sir Hugh,' 'Sir Robert.' Later it was customary to call secular priests in England *Mr* until Cardinal Manning insisted on their being called 'Father,' borrowing the favourite Irish style for a priest.

* In an early XIV. century list of cardinals, bishops and abbats are called after their dioceses and abbacies, others by the Christian or Christian and surname, others by the place of their birth.

† Before the surname it is spelt and pronounced without the *e*.

‡ *Domini*; see *Don*, etc., *infra*.

§ See Part III., Chap. I., p. 50. Chaucer writes:

— Dan Pers
Dan Dominike, Dan Godfray, or Clement.

In Rome and Italy 'Father' (*Padre*) is the title only of Regular priests, Franciscans, Dominicans, Jesuits, Barnabites, etc. Padre.

Abbé, as the French title for a priest, originated in the custom of conferring abbacies *in commendam* on ecclesiastics, not necessarily priests, who drew the revenues and were titular or lay-abbats of their benefice. This monstrous abuse ceased, but the title remained and became in time, as it is now, that of every secular priest, the parish priest excepted. However the Sulpicians are simply called 'Monsieur.' *Père* is confined to Regular priests. In Italy *abbé* is so completely the style of a cleric, as distinguished from a priest, that a young man in minor orders, a *pretino non di messa*, is called an *abate*. [For monastic titles, see Part III., p. 49.] Abbé.

In Rome where ecclesiastical titles make more difference among the clergy than anywhere else, we descend from the pope to the wretched priest popularly called a *scagnozzo*, who dirty ignorant and hungry makes a precarious livelihood out of pittances offered him for saying mass. Though a priest, he is regarded as a veritable outcast in this city of clergy, and there are still too many of these pariahs in the streets of Rome. 'Scagnozzi.'

SEMINARIES AND SEMINARISTS.

Colleges for the education of young men for the priesthood exist in every country, but nowhere are there so many as in Rome. The Council of Trent requires that every cathedral and metropolitan church shall educate boys for the ministry, the minimum age of reception being 12 years.* S. Charles Borromeo gave effect to this in his own diocese, and laid down rules for seminaries. But the special education of young men for the ministry is of much greater antiquity, the *Patriarchium* attached to the Lateran by Gregory the Great Ecclesiastical Seminaries. Trent. Patriarchium.

* They are to be taken especially from the sons of the poor, but neither are the rich to be excluded. Session XXIII.

Augustine, the *episcopia.*

was nothing less than a school for young clerics, and the still earlier houses for clergy, the *episcopia* or bishop's house, founded in their dioceses by both Eusebius of Vercelli and Augustine of Hippo, must be regarded as a step in the same direction, and must have served as schools of the minor orders.

Canon law legislation.

The canon law next decided that youths should be dedicated to the service of the Church;* the Council of Orleans in 511 orders that children and grandchildren of clerks shall be under the power of the bishop and not of their parents, and in 531 the II. Council of Toledo ordains that boys destined for the priesthood shall be trained in the bishop's house till their 18th year. The bishop's house thus converted into a residence for the presbyters deacons and minor orders was the parent of the canonica and the seminary. After the promulgation of the Canon law, the priesthood ceased to be chosen from adult members of the Church, and youths were set apart and protected from a tender age. As the episcopal schools of the middle ages existed side by side with the monastic schools and formed the educational system of that time, so the training of youths in the *episcopia* for the priesthood rivalled the Benedictine training of children for the monastic life.

Clerical dress.

The Council of Trent decreed that seminarists were to be tonsured and to wear clerical dress. The tiny boys arrayed in cassock and the clerical beaver hat to be seen in Rome, remind one of Chaucer's "litel clergeoun" "that seve yer was of age."

Military service.

In France seminarists have to perform their term of military service, and a recent law has been passed in Italy to the same effect.†

Seminary of the Diocese of Rome.

The immediate outcome of the requirements of the Council of Trent was the establishment of a Seminary for the Diocese of Rome, the Seminario Pontificio Romano

* The letter of pseudo-Clement which speaks of the clergy being domiciled in the bishop's house is cited.

† Of course these boys are free to choose another career any time before receiving major orders.

at S. Apollinare. Here young men are trained for the Roman diocese. The *biblioteca Pia* attached, was founded by Pius IX., and Leo XIII. has founded a Chair for the commentation of Dante. The students of this college can take degrees and diplomas in the subjects taught. The Cardinal Vicar is President.

Pio Seminario.

The Pio Seminary trains priests for the province of Rome.

Vatican Seminary.

The Seminario Vaticano, by the Vatican, is the seminary of the Vatican Chapter, and its students assist in all the great functions in S. Peter's. Their Prefect is an archbishop and Canon of the Vatican, and the Rector is also a Canon.

Collegio Capranica.

The Collegio Capranicense, founded in 1457 by Cardinal Capranica, is the oldest ecclesiastical college in existence; it is called the *almum collegium*. Students are not received under 16 years old.

Propaganda Fide.

The College for the Propagation of the Faith trains students of all nations for the priesthood, on condition that they return as missionaries to their own country. This college takes precedence of all others, the Capranica ranking next. Its residence is in Piazza di Spagna, facing the column of the Immaculate Conception,* and was erected by Urban VIII. from the designs of Bernini. The college was founded in 1622 by Gregory XV. and numbers some 100 students. The prefect is always a resident Cardinal. The Propaganda printing press issues works in oriental types and in all languages. Its offices, where its publications can be bought, is now moved to Piazza Mignanelli close by.

Tipografia poliglotta.

Museo Borgia.

The Museo Borgia bequeathed to the College by its Prefect Cardinal Borgia in the last century, contains a fine collection of oriental MSS., and curiosities sent by missionaries in distant parts. The college has a library of over 30,000 volumes. It has faculty to grant degrees,

* Erected by Pius IX. to celebrate the definition of the dogma 1857. The column is of Cippolino marble, and is ancient. It was found behind Monte Citorio in 1778, and is apparently unfinished. The statue of the Virgin, in bronze, is by Obicci.

and here, besides the usual studies, Arabic, Hebrew, Syriac, Greek, Armenian and Chinese are taught. [See Part II., page 214.]

Germanic College.

The Austro-Hungarian, or Germanic, College was founded by S. Ignatius, and is under Jesuit management. It is now established in the old Hotel Costanzi. The chapel of the college faces on to the little Vicolo del Falcone, and is open to visitors for mass at 9.30 and vespers 3 hours before the Ave Maria, on Sunday. The students of this large college assist at the Gesù.

Greek College.

The Greek College is another ancient one, founded in 1577 by Gregory XIII. Attached to it is the Greek church, and the students assist at the functions. This college has been recently placed in the care of the Benedictines, with excellent results.

English College.

The Venerable Urban College of S. Thomas of Canterbury was founded by Urban VIII. on the site of a much more ancient institution.

Saxon Hospice or Schola.

An English *hospice* in Rome was founded, according to Matthew of Westminster, in 729 by Ina King of Wessex. Matthew Paris records that Offa King of Mercia visited the English hospice in 791; and Offa perhaps was really its founder. One of the entries in the Saxon chronicle for the year 816 is: "This year the English school (*schola*) was burnt down." At Alfred's request, Pope Marinus (882–884) freed the English hospice from all tribute. The church attached was dedicated to the Holy Trinity by Offa, and it is said Thomas of Canterbury resided at the hostel. In 1380 some English obtained permission to build a hospital near the English school, and here during the persecutions under Henry VIII. many were relieved. The English House in Rome was in fact re-established at this time to supply the spiritual wants of Catholics; and when the bishops were deprived by Elizabeth, Goldwell of S. Asaph retired here.* At the end of the

* See Part II., p. 140.

In 1626 an apostate priest, Lewis Owen, published the "Running Register" concerning the English seminaries abroad, which was sold at the door of S. Paul's, London. He there says that on

XVI. century Gregory XIII. determined to convert the English house into a missionary college for 60 priests. The Jesuits had charge of it until their suppression in 1773. In 1882 a new church was built, opening on the Via del Monserrato, dedicated to the Holy Trinity, and S. Thomas à Becket. S. Philip Neri lived opposite this interesting site, which has served as a hostel for English visitors to Rome for over 800 years, and used to salute the English students with the verse from an old Epiphany hymn: *Salvete flores martyrum*, "Hail, flower of martyrs." To this day the last mass said by the newly ordained seminarist before he leaves for his English mission is said at the altar of S. Philip.*

Scots' College.

The Scots' College was founded in 1600 and rebuilt on the same site in 1869. It receives about 23 students. S. Andrew and his X-shaped cross appears over the door. The chapel is open on Sunday.

Irish College.

The only other ancient college is the Irish, instituted by Gregory XIII. (1572–85), and managed by the Jesuits until 1773. It is attached to S. Agatha of the Goths, which is open to the public on Sunday and feast days. The Irish students were given by Gregory XVI. the privilege of carrying the staves of the *baldacchino* on Corpus Christi from the end of the colonnade of S. Peter's to the gate of the Palazzo Accoromboni. The late rector of the college was Monsignor Kirby titular bishop of Lita and a contemporary student with Leo XIII., who died at a great age in 1894.

French Seminary.

All the other seminaries have been founded in the last 45 years. There was no French College in Rome

---

the re-establishment of the English College in Rome, English students began to "run thither thick and threefold from Oxenford and Cambridge and all parts of England"; and that the students were "kept and penned in like so many prisoners, and more straiter than those of S. Omer."

† A new foundation called the *Collegio Beda* (Bede's College) has just been endowed by the Pope, who has prescribed its constistutions. It is attached to the English College, and is for convert clergymen.

until 1857 when the Missionaries of the Saint-Esprit became established as the national ecclesiastical college, with some 150 students. Their church, that of S. Chiara, entirely rebuilt by them, is not open to the public.

Lombard College.

The Seminary of SS. Ambrose and Charles, Lombard College, trains priests for the North Italian diocese.

Seminary of SS. Peter and Paul *de Urbe* for Foreign Missions.

The Seminary of SS. Apostles Peter and Paul is a missionary college founded by Pius IX. in 1874, for Indian missions especially. It is like the preceding College *pontifical, i.e.* depending immediately from the Pope. Its funds are derived from the publication of the *Acta Sanctae Sedis*. Young men (Italians) who have passed at least the 5th class of the *Ginnasio* are trained for the missions. On their ordination they are sent at once to China or Lower California. Their Cardinal President is Ledòchowski.

Belgian College.

The Belgian College was founded in 1854. The little church of SS. Anna and Joachim next to S. Carlino is the College chapel. It may sometimes be found open.

North American College.

The North American College was established in 1858, Pius IX. having presented the large convent in the Via dell' Umiltà for its use. There are now about 65 students. Their chapel is open for mass at 10 A.M. on Sunday.

South American College.

The South American College was founded in the same year. It has moved into large new buildings in the Prati di Castello. Its official title is Pio Latino Americano.

Maronite College.

The Maronite College, composed of about 23 students, is known as the *Collegio Illirico*. It educates Dalmatian students.

Bohemian College.

The Bohemian College is now in the Via Sistina, where it has adapted the little church of S. Francesca Romana as the college chapel, dedicating it to S. John Nepomuck, S. Wenceslaus and S. Francesca Romana.

Armenian College.

The Armenian College like the preceding was founded by the present pope. It is attached to the church of S. Niccolò da Tolentino, where the liturgy is now celebrated in the Armenian rite.

The Teutonic College of S. Boniface is the only one

for Scandinavian students in Rome. Swedes, Danes and Norwegians are trained there. They inhabit the old palace of the Cardinal Archpriest of S. Peter's. College of S. Boniface.

The National Seminary of the Poles is now in the Via dei Maroniti, which takes its name from the old Maronite College. Polish College.

The Spanish College has recently been placed by the Pope in Palazzo Altemps, with the church of S. Anicetus attached. Spanish College.

The French Canadians have built a fine college for Canadian priests, directed by the Sulpicians. Canadian College.

The Ruthenian College, which has till now been joined with the Greek, was separately established for Greco-Ruthenian students in 1898. The services are in the Ruthenian rite. Ruthenian College.

The college of youths who wear evening dress ample cloaks and silk hats and take their walks accompanied by a priest, belong to the Pontifical Academy of Noble Ecclesiastics, instituted in 1701 by Clement XI. Collegio dei Nobili.

The students of all the national colleges promise to return after their ordination to their own country, to labour in the ministry. Each college is ruled by a rector. The students go into *villeggiatura* in the campagna from June to October. Nearly all the colleges are gratuitous.*

Each of these colleges is distinguished by a special dress, and no sight is more familiar to the Roman visitor than these bands of young men in the streets and in the churches. The original collegiate dress, which is that worn by the older foundations, consists of a long black or coloured cassock and belt, with the soprana, or long sleeveless coat, which has two long strings hanging from the armholes. These streamers are *leading strings*, signifying the state of tuition.† Indoors, the *Zimarra*, a

* The payment in the Vatican and Capranica Colleges is 60 and 70 lire a month respectively.

† It has always been thought that these were a badge of dependence, and a confirmation of this is found in the dress of the Pope's camerieri di cappa e spada, who wear them.

cassock and shoulder cape, is worn. The students wear the clerical hat.

DRESS OF THE SEMINARISTS.

Seminary of the Diocese of Rome. Piazza S. Apollinare 49.

Dress: Purple cassock and soprana with pendant strings and no sash.

Pontificio Provinciale Pio. Piazza S. Apollinare 49. They share the same college as the above.

Dress: Black cassock, a violet sash and a full cloak.

Vatican Seminary. Piazza S. Marta 23.

Dress: Dark purple cassock with crimson bindings and buttons. One crimson string decorated with the papal arms, buckle shoes.

Capranica College. Piazza Capranica 98.

Dress: Black cassock, a black soprana of shiny cloth, strings, no sash, and shoes with silver buckles.

Propaganda Fide. Via di Propaganda 1, and Villa Rufinella, Frascati.

Dress: Black double-breasted cassock, red pipings and buttons, scarlet sash, and strings.

Germanic College. Via S. Niccolò da Tolentino 8, and Villa Mondragone, Frascati.

Dress: Scarlet cassock and black sash. Out of doors, scarlet soprana with pendant strings.

Greek College. Via del Babuino 149.

Dress: Blue cassock with red sash and pipings, blue soprana with strings. Out of doors a black soprana with wide sleeves.

English College. Via di Monserrato 45; and Monte Porzio.

Dress: Black cassock and soprana. Black strings and no sash.

Scotch College. Via delle Quattro Fontane 161, and a villa at Marino.

Dress: Purple cassock with crimson sash buttons and pipings. Black soprana and pendant strings.

Irish College. Via Mazzarino 27; and Tivoli.

Dress: Black cassock with red pipings, no sash, black soprana and strings.

French College. Via di S. Chiara 42.

Dress: The French College was the first to dispense with the old collegiate dress, and to wear the priest's cassock and no soprana.

Lombard College. Via Gioacchino Belli 31.

Dress: Black cassock with a violet sash, soprana and pendant strings.

Seminary of SS. Peter and Paul. Via Toscana 12.

Dress: Priest's dress with a black sash.

Belgian College. Via del Quirinale 26.

Dress: Priest's dress with black sash edged with red.

North American College. Via dell' Umiltà 30; and Grotta Ferrata.

Dress: Double-breasted black cassock, blue pipings and buttons, and a crimson sash, pendant strings.

South American College. Via Gioacchino Belli 3.

Dress: Black cassock with blue edgings and a blue sash; black soprana and pendant strings.

Maronite College. Via di Porta Pinciana 32.

Dress: Black cassock, soprana and strings.

Bohemian College. Via Sistina 128.

Dress: Black cassock with maroon sash edged with yellow.

Armenian College. Via S. Niccolò da Tolentino 31.

Dress: Black cassock with red pipings. Out of doors a black coat with wide sleeves.

College of S. Boniface. Piazza della Sagristia 31.

Dress: Black cassock with yellow pipings; black soprana and black pendant strings lined with red.

Polish College. Via dei Maroniti 22.

Dress: Black cassock and soprana with green sash.

Spanish College. Palazzo Altemps.

Dress: Black cassock with blue sash, round black cape with vertical blue pipings.

Canadian College. Via delle Quattro Fontane 117.

Dress: Priest's dress and no sash.

Ruthenian College. Piazzo S. Maria dei Monti.

Dress: Blue cassock, soprana with strings, orange sash.

CHAPTER V.

THE ECCLESIASTICAL ORDERS.

The seven orders of the hierarchy — origin of the titles episcopus, presbyter, *etc.*, *— prophets — office of the Bishop — of the Presbyter — of the Deacon — of the Widow and Deaconess — of the Subdeacon — of the Lector — of the Acolyte — of the Exorcist — of the Ostiarius — Chorepiscopi — celibacy — ecclesiastical endowments and immunities.*

A CLEAR distinction is made by Tertullian between *ordinem* and *plebem*. The former are Church officers, the latter the simple faithful. *Ordo*, order, for him, includes only the bishop, the deacon, and the widow; an enumeration identical with 1 Tim. iii, *Episkopos, diakonoi, gunaikes*. It is not till the second quarter of the III. century that any office but the presbyterate and diaconate ranks as *ordo*.* Those dignities "set in the Church" by God, in the earlier and later lists given by S. Paul, 1 Cor. xii. 28; Eph. iv. 11, are not synonymous with the "bishops and deacons" who are saluted in Phil. i. 1.

In Rome, bishops presbyters and deacons are the only offices known as *ordo* when the Philosophumena were written, about the year 234. But precisely at this period, in the reigns of Alexander Severus and Philippus, lectors were attached as minor officers to the

* *Ordo* signified a band or company, and also a row or bench. The Romans called the different classes of the people *ordo senatorius, ordo plebeius*, etc. Cicero uses the word for a centurionship. The term *clerus, clericus*, clergy, derived from κλῆρος a *lot*, and is the word used in Acts i. 26. The word *clerk* came to mean a person who could read and write, because in the middle ages this knowledge was chiefly confined to the clergy.

deacons, both at Rome and Carthage; and the Apostolical Constitutions, "Source A" (III. century) give: "Bishop, presbyter, reader, deacons, and widows." The subdeacon makes his appearance about the same time as the lector. After the middle of the III. century the subdeacon, acolyte, exorcist, and doorkeeper always appear in the list of clerics. They figure in the celebrated list of the Roman clergy in the letter of Pope Cornelius to Fabius of Antioch (251). "All developments in the region of Church government" writes Professor Harnack "were completed most speedily in Rome."

The 7 grades leading up to the bishop, established by then, and existing now are: ostiarii (doorkeepers), lectors, exorcists, acolytes, subdeacons, deacons, presbyters.

The titles of Presbyter,

The combined Jewish and Greco-Roman influences at work in the early Church are shown in the titles which these officers received. *Presbyter*, Elder, was a Jewish functionary, a member of the Council or Sanhedrim.* The general tendency was to adopt as titles of dignity those which denoted age. The title *Widow* is an instance, and hence Tertullian's complaint at there being widows, officers, of 20 years old. Not only Hebrews but the Greeks of Asia Minor had γερούσιαι, councils of old men. *Episkopos* is a title early employed where Gentile influence was strongest.† In later Greek the episkopoi, or *overseers*, were officers sent by the Athenians to punish States; the word denoted an officer or prefect. *Shepherd*, ποιμήν, pastor, is a title adopted early, as in Ephesians iv. 11. S. Peter couples it with the office or work of a bishop twice (1 Pet. ii. 25; v. 2, 3, 4,) and S. Paul does the same in Acts xx. 28. It was an official title in Greece, and signified a chief or prince

bishop,

shepherd,

* Earlier still, *Elders* were appointed for each city. *Cf.* Deut. xix. 12, and xxi. 4, with Titus i. 5. In the N. T. πρεσβύτερος and πρεσβύτης, elder, and old, are used interchangeably both for men and women.

† Not mentioned in the N. T. till the Epistle to Philippians.

of the people. The prophets employed it in Judæa: and it is an instance of a term in use in the world around them, to which the Christians must certainly have given a special significance — as one of the titles most frequently put forward by Christ Himself. Hermas, Irenaeus, and Clement of Alexandria all use it.* *Deacon*, διάκονος, a minister, is another term employed by Christ: "Where I am there shall be My minister," and it is one often in the mouths of the Apostles. It is also the sole title of Christian origin. *Diakonia*, ministry, is one of the earliest names for the work of evangelisation.† Tertullian employs it as well as *ordo*. Of the bishopric, πρωτεῖα, *magisterium*, *principalis concessio*, are used by Irenaeus; πρωτοκαθεδρία by Hermas and Clement of Alexandria; while Tertullian accords to Pope Callistus *locus magisterii*, the magistracy. Presbyters are called "those of the second seat," a title which can be easily realised from the arrangement of a basilica apse with its *protocathedra* or bishop's chair, and the *subsellium* or presbyters' seats round it.‡

and deacon.

Prophets.

The ministry of apostles who were not of the twelve, and of prophets is made known to us in the New Testament (Acts xi. 27; xiii. 1; xv. 32, 33; Eph. ii. 20; iii. 5), but was not very intelligible until the discovery of the Didachê, where it appears in active course. Here the "apostles" are missionaries travelling from Church to Church, the servants of all the Churches, forming the visible bond between them, the pledge and sign of unity. They never spent three days in one place; but the "prophets" paid longer visits, teaching and edifying the Church which in its turn supported them. If they taught what they failed to practice, or asked for money, they were pseudo-prophets,

* Hence the expression *pastoral office* for that of the bishop. *Cf.* Ecclesiastical Canons xxii.

† *Cf.* 1 Cor. xvi. 15, 16.

‡ *Cf.* the Epistles, *proistamenoi* and *prostatês;* and Hebrews xiii. 7, 17, 24, *hegoumenoi*, rulers.

and are to be dismissed. The evangelical test was strictly applied "By their fruits you shall know them." In the New Testament, Judas and Silas are prophets, so are Philip's daughters; so was Hermas at Rome, and the writer of the Apocalypse so describes himself.*

These apostles and prophets of the primitive Church taught and edified it; the bishops and deacons represented it. The Church appointed the *clerus*, the prophet and teacher were appointed by heaven. They are "those speaking the word of God" or "labouring in the word":† and hence Christians are bidden in the Didachê not to despise the bishops and deacons," for they minister to you the holy service of the prophets and teachers" (*i.e.* in the absence of these.)‡

The Minor orders.

It is generally supposed that the orders below that of deacon arose out of the diaconate, and sometime, as we have seen, at the end of the III. or beginning of the IV. century. Thomas Aquinas was the first to assert this, but Cardinal Bona and Morin both deny it, admitting its truth only in the case of the subdeacon. Hase says that the lesser church service was directed by the laity, and from them were formed the 4 grades of semi-clerks. Neither of these opinions appears adequately to meet the case.

* Among classes in the Church Tertullian enumerates "martyrs, confessors, virgins of both sexes, doctors (*i.e.* teachers), *prophets and prophetesses.* If we add his own list of those in *ordo*, bishops, deacons, and widows, and the later acolytes, exorcists, and doorkeepers, we see the very diverse elements and epochs represented in the present office for Good Friday: "bishops, priests, deacons, subdeacons, acolytes, exorcists, doctors, doorkeepers, confessors, virgins, widows."

† In Ephesians, *evangelists.* "Prophets, doctors, evangelists, teachers," "for the perfecting of the saints . . . the building up of the body of Christ."

‡ So the prophets, the subject of a spiritual gift, taught and comforted the Church (Acts xv. 32); only the better endowed Church officers did so (1 Tim. v. 17).

OFFICE OF THE BISHOP.

The bishop, when he emerges from the apostolate or from the presbyterate,* appears as the "President" of the Christian assembly. Very soon he represents and sums in his own person not only the presbyterate but the entire ecclesia, so that Cyprian (250) can declare that "the Church is in the episcopate" (*ecclesia in episcopo est*) and Eusebius that its representation is vested in the Bishop. To the bishop, and to him alone, is the term "Priest" applied for the first 600 years. As representing the people and presiding at their Eucharist he is the "Sacerdos." Tertullian is the first to call him so — the bishop at Rome is *summus sacerdos* (high priest);† and by Ambrose Siricius is called the "priest of the Roman Church." The bishop represented the unity of the Church — the common life which was the earliest felt of all needs, second only to that of edification and before that for doctrinal definition;‡ and speedily came to be regarded as set in the place of the absent Lord until His coming. Then, as *charismata*§ fail, or are set aside, the bishop gradually gathers into himself the prophetic characters of truth and teaching, which are thenceforward felt to be the solid and perpetual marks of the episcopate. Irenaeus is struck with its imposing development in Rome, and declares that with the episcopal succession the bishop does in fact receive, as the *charisma*, the gift, special to him, a guarantee of the truth.‖ Doctrinal anarchy is defied, and the Church Catholic emerges from the multifarious 'heresies,' by the rallying of the faithful round the bishop.

* See p. 507 *infra*.

† The term used in Hebrews, in Chaps. iii.–x.

‡ This peculiarity it is which has created the essential oneness of catholicism under the changing and conflicting *facets* of sentiment and practice imposed by the genius and civilisation of each age.

§ 1 Cor. xii. 1, 4–11, 28–31.

‖ *Episcopi cum episcopatus successione certum veritatis charisma acceperunt.*

Nor was the close attachment of the people to him less remarkable. He was in the place of Christ, while the presbyters represented the council of apostles; or he was the likeness of God Himself. Renan alludes to the primitive practice of kneeling to the bishop: the deference paid him was the mark of the Christian's union through him with Christ the Head.* From A.D. 150 the bishop's liturgy, the bishop's sermon, the bishop's rule were the visible sign of a state of things in which his authority and their unity were but two aspects of the same thing. From the III. century his predominant importance is everywhere affirmed.

The bishop was the parish priest, the ordinary minister, of every soul in the flock, the personal referee on all matters. He received personally all the gifts of the people, of which most ancient custom there are still many vestiges — at the ordination of priests, the consecration of a bishop, or of a virgin, and the benediction of abbats and abbesses, lighted tapers, loaves, wine, and turtle doves are still offered, and in Rome a wax candle is presented to the bishop at confirmation.† But especially it belonged to the bishop alone to confer the *character* he himself possessed. Jerome asks: "What can the bishop do that the presbyter cannot do, except ordain?" At first, however, it was not part of his duty to teach or preach. Ambrose in the IV. century lays down the principle that the first business (*munus*) of the bishop is *docere populum*, to teach the people; but it is clear that in 409–410 Synesius still regards *praying for the people* as his principal duty. Chrysostom declared that the bishop who had not the faculty for instructing, should be deposed.

One of the perplexing points about the conception of a bishop's office is that a man could apparently be a pastor or bishop at an earlier age than he could be a presbyter, and that the one class was not necessarily

* *Cf.* also Part II., p. 79.

† Mabillon shows these offerings continued longer in the West than in the East. *Cf.* also Part II., p. 35.

chosen from the other. At the present day, also, it is an open question whether episcopal consecration includes ordination as a priest or no. A Council in 779 required bishops not already ordained priests to be ordained without delay.

Large number of bishops in early times.

There were, at first, as many bishops, or "overseers," as there were later "parishes"* or little communities. At the Council of Ephesus, 32 of the 42 little towns of Proconsular Asia, the size of which did not exceed that of one of the larger English counties, were represented by as many bishops. We know of no fewer than 470 episcopal towns in North Africa, then only partly Christianised. The entries in the Liber Pontificalis show how much in excess of other clergy was the number of bishops. Anencletus is said to have made 5 presbyters,
366. 3 deacons, and 6 bishops. Linus 15 bishops. Damasus 61 bishops with half that number of priests, and only 11
468, 498. deacons. Simplicius makes 82 bishops. Symmachus
535. 117, with 98 priests, and only 16 deacons. Agapitus† makes 11 bishops, and 4 deacons for Rome. In 844–847 Sergius creates 23 bishops, with 8 presbyters, and 3 deacons. Paschal II. about 1099, makes 100 bishops, 50 presbyters, 30 deacons.‡

Duties of the bishop at the present day.

The bishop is the head of the clergy in all things, and they all promise obedience to him. He is the ordinary minister of confirmation, and he alone can consecrate a bishop, a virgin, or a church, or ordain priests, deacons, and subdeacons. The *visitation* which he makes of all the parishes of his diocese was held as early as the IV. century, and the bishop is then represented receiving certain dues, seeing that the clergy conform to the ec-

* Parishes; παροικία was a colony of *sojourners* in Septuagint language. In Gentile places it was the name for the Jewish community. Then it became the name for the Christian Community, with reference to the non-Christian Communities round it.

† From this time the entries become historical, and the same fact clearly emerges.

‡ It is sometimes affirmed that one town one bishop was not the strict law till the III. century. In 650 the Council of Chalons says that 2 bishops shall not be consecrated for the same town.

clesiastical rules, holding courts of discipline, and conferring Chrism.*

For the bishop's everyday dress, see page 477. For his liturgical dress, p. 469, Part II., p. 78. For the visit *ad limina*, Part IV., p. 474; and for the ceremony of his consecration Part II., p. 178.

OFFICE OF THE PRESBYTER.

It is usual to say that there were 3 original and apostolic orders, bishops, priests, and deacons. But bishops and presbyters — "Overseers" and "Elders" — are not distinguished in the Epistles. Peter and John both speak of themselves as Elders, *i.e.* presbyters; "Apostles and elders" are named together in Acts xv. 2; and in the Epistle to Titus (i. 5 and 7) it is clear that elder and bishop are synonymous. The Abbé Duchesne concurs, with many other authorities, in asserting that there is no *scriptural* proof of their separation.† S. Jerome, combating the power of the deacons, goes so far as to declare that the Church was originally governed by a plurality of presbyters; one of whom was in course of time elected to preside over the rest as a remedy against division. As the presbyters know that by the custom of the Church they are subject to him who has been placed over them, so the bishops know that they are superior to the presbyters rather on account of a customary disposition than of a precept of

* At an episcopal visitation now, the bishop stays with the parish priest and enquires into all that is done; he also performs any rite performable only by a bishop, as confirmation. Further, he makes a public visitation of the church and sacred vessels, having first performed the absolution of the dead if there be a cemetery attached to the church, after which he enters and explains to the congregation what he is about to do. The visitation consists in inspecting the tabernacle, ciboria, and other sacred vessels. He then receives the parishioners in the sacristy.

† "In the early years of the Apostolic Church the office afterwards called episcopal was not marked off — the episcopate slept in the apostolate. It was the last branch to grow out of the apostolic stem." — Döllinger.

Christ's.* However this may be, the position of the presbyter was very insignificant until smaller or outlying parishes were formed out of the bishop's community, and the presbyter was sent to preside over them. Doubtless the Christian Elders, like the Jewish, had from the first presided and ruled, and formed a Church council in matters of controversy; but from the rise of the bishop's power, they became an ornamental council, or bench of presidents. Their share in the Liturgy was confined to consenting to the act, standing round the apse in places of honour, but having no special functions. In Justin Martyr's account of the mass they have no place at all; and in the Apostolical Constitutions the place assigned them is insignificant. The earliest ordos show that during mass they never approached the altar; the bishop celebrated, and the deacons assisted. When first allowed to exercise the *sacerdoce* themselves, their mass differed in many particulars from the Bishop's or President's mass.† It was not till the XII. century that a parochial mass, the great mass of the day, could be celebrated by one priest acting alone. When the presbyter was first sent to rule a parish (*ad regendum populum*), the functions he might undertake were rigidly limited. Jerome says he might baptise and minister the Eucharist with the bishop's permision; Tertullian says the same. In Rome he was not allowed to preach, nor was the penitential discipline of the Church committed to him. He did not teach:‡ Hippolytus, writing in Rome, dis-

* *Sicut presbyteri sciunt se ex ecclesiae consuetudine ei qui sibi præpositus fuerit esse subjectos — ita episcopi noverint se magis consuetudine quam dispositonis Dominicæ veritate presbyteris esse majores.* The question of the lapsed Christians helped to consolidate the Church's government, by making unity of discipline of the first importance. The chief priest, the "summus sacerdos" became the root of the Church's safety, by realising this unity. That otherwise the schisms would be as many as the presbyters is a point drawn out by Jerome himself.

† Part II., pp. 19, 77.

‡ Among the Jews the Rabbi taught, but the Elder did not teach; the Christian Elder's functions were similarly restricted.

tinguishes presbuteroi and didaskaloi, presbyters from teachers. Eusebius does the same. In the Acts of Perpetua and Felicitas, and in Cyprian's 29th Epistle, we hear of *priests-teachers*, presbyteri-doctores. Still later Chrysostom says that in his time the less intelligent presbyters baptised, and the wiser taught. Though the ordinals show that Church government was the leading idea of the presbyter's office, Polycarp's enumeration of their duties omits both teaching and ruling. It is in the middle ages that they first received the sole charge of a parish or 'cure of souls,' and the term "priest" used in the two preceding centuries for the presbyter and the bishop interchangeably, was commonly applied in the IXth to all parish-presbyters.*

Nothing indeed is more remarkable than the curious absence of function in the early Church compared with the fulness of function later enjoyed by the presbyter. A priest may now do all a bishop can do (provided he have the necessary faculties and jurisdiction) except ordain and consecrate. He baptises, absolves, marries, administers extreme unction, and even, on occasion, confirms. He alone can touch or administer the sacred species; he alone can teach; and he alone can bless persons and things. There are no *effective* orders in the Church to-day but the episcopate and presbyterate; no other clerk has office or authority, or can or does in fact perform any sacred action.†

Institution of the sacrificing priesthood.

The Catholic doctrine is that Jesus Christ instituted the priesthood (*sacerdoce*), and that this priesthood resided in those who are called in the New Testament *presbyters*, or Elders. Moreover that this priesthood is something distinct from the commission to "Go out and teach all nations," and was conferred by Christ at the Last Supper, in the words "*Do this*," which bestowed the power to offer sacrifice, that same sacrifice which

* *Sacerdos*, ἱερεύς. The word *priest* means simply *elder*, from πρεσβύτερος, *presbyter*. In common parlance it now signifies *sacerdos* or sacrificing-priest.

† See Deacons, pp. 511, 514.

He was about to consummate. All priests, therefore, participate in the priesthood claimed for Christ Himself in the Epistle to the Hebrews. "Thou art a priest forever according to the order of Melchisedech."

For the form of *ordination* of priests, see Part II., p. 287. For *Celibacy*, see *infra*, p. 532. For *endowments* and benefices, see p. 534. For the liturgical dress see Part II., p. 99. For the everyday dress of priests, see p. 485.

OFFICE OF THE DEACON.

Diaconate.

Next to the episcopate, no order has such historical interest as the diaconate. The principle of transmission was indeed established by Peter, when, on his invitation, an apostle was created; but the first *order* of apostolic origin is that of the deacons, as described in Acts vi. "Venerabile è stato sino dalla nascente chiesa il nome di *Diacono*, ordine ecclesiastico, che principalmente significa ministro," says Moroni.* The apostles bid the brethren choose 7 men "full of the Holy Spirit and wisdom"; and for many centuries in Rome the number of deacons did not exceed seven, although bishops and presbyters were multiplied. Hebrew village communities were ruled by seven wise men; and the title "the Seven" was a well known one in Palestine. To these the discipline and government of the community belonged; and it was to take charge of the Christian community, and minister to its needs, that Christian deacons were appointed. They were chosen to the chief administrative position, and this they filled throughout the early history of Christianity. From the first, also, they preached and evangelised (Acts vi. 8, 10; viii. 5, 6, 12, 26, 29, 36, 38; xxi. 8), and administered public baptism. They were likened to the 7 Great Angels; and in the Apostolical Constitu-

"The Seven."

* Διάκονος, minister. "The greatest among you shall be as *he that ministers*." The title however is not used in Acts vi. *Cf.* also Smyrnaeans iii. 11.

tions they are compared to Christ, as presbyters are to the apostles, and lectors to the prophets.*

Leaders of services of prayer.

Apparently they always conducted prayers and litanies,† and suggested the prayers of the President in the Liturgy.‡ One of their principal functions was to summon the faithful, watch over the assemblies, and make announcements. The deacons also proclaimed the various parts of the service by a loud cry from the tribunal, just as we hear to-day when the 'deacon' cries *ite missa est* at the end of mass.§

Place in the Liturgy.

It would appear also that they fulfilled from the first a solemn rôle in the liturgical assemblies. In East and West they were, with the bishop, the only ministers at the altar. It is they who prepared the offerings and placed them on the altar, and prayed there for the whole people of God before the bishop's collect-prayer. After the kiss of peace and previous to the Consecration occurred the great diaconal prayer which no longer exists in the Western mass.‖ It seems clear that the faithful entrusted to them the ministration of the Eucharistic mysteries even in Apostolic times; so that it may be said that ministration belonged to them, consecration to the bishop. To the deacon alone the Element of wine was confided; he mixed the Cup, held it during consecration, elevated it at the ostension, and

* Book ii. 26. The above considerations, joined to the reference to deacons in 1 Tim. 3; Didachê xv; Trallians i. 7, 8; To Polycarp ii. 12; Smyrnaeans iii. 1; Philad. i. 12; ii. 12; iii. 1–4; and Polycarp to Philippians ii. 10, 13; are sufficient proof that they were at no period *servants* of the churches, devoted to its menial duties, as some modern writers have asserted.

† Among the Jews the leader of the Devotions was the 'delegate of the congregation,' and like the preacher did not require ordination.

‡ As is still done in Eastern rites and in some places in the Latin mass. Part II., pp. 35, 43.

§ Later, in Rome, the deacon was chosen for his fine voice, and many epitaphs laud the singing of the Roman deacons. Gregory blames the custom, and bids the deacon spend more time in preaching and alms-giving.

‖ Part II., p. 45 and pp. 85, 90.

administered it to the people, the presbyters, the bishops, and the pope, as late as the IX. century.* In a protest against the degradation of the diaconal office, cited by Gratian, the writer says: "Without the deacon the priest has only the name but not the execution of the office . . . it is not lawful for priests to take the cup from the altar unless it is given them by a deacon." The very words introduced into our consecration of the Cup, and placed in the mouth of Christ, "For this is the Chalice of My blood, of the new and eternal testament; *the mystery of Faith*," are a record of the deacon's ministry of the Cup, for it is of the deacon that S. Paul writes "holding *the mystery of faith* in a pure conscience." (1 Tim. iii. 9.)†

But though they performed these solemn functions, it was not till the time of Tertullian that the deacons were classed as a second priestly grade; by the middle of the III. century they became a recognised order of sacrificial ministers.‡ Such an order existed both among Gentiles, and among the Jews who had the order of Levites. It is from this period that the word *levite* for a deacon was adopted. Origen speaks of "levites and priests" ‖ and says they are not inaptly so called. In a metrical inscription in S. Paolo Fuori le Mura we have the words *Sedis apostolicae levites* (451–474); and Gregory the Great was "one of the 7 levites" of Rome at the time of his election to the Pontificate.

Levite.

In East and West it was the deacons who shared with the bishop his administrative and disciplinary functions, without the special delegation necessary in the

As next officer to the bishop.

* Ordos of the VIII. and IX. centuries. It is moreover the deacon and not the presbyter who conducted the Fraction, mixed the bowl for communion, elevated and administered both species, and took the Host afterwards to the sick. See Part II., pp. 41, 67, 81.

† *Cf.* also the Ignatian Epistle to the Trallians, i. 7, where deacons are called ministers of the μυστήρια (mysteries) of Jesus Christ; and Magnesians ii. 5.

‡ This happened in the West sooner than in the East.

‖ Λευῖται καὶ ἱερεῖς.

case of a presbyter. As early as the time of Cyprian (250) they effected the reconciliation of penitents. The deacon was called "the eye of the bishop," and in the East his *syncellus* and "witness," or constant companion and *surveillant*. This function of preserving discipline among the faithful of all classes appears to have always attached to the deacons; it is they who were the bishop's mouthpiece, executed his orders, and enforced the penitential sanctions, reporting about the bodies as well as the souls of the brethren,* and examining those who came provided with a letter from another Church.† In and out of the church they were the leaders of the brethren, the representatives and administrators of both people and bishop.‡ Nowhere was this supreme executive better seen than in the Archdeacon, or first of the 7 deacons, of Rome, who occupied the greatest public position next to the pope, surpassing that of any bishop or presbyter. In papal mass the pope kissed the archdeacon only; a custom still retained in pontifical mass when the bishop kisses the coped 'assistant priest' who performs the archdeacon's functions.§ Earlier still (IX. century) the pope kissed all the 7 deacons — who all ministered at the altar — but only the prior of the assisting bishops and presbyters.

Archdeacon of Rome.

These important ministerial functions, the fact that the deacons appeared on all occasions next to the bishop, and that they had the sole administration of the goods of the Church, led, in 398, to a dissension in Rome between deacons and priests — the former treating the latter with contempt.

By the end of the XII. century conciliar decrees had

* Pseudo-Clementines (III. century).

† An ancient usage still observed among Presbyterians.

‡ The Council of Elvira speaks of "a deacon ruling the people" *diaconus regens populum*. In some places they must have celebrated the liturgy in the IV. century: a Council of Arles at this time prohibits it.

§ Part II., pp. 78, 82.

Powers of the deacon absorbed by the priesthood.

deprived the deacon of nearly all his functions. Even simple baptism was not to be performed by him, save in case of grave necessity. In 1195 the Council held at York declared he should not give the Body of the Lord, or impose penance, unless in extreme cases. The Council of London in 1200 repeats that deacons shall not baptise or impose penance (*i.e.* hear confessions) unless in the double necessity that the priest (*sacerdos*) cannot, is absent, or *stulte non vult*, and that the death of the child or the infirm person is imminent. In 1240 the Synod of Worcester, followed by other Synods, finally deprived deacons of all right whatever to absolve.* The administrative and disciplinary powers of deacons passed absolutely into the hands of priests.

To-day no single act is reserved for the deacon in the Latin Church which is not competent to a presbyter. The deacon's acts in high masses are fulfilled by priests called "the deacon" and "subdeacon"; this is invariably the case, except in colleges of young men where there are persons in deacon's orders. His ministry of the Cup, as the essential ministry of an *order*, is completely dispensed with; no *deacon* is needed for this ministry in the proper sense of the term deacon. The non-liturgic powers are equally non-existent, and the deacon neither performs the charitable functions allotted to him by the Apostles, nor assists in the government of the Church.†

Originally, the diaconate and presbyterate were distinct and separate orders, each complete and final in itself; though the pope was for many centuries chosen from among the deacons, no deacon was ordained as a

* The Constitutions of Odo, Bishop of Paris, decreed by the 56th canon that deacons may never hear confessions unless *arctissima necessitate*, "in the extremest necessity": "*Claves enim non habent nec possunt absolvere;*" for they have not the keys, nor can they absolve.

† In 1777 it is still decreed that a deacon may administer the Eucharist, and also the Viaticum in the absence of a priest, without any permission from the parish priest or the bishop. (Sacred Congregation of Rites.)

priest. At the present day all is changed; and the diaconate is the last stepping-stone to the priesthood.

Deacons' dress.

The proper vestment of the deacon is the *stole*, worn across the left shoulder. The diaconal *dalmatic* is Western, being originally, as it still is, a garment proper to the Pope (and bishops) and his deacons. The stole is worn at mass, benediction, and on any occasion when a deacon touches vessels containing the Sacrament. In Advent and Lent he wears the *stolone* or large stole, and a chasuble in place of the dalmatic: this latter is removed at the Gospel and the large stole is worn over the alb until the completion of the communion.* At other seasons, the dalmatic is worn at mass and processions. The maniple is always vested at mass. The Roman deacons, like the pope and the great imperial functionaries, wore the cloth of silver shoes called *campagi* or buskins. The earliest dress of the deacon was, however, the *colobio* or sleeveless tunic (*tonaca mozza*). This, in the East, developed into the alb (*vestis talaris*) with wide sleeves, still worn by Orientals, which is generally coloured, red or blue or yellow; the stole being usually pendant from the left shoulder.

Ancient dress.

Greek deacons.

For deacons, see also page 364, Election of the Pope; and Part II., page 104, *Stole*. For *ordination of the deacon*, see Part II., page 286.

OFFICE OF A DEACONESS.

In the early Church there was a recognised order of women clergy, ordained, with the consent of the people and clergy, by the bishop.† By assisting him in the government of the infant Church and by their sacred ministrations, they rendered great services to Christianity. "Certo è che le diaconesse furono di gran soccorso ai vescovi nel governo delle chiese."‡ Women clergy appear in every early reference to ecclesiastical

* Part II., p. 29. † Part II., pp. 175, 286, 287.
‡ Cardinal Moroni's *Dizionario Ecclesiastico*.

orders (*cf.* Tertullian, *ante* page 500). Four titles are applied to them, all of which occur in the New Testament: widow, deaconess, presbytera or presbytis, and Virgin.* The two former are Apostolic orders. Phœbe the Deacon of the Church of Cenchræ is mentioned by S. Paul as the bearer of his Letter to the Romans; and we read in Acts ix. 41 that Peter called together the saints and Widows of the Church at Joppa. The qualifications for a *Widow* are laid down in 1 Tim. v. 9–11; Titus ii. 3–4, and are similar to those required for the bishop (1 Tim. iii. 2–8; Tit. i. 6–9): the *deacon and deaconess* are described in 1 Tim. iii. 8–13. Such a feature of the early constitution of the Church were these women clergy that the first Gentile reference to Christian ministers concerns them — Pliny the Younger telling the Emperor Trajan that he has put *two ministrae* to the torture. He uses the word *ministra* as the Latin equivalent of *deacon*. Perhaps too the earliest known inscription which mentions a member of the clergy is the Roman epitaph of the *Widow* Flavia Arcas, placed by her daughter Flavia Theophila;† while the most ancient reference to a bishop of Rome couples his name with that of a woman-elder.‡ In the Apostolical Constitutions the Virgin Widow and Presbytis have places of honour assigned them at the liturgical assembly, and, with the deaconess, received the Communion before the laity.

Characters of the Viduate and diaconate.

The characters proper to the Viduate differed altogether from those attaching to the diaconate. To the former belonged the ideas (*a*) of *age* (*b*) of the *materfamilias* (*c*) of *presidency*. The two first never entered

* The last in Acts xxi. 9, only. *Cf. infra* p. 517 *footnote*.

† De Rossi, *Bulletino*, 1886, p. 90. Duchesne, *Origines du Culte Chrétien*: "peut-être la plus ancienne des inscriptions Chrétiennes qui mentionne un membre du clergé."

Widow is a title of seniority like *Elder*. The term is unknown in Roman epigraphy for a woman who has lost her husband, and therefore χήρα and *Vidua* always signify the ecclesiastical office.

‡ See *infra* p. 519, *footnote*.

with any persistency into the conception of the diaconate, while administration of the discipline and charity of the Church and ministry in the mysteries took the place of presidency.

In Rome. In Rome, as we shall see, it was the eldership rather than the diaconate which was shared by women. The viduate and the male diaconate appear to have been always held there in special honour. (*Cf.* Acts ix. 41, vi. 3.) This feature of the ecclesiastical organisation of the Petrine city is remarkable when we compare those places which were under Pauline or Gentile influence. The Clementines preserve the tradition that it was S. Peter who instituted the Viduate, which passed from Jerusalem to Rome, flourishing not only there but in that African Church which was so closely allied to it.

Confusion of titles. The want of precise titles for the various classes in the community is a source of confusion in considering ancient orders. The Widows with ecclesiastical rank always formed a small class, but in addition to the widows and orphans inscribed on the *matriculæ*, there was a very large class of widows who vowed their chastity — a class arising out of the early horror of second marriages, and merged later in *monastriæ*, nuns. This was a custom belonging rather to Judeo-Christian communities where that honour was accorded to widowhood which in Gentile centres was reserved for Virginity.*

Catacomb records. It is not easy to determine whether all representations of women clergy in the catacombs refer to the Widow. The two women who preside at the allegorical banquet in the catacomb of Peter and Marcellinus (described in Part I., page 528) may be Widows: the Virgin whom pseudo-Athanasius represents as presiding at the Christian Feast very possibly functioned as a *Vidua*, for the election of Virgins to the viduate is attested both by Ignatius and Tertullian: the latter's allusion to the presi-

* That the Greek deacon Philip's daughters had vowed their virginity shows how early this distinction manifested itself. For the absence of the sentiment among the Hebrew people *cf.* Chap. I. of Part III., p. 15.

dent who offered the oblation "as a virgin,"* makes this supposition the more probable. Tertullian describes the viduate as the grade of the Chair, *Sedes*, and, in accord with early catacomb inscriptions — which are an important factor in our knowledge of the subject — he expresses the dignity by the word *sedit*, "absoluement comme pour les évêques et les prêtres," writes Martigny. One inscription records *Regina, Widow, who sat a Widow* 60 *years* (*Viduæ, quæ sedit Vidua*). There is no instance of the Chair being predicated of deacon or deaconess, or indeed of any grade but that of the presiding bishop and the Widow:† the latter in the earliest references in literature and in the catacombs, are uniformly represented as seated or presiding; their *cathedræ* in catacomb frescoes being precisely similar to episcopal Chairs.‡ Conformably with this we find women-elders called *Presidentes*, προκαθήμεναι, and their office *protokathedrian*. In some places in the West the presiding Widow was called *episcopa*.

Grade of the Chair.

Cathedra of the widow.

Their seats in the presbytery show us that the Widows formed a bench of women-elders: in Tertullian's account of the reconciliation of penitents in Rome in the time of Callistus, the penitent having come into the assembly prostrates in the centre "before the Widows, before the priests" "*ante viduas, ante presbyteros*"; and in another place he asks if those twice-married are to be recommended in the mass by one "who is himself the husband of one wife, or even a virgin, and is surrounded by Widows married but to one husband?" A record of these seats in the presbytery existed in Rome until the IX. century. Apparently when the viduate ceased these places of honour were transferred to women of senatorial rank.§

Seats in the presbytery.

Constantine when ordering that a settled payment

* *Exhortatio ad Castitatem*, see *infra*.

† *Cf.* the *deutero-thronoi* and *subsellium* of the presbyters, p. 502.

‡ Cavedoni.

§ See Part I., S. M. Maggiore, pp. 134–5; Part II., *ordo* of St Amand, p. 83.

should be made to the clergy in place of their share in the oblations to the altar, ranks the Widow among "those who have been consecrated to the divine ministry." The Widows not only presided but taught: the prophet Hermas clearly alludes to this when he represents himself as taught by a woman seated on a chair white like snow,* on which she "sat down alone," unfolding the book in her hand, and bidding him give ear to the glories of God. When she had finished four young men bore away the Chair: "And while she spoke to me, two men appeared and raised her on their shoulders, and they went to where the Chair was in the East." In the next vision an ivory seat is prepared for her.† The 'Shepherd' used for his allegories scenes familiar to him and his readers, as the allegories of the Apocalypse make use of the temple scenes and of things and persons familiar to all.

Preaching or teaching.

The fact indeed that women taught and preached is so well ascertained that many writers from the IX. century downwards have explained it by telling us that at first women preached to and converted women, as men did men. In Rome Martina preached publicly against the idols: *Martina cum diaconissa esset, multos ab idolis avocavit.* So Priscilla and Aquila taught Apollos (Acts xviii. 26); so Catherine of Alexandria taught the faith, and so Marcella, in Jerome's time, taught Christianity publicly in Rome. One hundred and fifty years earlier Tertullian refers to the doctrine of a popular preacher

* Athanasius speaks of the white seats of the bishops, *Apologia de Fuga*, 17.

† The "*Shepherd*" of Hermas was received as part of the New Testament Scriptures. Zahn places it as early as A.D. 97.

The 'Shepherd' is therein told to prepare two books of the Teacher's words, and send them "the one to Clemens, the other to Grapte." Clemens is the Roman Clement, Bishop of Rome. The book then is to be given to the bishop Clement and the woman-elder Grapte. If the New Testament reference be to the same Clement, then the two earliest references to that apostolic worker couple his labours with those of women: "Help these women, for they laboured with me in the Gospel, with Clement also, and the rest of my fellow-workers," writes St. Paul.

in the words: "Again by the holy prophetess Prisca the Gospel is thus preached." In the III. the IV. and the VI. centuries Origen, Chrysostom, and Johannes Diaconus all bear witness to this ministry of women.* The wonders worked by the holy women of old, the races and nations converted by them, were once the theme of the peoples of Christendom. In this way there grew up the legend of Mary and Martha's conversion of France, the country indeed of the deeds of great women, and in this sense only a true legend.

Presbytera or presbytis.

The most important mention of the *presbytera* occurs in the Apocryphal Acts of Matthew (II. century): the Apostle there ordains a king's wife to be a presbytera, and his daughter-in-law to be a deacon. Pseudo-Athanasius refers to the presbytera, who probably fulfilled those duties of a presiding-elder in the East which were filled in the West by the viduate. A X. century canonist says that she had the power of exhorting (*prædicandi*) commanding or teaching; perhaps basing himself on Titus ii. 3–4. At the end of the IV. century the 'Council of Laodicea' decrees that there shall no longer be a *proto-kathedrian* among women. Widow-nuns and widow-deacons were sometimes placed under a presbytis. Mabillon's IXth *ordo* provides for the ordination *presbyterissarum et diaconissarum*.†

This office must be distinguished from the class of aged poor placed on the *matriculæ* and invited to agapæ.

* *Diximus haberi fœminas in Ecclesia Ministras . . . quae per bona officia ad Apostolorum laudem meruerunt pervenire.* Origen.

Haec Apostolorum et evangelistarum cursum suscepit. S. John Chrysostom.

Haec laborabat, officium predicationis fœminis impendens. Johannes Diaconus.

Martha is called *Episcopa omnium credentium tunc temporis*, and her preaching at Avignon is spoken of in an ancient French Breviary.

† By the Montanists, women had been ordained not only as priests but as bishops.

Marriage.

The Apostolic rule referred to *infra*, page 533, is cited by Tertullian as binding on the bishop and the Widow. At least as early as the II. century, however, the Widow was not only chosen from among the Virgins,* but was elected young in years. Thus the viduate, unlike the presbyterate, came into the hands of the younger women, and of the unmarried: in both points agreeing with an early development in the episcopate.† Tertullian disapproved the change: the age of his presiding Widow-Virgin is the probable age of S. Paul's Timothy.

According to a tenacious custom the wives or husbands of those in orders were often themselves ordained. When Gregory of Nyssa was made a bishop, Theosobia his wife was ordained to the diaconate, as *honore parem, magnis mysteriis dignam.*‡ A Frankish Council in the VII. century decreed that the ordination of men made deacons because they had married Widows was to be considered void. In Rome in the time of S. Gregory the wife of a presbyter was styled presbytera, but received no kind of ordination. The custom was confined to the West.

Ordination.

We have no record of the early ordination of Widows; the earliest ordinals which have reached us are of the VI.–VII. centuries: by this time the female diaconate had been definitely introduced into the West, and after its introduction the office of the Widow lost its identity. The rite used was thenceforth a compound of the consecration of a widow-nun§ and the ordination of a deaconess. It was doubtless with such a mixed rite that Radegund was ordained;‖ it is that with which hence-

* *Ignatian Ep. to the Smyrnæans:* "I salute the Virgins who are called widows;" and Tertullian, *De Virginibus velandis.*

† *Supra*, Bishop, p. 505.

‡ "His equal in honour, worthy of the Great Mysteries."

§ The rite for the consecration of a widow-nun appears with that of the Virgin in the Gregorian Sacramentary: *Cf.* Part III., p. 133. The early rite for ordaining a Widow doubtless followed the common primitive type. Part II., pp. 172–173.

‖ Part III., p. 25.

forth Frankish and Saxon widow or nun deaconesses were consecrated. This explains the survival described in Part III., page 108 ; and the fact that the title and office of a deaconess continued in Religious houses in Europe after the ecclesiastical office had ceased. The rite of the *Benedictio Vidue* (sic) however still appears in a XII. century Ritual now in the Archives of the Vatican Chapter.

The Deaconess.

In the East it is always the deaconess who figures, while there is hardly a reference to her in the West for the first 400 years. On the other hand her ordination is undoubtedly provided for in the first œcumenical Council of the Church ; and in later times much controversy was caused by the unmistakable feminine gender in its 19th canon.*

Duties of the Deaconess.

The sacred duties of the deaconess were very important ; she administered solemn baptism ; indeed it has been alleged that the necessity for this when baptism was by immersion was the reason for her existence. She administered the sacraments to the confessors in prison, and in the mass communicated the women with

* Council of Nicæa: the canon requires that the followers of Paul of Samosata who had not been canonically ordained, should be regarded as lay women, and should be re-ordained deaconesses by the laying on of hands.

If the Epistle to Timothy is of Roman origin it is interesting as showing the coincidence of the two offices of Widow and Deaconess. Paul's Epistle to the Romans (*loc. cit.*), the *Daciana* inscription (p. 523) and the 'Acts of Martina' and perhaps the fresco described in Part I., p. 487, are other instances of a knowledge of the latter office in the West.

Wetzer and Welte naturally refer the passage 1 Tim. iii. 11 to the deaconess. Not so all writers ; Baronius is anxious to deny it, and says that S. Augustine denied it ; as does Hilary of Rome. The passage is a parallel one to the "Ecclesiastical Canons" xx.–xxii. ; and both end with a similar encomium on the diaconate. It may be remembered, however, that both the African and Roman Churches ordained Widows instead of deaconesses. The title of deacon is referred to 3 times in the N.T. (1) (earliest) Rom. xvi. 1 ; (2) Phil. i. 1 ; (3) 1 Tim. iii. 11. *Cf.* also Eph. vi. 21 (Col. iv. 7) ; Col. i. 7.

the Cup, the deacons communicating the men. She visited the sick, distributed the alms of the Church, carried the bishop's orders, and enforced discipline — all diaconal functions. In some places she read the homily, and we find deaconesses mentioned in several ancient Lectionaries.* Like the deacons, deaconesses fulfilled the office of doorkeeper (*ostiarius*) and are hence saluted in a Letter of pseudo-Ignatius: "I salute the deaconesses, keepers of the sacred vestibules." At one time no woman was expected to hold intercourse with the bishop or deacons, except through the deaconess; hence the quaint direction in the Apostolical Constitutions, Book II.: "As we cannot believe on Christ without the teaching of the Spirit, so let not any woman address herself to the bishop or deacon without the deaconess." The same book requires that the deaconess "be honoured by you in the place of the Holy Spirit." The deacons of both sexes catechised; and the seats to be found in the crypts of catacombs may be those set for the men and women deacons at classes of catechumens. The deaconess received, with the other clergy, her allotted share of the *eulogies*, or remainder of the unconsecrated oblations after the Liturgy. She received the elements in her place in the presbytery with the clergy, as described by Epiphanius.

Set over the widows of the clergy.

She was set over the widows who had vowed their chastity, and later was in some places chosen from among them, a custom which became prevalent in the West also.†

Diaconal inscriptions.

A series of inscriptions show us the deaconesses as titulars of their churches: thus one in the Museum of Verona (edited by Maffei) names *Daciana* who had a deaconess' *titulus* and who was a prophet. She died

* A Lectionary which mentions S. Martina is preserved in the Archives of the Vatican Basilica; while another Lectionary mentions the deaconess S. Regina.

† Epiphanius: "The deaconesses are called widows, but the elder among them presbutides." *Cf.* also p. 521. And for Virgin-deaconesses, p. 526.

aged 45. Muratori edits an epitaph of the year 539: HIC REQUIESCIT B. M. THEODORA DIACONISSA. She died aged 48. An interesting inscription placed by a brother and sister both in the diaconate, is given by Fabretti; it runs: DOMETIUS DIAC . . . UNA CUM ANNA DIAC. EIUS GERMANA HOC VOTUM BEATO PAULO OBTULERUNT. There were also Archdeaconesses; S. Gregory of Nyssa calls his sister Macrina an archdeaconess, and Romana, who appears in the story of Pelagia, is called the holy Lady primate of the deaconesses, *S. Domina prima diaconissarum.*

Arch-deaconess.

The Council of Trullo calls this office the dignity of a deaconess, and in the VI. century she herself was addressed as "most reverend and most Venerable," a forerunner of the style of an English archdeacon.

Marriage and age.

With the one exception of the pastoral epistle to Timothy, which requires deacons to be married and educators of children, there is nothing to show that age was one qualification for the diaconate; and the type of the deacon Stephen probably always served as a model. Two Councils excommunicate the deaconess who marries after her ordination. The age for the deaconess is fixed by the Council of Chalcedon (451) at 40, and the age for both sexes was also fixed at the Council of Trullo.

Ordination of the deaconess.

The terms used for the ordering of men and women clergy were always identical; both were ordained by the imposition of hands,* and after the Epistle and Gradual of the mass. The new deaconess then sang the Gospel. The bishop placed the stole on her neck after the Consecration, saying: *Stola jucunditatis induit te Dominus;* after which she took the veil or pallium from the altar and clothed herself with it.† She also received a maniple, ring, and crown. At the Communion she communicated herself from the chalice, which was placed in

* Councils of Ephesus and Trullo.

† *Cf.* Part. I., p. 487.

her hands. The rite, which was the same for men and women, is contained in the Ordo Romanus.

When the diaconate ceased.

Opinions vary greatly as to the date when the diaconate of women disappeared. All are agreed that it lingered longer in the East than in the West.* It is certain however that it was known in the *Roman* diocese till the XII. century, for the *Privilegium* of John XIX., sent on December 31, 1127, to the bishop of Selva Candida for himself and his successors, allows them to consecrate churches, altars, priests, clerics, deacons, and deaconesses in all the *Città Leonina*. Leo III. on his return to Rome in 800 to consecrate Charlemagne, was met at the Ponte Milvio by all the Roman people, "by the nuns, and deaconesses," etc.

From the IV. century, when *presbuterides* were done away with, till the Council of Autun in 670, the ousting of the deaconess was accomplished by the acts of successive Councils. Laws were enacted that it is not meet for women to go up to the altar (*ad altare ingredi non oportet*). Two Councils in the V. and VI. centuries† prohibit the further creation of deaconesses. Similarly a VI. century Synodal canon forbids women to take the Eucharist in their hands. *Deacons* had been prohibited as early as 452 from administering the Eucharist in both kinds when presbyters were present;‡ but women apparently continued to do so till much later, for in 824 the Council of Paris laments that women serve at the altar, and give the Lord's Body and Blood to the people. The Synod held there in 829 declares 'We have seen with our eyes women go to the altar, and having put on sacerdotal vestments give the Communion to the people in

* *Martigny* says it died out in most Western churches in the V. century, and that in the Xth it was no longer known. *Thomassin* assigns the X. or XII. as the date of its cessation. According to *Wetzer and Welte* it ceased in the West after the VIII. century. According to Hefele it ceased at Constantinople in A.D. 1190.

† Orange 441. Orleans 511.

‡ Council of Arles; *cf.* p. 513, *footnote.*

both kinds.' Even from the earliest days well-defined motives militated against the ministry of women, but their banishment synchronised with the loss of learning and of letters, and with the fictitious quasi-theological separation of that sex from the general laws and interests of humanity, as marked, at least, as the growing separation of the priesthood from the laity.

The Canonical Virgins.

Another order of women clergy were bound to a life of chastity, and consecrated as Virgins. These were the ecclesiastical Virgins called *Parthenoi*, *Virgines Dei*,* *Virgines sacræ*, *sacratæ Deo*, and *Ancillæ Dei*. Cyprian speaks of them at Carthage in the III. century as "the flower of the ecclesiastical tree, the more illustrious portion of the flock of Christ." They were not at first received to the *Viduatus*, or Eldership, but the African Church which had received the tradition of virginity as well as the Petrine tradition of the viduate, selected Virgins for the latter office. In some parts of the East the diaconate among women seems to have been exclusively recruited from the Virgins in the IV. century. At Constantinople at this time Lampadia was Prefect of the choir Virgins in the standing of the diaconate:† the ecclesiastical Virgin-deacons must therefore have delighted the Church of Constantinople by fulfilling the same functions in the IV. century for which the Roman deacons were celebrated in the V. and VI.

For early traces of the *Virgo Sacra* in Rome see Part III., page 29; and Part I., page 147. For her transformation later into the ascetic or nun, III., page 16. The Virgin was not ordained, quâ Virgin, but was consecrated; for the rite, see III., page 129. For her dress, III., page 34.

Dress of the deaconess.

A special dress for deaconesses, who have "put away their lay garments" is mentioned by the IV. Council of

* As Widows were called *Vidua Dei*.

† Nicarete refused to be ordained to succeed her. At the same time Archbishop Nectarius ordained (ἐχειροτόνησε) Olympias, the friend and assistant of S. Chrysostom, to the diaconate.

Carthage. A fresco from the catacomb of Hermetis representing 2 Widows or deacons at the bedside of a sick person, shows them in an ample tunic with a stiff headdress going round the face. The deaconess' liturgical dress was the diaconal alb, maniple and stole. The dalmatic, it will be remembered, was a purely Roman item of costume.

The Subdeacon.

The subdeacon whose office as we have seen dates from the III. century, has the following duties to perform in the Western Church. He prepares the bread and wine, and sacred vessels, pours the water into the chalice at the offertory, and sings the Epistle, at high mass. In Lent and Advent he brings the gifts to the altar at the offertory, veiled with the humeral veil. He may touch the sacred vessels, but not when they contain the Eucharist. Subdeacons were very soon regarded as among the principal servants of the Church in the West, but in the East they are still considered as simply in minor orders. In the West, after about A.D. 1200, the subdiaconate is reckoned among the sacred orders.* Innocent III. made this definitive by ruling that subdeacons, like priests and deacons, might be chosen as bishops.

In Rome anciently their functions were highly important. The letters of Gregory the Great show that in the VI. century they administered the affairs and goods of the Roman Church, reformed abuses, and admonished the country bishops with the pope's commission. From the VI. century they had fully absorbed the office of lector.

Dress.

The subdeacon's original dress is the tunic (tonicella); but it is now indistinguishable from the dalmatic. Gregory the Great asks: "How is it that at this day the subdeacons appear with a linen tunic, unless they received

* Council of Beneventum, under Urban II., *A.D. 1097*. "We give the name of sacred orders to the presbyterate and diaconate." Hugh of S. Victor calls it a minor order 50 years later. Peter Cantor, 1197, says: "the subdiaconate has been recently made a sacred order."

it from their mother, the Roman Church?" They wore the maniple in Rome, and the chasuble, as did other clerks. The subdeacon at pontifical mass still wears the maniple, and in Lent and Advent the chasuble, which he removes to sing the Epistle in alb and girdle. He has no stole. Among the Greeks he had no proper habit, and did not serve at the altar.*

Those in subdeacon's orders are bound, like the priest and deacon, to celibacy and to the daily recitation of the divine office.

Sub-deaconess.

Subdeaconesses are mentioned by the II. Council of Tours and the Council of Auxerre, with deaconesses. They were not ordained by imposition of hands, and like subdeacons did not count as a sacred order, but were elected with the consent of the clergy by the bishops. A sepulchral inscription to a subdeaconess which used to be in the pavement of S. Alessio has been removed.

Lector.

The lector's is, after the diaconate, the oldest of the ecclesiastical orders, though to-day the acolyte and exorcist rank before him. He is ordained by placing a Lectionary in his hands. He used to chant the Lessons, and has power to bless bread and the fruits of the earth. This order is practically non-existent in the West to-day.

In the early Church the lector was a person of much importance. Even some of the bishops could neither read nor write, and the Lector read the subject which was to be preached. There was a special Lector or Reader in Rome as early as the II. century. We know that in early times reading and expounding or preaching — reading and *prophecy* — were closely interwoven: the prayer for the imposition of hands on the Lector, in the Apostolical Constitutions, expressly asks for him "Thy Holy Spirit, the prophetic Spirit";† and the Readers

* *Cf.* Apostolical Constitutions, VIII. 21. Here subdeacons are appointed "as overseers and keepers of Thy holy vessels."

† Book VIII. 23.

were compared to the prophets. Tertullian writing at Carthage in 203 compares the deacon with the lector and the presbyter with the layman: "To-day he is a deacon who tomorrow is a lector; to-day a priest who tomorrow is a layman," * words which show that in Carthage as in Rome the lector was not *ordo* at the beginning of the III. century; but his *charisma* gave him the then highly important office of edifying the congregation by his reading.

In the catacomb of S. Agnese, De Rossi found an inscription to one *Favor Lector* of anterior date to Tertullian's mention of Lectors.† By the IV. century the lectorship had become "ordre de début et de probation," ‡ and hence it is that we find the age of Lectors in epitaphs varying from 13 to 48 years. Several of the popes began as lectors; Damasus had been one, and Julian the Apostate had been as a boy lector in the church of Nicomedia. A catacomb inscription (iv. century) has: *Severus Lector innocens qui vixit in pace annis tredece.*

Acolyte.

The special business of the acolyte § is to carry lights; this is expressed in his ordination, where many beautiful texts relating to the light of good works and of truth are rehearsed to him. He is the assistant of the deacon in the ministry of the altar. In the early ages of the Church it was by the hands of his *acolytes* that Innocent I. sent the Host to the parish priests on Sunday; and in the IX. century the acolytes still brought the consecrated bread from the altar to the bishops and priests, in little bags, for the rite of the Fraction.‖

* He is comparing the unstable orders of heretics, with the orders of Catholics.

† Another (now at Urbino) of the same approximate date, records *Claudius Atticianus lector et Claudia Felicissima cojux.*

‡ Duchesne, *Origines du Culte.* The Council of Sardica, 349, requires that no man be appointed bishop who had not been lector, deacon, and presbyter.

§ ἀκόλουθος, an attendant or follower.

‖ *Cf.* the story of Tarsicius, Part I., p. 428.

The *saccus* or linen bag was the special ensign of the Roman acolyte at this date. Johannes Diaconus, writing at the time of Gregory the Great, says that deacons, subdeacons and acolytes were the only ministers at the altar. The acolytes were attached to the Regions of the city in the VIII. and IX. centuries, 6 acolytes and one subdeacon for each region; the subdeacon being the chief acolyte. It is indeed more than probable that these 2 offices were developed out of the diaconate. Acolytes, not deacons, were the sole assistants of the Roman parish-presbyters in their *tituli*. The duties of an acolyte are to light and to carry the lamps of the church, and minister the wine and water in the liturgy. When serving at mass or otherwise ministering in the church, he wears the soutane and short white cotta. But his present functions can be discharged by any layman. In the East they are discharged by the subdeacons.

Exorcist. The exorcist appears in Rome as *ordo* at the same time as the acolyte. But there can be no doubt that exorcism was originally a *charisma*. "In my name he shall cast out demons" was regarded as a sign following "those that believe," like gifts of healing, or immunity from perils. We see both currents acting in the VIII. Book of the Apostolical Constitutions: "An exorcist is not ordained. For it is a trial . . . of the Grace of God . . . through the inspiration of the Holy Spirit. . . . but if there be occasion for him, *let him be ordained*, a bishop, or a presbyter, or a deacon." But while in Rome the exorcist became *ordo*, in the East the office continued to be a miraculous one. To the Roman exorcist were given numerous functions in solemn baptism, functions which the Gregorian Sacramentary, as well as the ordos of the VIII. and IX. centuries, show us were then performed by acolytes. To-day priests fill the office of exorcist.

Ostiarius. The lowest grade of *order* is the ostiarius or doorkeeper, first mentioned in Rome with reference to

S. Laurence's martyr-companion Romanus.* This function was anciently performed by the deacons and deaconesses, and does not appear to have been ever accepted in the East as a separate order. Even in Rome the ostiarii were replaced from the VI. century by the so-called *mansionarii*, lay sacristans or vergers.† The book *de septem gradibus ecclesiæ* says that they ought not to be considered laymen since they receive episcopal ordination.‡

By the VI. century the acolyte is said to be superior to the exorcist because he carries the Sacrament and administers it to presbyters, wherefore the former may not descend to the grade of the latter.§ But such a distinction is not primitive (*cf.* acolyte *supra*, and Part II., p. 81, *footnote*), though the power to touch and carry the Eucharist now forms the great distinction between the sacred and minor orders.

The Council of Trent in its XXIII. Session attempted to restore these orders, and decreed that the functions of the 4 minor grades should henceforth only be exercised by persons ordained to them. Should there be no unmarried clerks at hand, they shall be substituted by married clerks, provided only that they have been *once* married, and that they wear the tonsure, and in church the clerical soutane. This decree has had no effect. (For ordination of the minor orders, see Part II., pp. 283–285.)

The Chorepiscopi.

A great deal of controversy has arisen over an early order of suburban bishops, called chorepiscopi,‖ or ἐπίσκοπος τῶν ἀγρῶν. By the Council of Laodicea no other bishops were allowed for the country districts.

* Described as Romanus ostiarius. Duchesne, *Origines du Culte.*

† *Ibid.*

‡ The names Lector and ostiarius are of course not Christian or ecclesiastical in origin. Both are named in inscriptions to Livia's freedmen and freedwomen, now in the Capitol Museum.

§ Johannes Diaconus.

‖ χωρεπίσκοπος.

The Council of Riez 439 says that these chorepiscopi bless, consecrate virgins, confirm, and conduct themselves as superior to presbyters and inferior to the bishop. The pseudo-decretals have some supposed decrees of Damasus in their regard: *Decreta Damasi Papae de Chorepiscopis.* Pseudo-Isidore speaks of the chorepiscopus as a vain superstition; but Rhabanus Maurus a contemporary of Alcuin defends their episcopal character.* They appear to have been presbyters who exercised all the functions of bishops in country places, except ordination; a position resembling that of apostolic delegates in mission stations at the present day.

Celibacy of the priesthood.

A law for the celibacy of the clergy of the Christian Church was projected, as Sozomen, Socrates, and Gelasius record, by the Council of Nicæa, 325. Twenty years previously the Synod of Elvira in Spain had made such a law by its 33d canon. The Novatians, A.D. 352, held that priests could marry exactly like others; in the same century the Montanists wished to invalidate sacraments performed by married clergy.† Several Western Councils subsequent to Nicæa have insisted on the celibacy not only of priests but of the minor orders.

It was however due to Hildebrand, Gregory VII., that celibacy became the uniform and universal law of the Western Church. He carried out his views with great rigour, and made the people the executors of his will in this matter. If priests are found to despise his decree, then the people *nullo modo illorum officia recipiant,* are by no means to accept their ministration; so that if the love of God and the dignity of their office do not weigh with them, by worldly shame "and the ob-

* Council of Paris, 824, likens them to the 70, and regrets that they seek to perform episcopal functions.

† In the II. century, and while men were under the influence of Millennarian Theology, the extravagant Marcionites refused baptism to any married person who would not consent to separate.

jurgation of the people" they may be brought to listen.* The law projected at the Council of Nicæa had proposed that bishops, priests, and deacons, and Sozomen adds subdeacons, should cease to live with their wives after ordination. This was combated by the bishop of a town in the Thebaïd, Paphnutius, in a speech of great energy and beauty. No law therefore was passed; and nowhere in the Christian Church is such a perversion of sentiment taught as that one who has contracted solemn obligations with another — a contract which between Christians is also a Sacrament — is a fit candidate for another sacrament which requires their abrogation. The Sixth Apostolic Canon had to provide against such an abuse: "No bishop or priest shall leave his own wife on the pretence of piety; if he cast her off, let him be excommunicated, and if he persevere, let him be cast out (of the ministry)." †

The suggestion made by Paphnutius at the Council of Nicæa was that those already in orders should be required not to marry, *as the primitive church had required.* The earliest opinion of the Christian Church had been in favour of one only marriage; see the law for the *bishop* 1 Tim. iii. 2, and the *widow* 1 Tim. v. 10.‡

* Gregory VII. (1074) meant to reform the Church, and leave it less worldly and more pure. He lent to his task the eloquence of men who feel and believe deeply. "Those among whom I live," he says, "Romans, Lombards, and Normans — are, as I have often told them, worse than Jews and pagans." Love he considered to be the kernel of all good works: "To act from this motive is in my judgment of greater merit than fasting, watching, and other good works, however numerous they may be;" and he begs the King of Denmark to put a stop to the persecution of innocent women as witches.

† *Episcopus aut presbyter uxorem propriam sub obtentu religionis nequaquam abjiciat; si vero ejecerit, excommunicetur; et si perseveraverit, dejiciatur.* Some like to consider the story of Paphnutius' interference apocryphal: for example Baronius.

‡ This is the practice of the Greek Church, definitively settled by the Council of Trullo, 691–692. A man who has been the husband of one wife may enter the priesthood; but no one may marry after he is ordained. The East has even allowed a deacon to marry after his ordination, if he was ordained with the express permission of

The Apostolic Constitutions, Book VI., require even ministers, singers, lectors, and ostiarii, to have been only once married. Celibacy for the Christian 'minister' is first advocated in an oracle of the Montanist prophetess Prisca (150–160).* The two most ancient customs are that those already in sacred orders may not marry, and that bishops should be celibates. The present discipline of the Western Church is that no married person can become either a bishop, priest, deacon, or subdeacon. A widower is free to be ordained.

Ecclesiastical Endowments.

At first the *bishop* was not permitted to mix himself in secular affairs; already the apostles had delivered up this charge to the order of deacons. S. Basil tells us that the majority of his clergy worked at sedentary handicrafts, and Epiphanius that the clergy worked at a trade to earn money for the poor, and that bishops, priests, and deacons were to be examples to all men as merchants as well as in other respects. In North Africa the dislike to the union of secular and religious cares in the case of the clergy first makes itself manifest; Cyprian says "the ministers of the Church ought to serve exclusively the altar and sacrifices, and to give all their time to supplications and prayers." An apostolic canon declares "a bishop priest or deacon shall not assume secular cares, otherwise he shall be deposed." Hence arose the strict prohibition against interfering with property or wills. Cyprian does not permit his presbyters to be appointed executors, and excludes the name of one who had so offended from the list of those for whom the

---

his bishop to marry afterwards. If the wife of a clerk die, therefore, he cannot marry again. The laws laid down by the Apostolic Constitutions, VI. 17, agree in all respects with this practice. Until the Council of Trullo no universal or binding law required the strict celibacy of the clergy. In the v. century we find Synesius, even on accepting a bishopric, absolutely refusing to leave his wife. In the East, the bishops are chosen from the monks. For the question of celibacy see Socrates I., xi.

* Cited by Alzog, *Universal Church History*.

Church prays. Two hundred years later the Council of Chalcedon makes it an ecclesiastical offence for clerics to hold civil office; and in 532 Justinian decreed it an offence in civil law also.

As we know, the clergy were at first supported entirely by the voluntary gifts of the people, or they worked at a trade. S. Paul mentions both customs. The Montanists were the first to propose a fixed monthly payment to the clergy; and this was opposed as contrary to Catholic practice. Constantine was the first to give an annual allowance to the clergy, to widows, and to orphans;* and the tenure by the Church of bequeathed property as *endowment*, is permitted for the first time by the Theodosian code.

Ecclesiastical immunities.

In the course of the IV. century the State conceded to the clergy some of the immunities always enjoyed by the Rhetoricians, the physicians, and the priests. In 376 the clergy were exempted from the jurisdiction of the civil courts. In 412 the Theodosian code declares that "clerics are not to be accused unless before the bishops." In the VI. century a rule was made against seizing a priest or deacon and arraigning him before the civil law. About the same time one of the indefatigable Frankish councils required a man to get off his mule to salute a priest. By canon law it is sacrilege to strike him. "Benefit of clergy" meant their exemption from a criminal process in the secular courts. *Cf.* also *tonsure* Part II., p. 174; *Roman parish priests* Part I., p. 160, *footnote; exequatur*, Part IV., p. 474.

"Benefit of Clergy."

* See Matricularii, Part III., p. 203; and IV., p. 518.

APPENDIX.

List of the popes — of the antipopes — Pope Joan — Armorial Ensigns of the popes — List of the Fathers and Doctors of the Church — Councils — Pontifical Academies — Roman Books: Liber Pontificalis, Sacramentaries, Ordo Romanus, Pontificale.

THERE have been 258 popes up to and including the present Pope Leo XIII. All the popes to Felix IV. (55th pope) with the exception of Liberius, have the prefix *Saint;* and in the liturgical books of to-day the popes anterior to Sylvester I. are called *Martyr* — Sylvester being the first pope after the final cessation of the persecutions. Of the 31 popes who precede him, it is possible that half suffered martyrdom, or at least 'confessed the faith' in other ways.

LIST OF THE POPES.

Peter		A.D. 67
Linus		79
Anencletus	Greek	91
Clement	Roman	106
Evaristus	Greek	108
Alexander	Roman	Year of accession
		121 or 109
Sixtus I.	Roman	132 or 119
Telesphorus	Greek	129? *M* 138
Hyginus	Greek	154 or 139
Pius I.	of Aquileja	158 or 143
Anicetus	Syrian	167 or 157
Soter	of Fondi	175 or 168
Eleutherius	Greek	182 or 177
Victor I.	African	193
Zephyrinus	Roman	203 or 202
Callistus I.	Roman	221 or 219
Urban I.	Roman	227 or 223

Pontianus	Roman	233 or 230
(*ob.* in exile 235)		
Antheros	Greek	238 or 235
Fabianus	Roman	240 or 236
(*M.* Decian persecution 250)		
Cornelius	Roman	254 or 251
Lucius I.	Lucchese	252 or 255
Stephen I.	Roman	253
Sixtus II.	Greek	257
(*M.* Valerian persecution 258)		
Dionysius	Unknown	261 or 259
Felix I.	Roman	272 or 269
Eutychianus	Tuscan, Etruria	275
Caius	Dalmatian	283
Marcellinus	Roman	296
Marcellus I.	Roman	304 or 308
Eusebius	Greek	309 or 310
Melchiades or Miltiades	African	311
Sylvester I.	Roman	314
Marcus I.	Roman	337 or 336
Julius I.	Roman	341 or 337
Liberius	Roman	352
Felix II. antipope during the lifetime of Liberius, but called 'pope during the exile of Liberius'		355, 356
Damasus I.	Spanish	366
Siricius	Roman	384
Anastasius I.	Roman	399, 398
Innocent I.	of Albano	402
Zosimus	Greek	417
Boniface I.	Roman	418
Celestine I.	Roman	423
Sixtus III.	Roman	432
Leo I. (the Great)	Tuscan	440
Hilary	Sarde	461
Simplicius	of Tivoli	468
Felix III.	Roman	483
Gelasius I.	African	492
Anastasius II.	Roman	496
Symmachus	Sarde	498
Hormisdas	of Frosinone	514
John I.	Tuscan	523
Felix IV.	of Beneventum	526
Boniface II.	Roman	530
John II.	Roman	532
S. Agapitus	Roman	535
S. Silverius	of Frosinone	536
Vigilius	Roman	538
Pelagius I.	Roman	555
John III.	Roman	560

Benedict I.	Roman	576
Pelagius II.	Roman	578
S. Gregory I. (the Great)	Roman	590
Sabinianus	of Volterra	604
Boniface III.	Roman	607
S. Boniface IV.	Abruzzese	608, 607
S. Deusdedit I.	Roman	615
Boniface V.	of Naples	619, 618
Honorius I.	of Frosinone	625
Severinus	Roman	640, 638
John IV.	Dalmatian	640
Theodorus I.	of Jerusalem	642
S. Martin I.	Umbrian	649
S. Eugenius I.	Roman	655
S. Vitalianus	of Segni	657
Deusdedit II. (Adeodatus)	Roman	672
Donus I.	Roman	676
S. Agatho	Sicilian	678
S. Leo II.	Sicilian	682
S. Benedict II.	Roman	684, 683
John V.	of Antioch	685
Conon	of Thrace	687, 686, 685
S. Sergius I.	of Antioch	687
John VI.	Greek	701
John VII.	Greek	705
Sisinnius	Syrian	708
Constantine	Syrian	708
S. Gregory II.	Roman	715
S. Gregory III.	Syrian	731
S. Zacharias	of Sanseverino	741
S. Stephen II. (died before consecration)	Roman	752
Stephen III.	Roman	752
S. Paul I.	Roman	756, 757
Stephen IV.	of Reggio	768
Hadrian or Adrian	Roman	771, 772
S. Leo III.	Roman	795
S. Stephen V.	Roman	816
S. Paschal I.	Roman	817
Eugenius II.	Roman	824
Valentinus	Roman	827
Gregory IV.	Roman	827
Sergius II.	Roman	844
S. Leo IV.	Roman	847
Benedict III.	Roman	855
S. Nicholas I. (the Great)	Roman	858
Hadrian II.	Roman	867
John VIII.	Roman	872

Marinus I. or Martinus II.	of Gallese	882
S. Hadrian III.	Roman	884
Stephen VI.	Roman	885
Formosus	Corsican	891
Boniface VI.	Tuscan	896
Stephen VII.	Roman	896
Romanus	of Gallese	897
Theodorus II.	Roman	897
John IX.	of Tivoli	898
Benedict IV.	Roman	900
Leo V.	of Ardea	903
Christopher	Roman	903
Sergius III.	Roman	904
Anastasius III.	Roman	911
Landus, Landovicus	of Sabina	913
John X.	of Ravenna	915, 914
Leo VI.	Roman	928
Stephen VIII.	Roman	929
John XI.	Roman	931
Leo VII.	of Tusculum	936
Stephen IX.	German	936
Marinus II. Martinus III.	Roman	943, 941
Agapitus II.	Roman	946
John XII.	of Tusculum	956, 955
Benedict V.	Roman	964
John XIII.	of Narni	965
Benedict VI.	Roman	972
Donus II.	Roman	973, 974
Benedict VII.	Roman	975, 974
John XIV.	of Pavia	984, 983
John XV.	Roman	985
Gregory V.	of Saxony	996
Sylvester II.	of Auvergne, France	999
John XVII. (Sico)	Roman	1003
John XVIII. (Fasanus)	Roman	1003
Sergius IV. (Buccaporca)	Roman	1009
Benedict VIII. (Theophylact,	count of Tusculum)	1012
John XIX.	of Tusculum	1024
Benedict IX. (Theophylact) (12 yrs. old)	of Tusculum	1033
Gregory VI.	Roman	1044 or 1045
Clement II.	of Bamberg, Saxony	1046
Damasus II.	Bavarian	1048
S. Leo IX.	Alsatian	1049, 1048
Victor II.	Bavarian (Tyrol)	1055, 1054
Stephen X.	Lorrainese	1057
Nicholas II.	Burgundian	1059
Alexander II.	Milanese	1061

S. Gregory VII. (Hildebrand)	Tuscan	1073
B. Victor III.	of Beneventum	1087, 1086
B. Urban II.	of Rheims, France	1088, 1087
Paschal II.	of Bieda	1099
Gelasius II.	of Gaeta	1118
Calixtus II.	Burgundian	1119
Honorius II.	Bolognese	1124
Innocent II.	Roman	1130
Celestine II.	of Città di Castello	1143
Lucius II.	Bolognese	1144
B. Eugenius III.	Pisan	1145
Anastasius IV.	Roman	1153
Hadrian IV.	English	1154
Alexander III.	Sienese	1159
Lucius III.	Lucchese	1181
Urban III.	Milanese	1185
Gregory VIII.	of Beneventum	1187
Clement III.	Roman	1187
Celestine III.	Roman	1191
Innocent III. (Lottario dei Conti)	of Anagni	1198
Honorius III. (Savelli)	Roman	1216
Gregory IX.	of Anagni	1227
Celestine IV.	Milanese	1241
Innocent IV.	Genoese	1243
Alexander IV.	of Anagni	1254
Urban IV.	of Troyes, France	1261
Clement IV.	of Narbonne, France	1265
B. Gregory X.	of Piacenza	1271
B. Innocent V.	Savoyard	1276
Hadrian V.	Genoese	1276
John XX. or John XXI.	of Lisbon	1276 or 1277
Nicholas III.	Roman	1277
Martinus IV.	of Champagne	1281
Honorius IV.	Roman	1285
Nicholas IV.	of Ascoli	1288, 1289
S. Celestine V. (abdicated)	of Naples	1294
Boniface VIII.	of Anagni	1294
B. Benedict XI.	of Treviso	1303
Clement V.	of Bordeaux, France	1305
John XXII.	of Cahors, France	1316
Benedict XII.	of Foix, France	1334
Clement VI.	of Limoges	1342
Innocent VI.	of Limoges	1352
B. Urban V.	of Mende	1362
Gregory XI.	of Limoges	1370
Urban VI.	of Naples	1378
Boniface IX.	of Naples	1389
Innocent VII.	of Salmona	1404

Gregory XII. (abdicated 1415)	Venetian	1406
Alexander V. (Philargi)	of Candia	1409
John XXIII. (Cossa) (deposed 1415)	of Naples	1410
Martin V. (Colonna)	Roman	1417
Eugenius IV. (Condolmieri)		1431
Nicholas V. (Tomaso di Sarzana)		1447
Calixtus III. (Borgia)		1455
Pius II. (Piccolomini)		1458
Paul II. (Barbo)		1464
Sixtus IV. (della Rovere)		1471
Innocent VIII. (Cibo)		1484
Alexander VI. (Borgia)		1492, 1493
Pius III. (Piccolomini)		1503
Julius II. (della Rovere		1503
Leo X. (de' Medici)		1513
Hadrian VI. (Florent)		1522
Clement VII. (de' Medici)		1523
Paul III. (Farnese)		1534
Julius III. (del Monte)		1550
Marcellus II. (Cervini)		1555
Paul IV. (Caraffa)		1555
Pius IV. (de' Medici)		1559
S. Pius V. (Ghislieri)		1566
Gregory XIII. (Boncompagni)		1572
Sixtus V. (Peretti)		1585
Urban VII. (Castagno)		1590
Gregory XIV. (Sfrondati)		1590
Innocent IX. (Facchinetti)		1591
Clement VIII. (Aldobrandini)		1592
Leo XI. (de' Medici)		1605, 1604
Paul V. (Borghese)		1605, 1604
Gregory XV. (Ludovisi)		1621
Urban VIII. (Barberini)		1623
Innocent X. (Pamfili)		1644
Alexander VII. (Chigi)		1655
Clement IX. (Rospigliosi)		1667
Clement X. (Altieri)		1670
Innocent XI. (Odescalchi)		1676
Alexander VIII. (Ottoboni)		1689
Innocent XII. (Pignatelli)		1691
Clement XI. (Albani)		1700
Innocent XIII. (Conti)		1721, 1720
Benedict XIII. (Orsini)		1724
Clement XII. (Corsini)		1730
Benedict XIV. (Lambertini)		1740
Clement XIII. (Rezzonico)		1758
Clement XIV. (Ganganelli)		1769

Pius VI. (Braschi)	1775
Pius VII. (Chiaramonti)	1800
Leo XII. (della Genga)	1823
Pius VIII. (Castiglioni)	1829
Gregory XVI. (Cappelari)	1831
Pius IX. (Mastai Ferretti)	1846
Leo XIII. (Pecci)	1878

The early series of the Popes.

The ordinary list of the Popes gives the series thus: Peter, Linus, Cletus, Clement, Anacletus, Evaristus, Alexander, etc. Another list (according to Irenæus, Eusebius, and Rufinus) is: Peter, Linus; then, according to Tertullian and Rufinus: Clement, Anacletus? Evaristus? Alexander? A third runs: Peter, Linus, Anacletus, Clement (according to later writers); then Evaristus, Alexander, etc.

The two questions discussed have been (*a*) the identity of *Cletus* with *Anencletus*, (*b*) the position in the list of *Clement*.

(*a*) The distinction between Cletus and Anencletus is found in only 5 catalogues, of the IV.–V. centuries, and is entirely wanting in any earlier list. It was probably a critical conjecture of a IV. century writer to explain the two names *Cletus* and *Anencletus* with which this Pope appears in the earliest lists. The real name is *Anencletus*, not Anacletus, which, as equivalent to *rursum electus*, led various writers to conjecture a Cletus followed by an Anacletus. (*b*) As to the place of Clemens in the list, two traditions existed in the IV. century. The more ancient and diffused of these, which is also the more usually received to-day, makes Clement the third bishop after Peter: *Linus, Anencletus, Clement.** The other arose among the Syrian Ebionites in the II. century, and passed thence to the West. According to this tradition Clement was the im-

* The authorities are Irenæus, Eusebius, Epiphanius; and Jerome follows them. The object of Irenæus was "rendre sensible la continuité de l'enseignement ecclésiastique et de la succession traditionnelle"; and in his work on the Heresies written in the first years of the reign of Commodus, he gives the Papal series, ending with Eleutherius. (Lib. Pont. Duchesne ed.)

mediate successor of Peter. The series: Peter, Linus, Anencletus, Clement, Evaristus, Alexander, is that adopted by P. de Smedt, and the Abbé Duchesne. The latter however abstains from dating these pontificates.*

Assumption of a new name.

The popes on their accession always assume another name. It is a curious coincidence that S. Peter was also not known among the apostles by his own name, Simon.

"The years of Peter."

It is a popular tradition that no pope could see "the years of Peter," that is, no pope would sit for 25 years, the supposed duration of Peter's Episcopate in Rome.

* In the Roman Breviary, both 'Cletus' and 'Anacletus' have feast days assigned to them — April 26 and July 13; and the duration of their episcopates is stated to be 12 and 9 years respectively. Anacletus is also said to succeed Clement.

List given by Augustine and by Optatus of the succession of the Roman bishops, in the controversy with the Donatists:	List given in the Chronicle, and in the Ecclesiastical History by Eusebius:
Petrus	Petrus
Linus	Linus
Clemens	Anencletus
Anencletus	Clemens
Evaristus	Everestus
Sixtus	Alexander
Telesphorus	Xystus
Iginus	Telesphorus
Anicetus[1]	Hyginus
Pius	Pius
Soter	Anicetus
Alexander	Soter
Victor	Eleutherus
Zephyrinus	Victor
Callixtus	Zephyrinus
Urbanus	
Pontianus	
Antherus	
(to Anastasius A.D. 399)	

[1] In the time of Anicetus, Hegesippus came to Rome with the same intent as Irenæus. He had travelled from Church to Church and was so pleased with what he found in Rome, that he stayed there 20 years. Ἀρχαῖός τε ἀνὴρ καὶ ἀποστολικός, they called him. He was a Jewish convert. His list ends with Anicetus. See also "Liber Pontificalis."

No one in fact ever sat for 25 years until the late pope Pius IX, who reigned 31 years.

LIST OF THE ANTIPOPES.

A.D.	
	(Hippolytus.)
252.	Novatian, antipope to Cornelius.
355.	Felix II. (counted as 'pope during the exile of Pope Liberius').
418 circa.	Eulalius.
498 circa.	Laurentius.
530.	Dioscorus.
686.	Peter.
687.	Paschal.
687.	Theodorus.
767.	Constantine.
768.	Theophilactus.
769.	Philip.
826.	Sinsinnius.
856.	Anastasius.
	Sergius III.
963.	Leo VIII.
(964.	Benedict V.) *
974.	Boniface VII., "*Francone.*" (He had Benedict VI. strangled.)
997.	John XVI.
1044.	Sylvester III.
1058.	Benedict X.
1061.	Honorius.
1080.	Clement II.
1102.	Albert.
	Theodoric.
1105.	Sylvester III
1118.	Gregory VIII.
1121.	Celestine.
1124.	Theobald ("Bocca di Pecore").
1130.	Anacletus II.
1138.	Victor IV.
1159.	Victor IV.
1164.	Paschal.
1168.	Callistus.
1178.	Innocent III.
1334.	Nicholas V.

ANTIPOPES OF THE GREAT SCHISM.

1378. Clement VII. (Robert of Geneva), elected 1378, aged 36; antipope to Urban VI.
1394. Benedict XIII. (of Aragon), elected 1394 at Avignon.
1424. Clement VIII. (of Spain), elected at Avignon.
1439. Felix V., the last antipope (Amadeus VIII. of Savoy, elected by Council of Basle, abdicated 1449); and end of the Schism.

TRUE POPES DURING THE GREAT SCHISM.

Urban VI., the first pope after the return from Avignon; ob. 1389.
Boniface IX. (Piero Tomacelli), elected 1389; ob. 1404.
Innocent VII., 1404; ob. November, 1406.

---

* Benedict V., 964, is sometimes counted as an antipope.

The following were deposed or abdicated:

All 3 contemporaneously pope.
- Gregory XII. 1406; deposed June 5, 1409; abdicated 1415.
- Alexander V., elected June, 1409; ob. May, 1410.*
- John XXIII., elected 1410. Deposed May, 1415.

Pope Joan.

One of the pontiffs in the VIII. or IX. century is said to have been a woman, and as such her bust appeared in the series of reliefs of the Popes in the Cathedral of Siena. It was inscribed: *Johannes VIII. femina de anglia:* John the VIII. an English woman. In 1600 this bust was altered into that of Pope Zacharias, at the suggestion, it is said, of Clement VIII.

She is variously said to appear in the following places in the series:

A.D.		
685.	John V.	Between John V. (ob. 686) and Conon (elected 687) there were 3 antipopes, Peter, Paschal, and Theodorus.
	Joan	
701.	John VI.	
705.	John VII.	(1).
741.	Zacharias (whose bust was substituted at Siena for that of Joan).	
S. Leo IV. 847 to July 855.		It is said that Benedict III. was consecrated on Sept. 1, 855, and died in the beginning of 858, when Nicholas succeeded him. But there was an antipope Anastasius, in the months before Benedict's election, and some writers do not place Benedict till 857. (2).
Joan 854, 855.		
Benedict III. 855 or 857. Nicholas the Great 858.		
872. John VIII.,† said to be *Joan.* (On the authority of the Augustinian Annals, 1135.)‡		Joan is said to have consecrated King Alfred. Ethelwolf had sent his son Alfred to Rome for consecration in 853, in the time of Leo IV., and visited Rome himself in 875. John VIII. consecrated Charles the Bald. (3).

* *Vide* Councils p. 558.

† A great deal is known of this pope, who lived till 880, and is called the son of Gundus, a Roman. He had been an archdeacon of Rome before his election; and 325 of his letters to the princes and prelates of his day are extant.

‡ Etienne de Bourbon de Belleville, one of the companions of S. Dominic, quotes "The Chronicles," but gives Joan's date as A.D. 1100.

Her Story. Told by Martinus Polonus.

The story given by Martin Polonus, archbishop of Cosenza, Penitentiary under Innocent IV., and Confessor to B. Gregory X., who died A.D. 1279, is as follows: "After Leo IV., John Anglus, a native of Metz, reigned 2 years, 5 months, and 4 days . . . It is recounted that he was a female, and that when a girl she accompanied her fiancé in male attire to Athens. There she advanced in diverse sciences, and none could be found to equal her. So that after having studied for 3 years in Rome, she had great masters for her pupils and hearers. And when there arose a high opinion in the city of her virtue and knowledge, she was unanimously elected Pope." According to some of the chroniclers, after she became pope her virtue did not continue to equal her knowledge: "An angel appeared and offered Joan either to have her child in public, or burn eternally in hell," and she chose the former.*

Another Version.

Sources of the Story.

The first mention of Joan is in the Vitæ Pontificum of Anastasius Bibliothecarius, who died in 886, and would therefore have been a contemporary. The entry is in another hand, and is said to be an obvious forgery.

886.

1086.

Marian Scotus, monk of S. Martin Köln, then of Fulda, and then of S. Alban's Metz, who died 1086, next inserts in his chronicle: A.D. 854, Lotharii 14, Joanna, a woman, succeeded Leo, and reigned 2 years, 5 months, and 4 days.

1112.

In the chronicle of Siegebert de Gemblours, who died 1112, we read: "It is reported that John was a female and . . . becoming pregnant, gave birth to a child, wherefore some do not number her among the pontiffs." Other chroniclers call the same pope a woman. William Occam alludes to the story; and Guglielmus Jacobus, in his rythmical Life of the Pontiffs, tells the whole history as given by Martin Polonus: while Spanheim† says he found it in over 500 manuscripts. By 1422, Thomas de Elmham thus inserts it: A.D. 855, Joannes. Iste non computatus; Femina fuit.

* *Mirabilia Urbis Romæ.*

† Spanheim: *Exercitatio de Papa Femina.*

Platina* says he relates the story "Lest I should appear to omit obstinately and pertinaciously what is asserted by most people." Panvinius, the continuator of Platina, says the story is an interpolation.

The house in which Joan is said to have lived, and the *sacellum* where she was buried, were situated in the road leading from the Colosseum to the Lateran, the Via di S. Giovanni in Laterano. In the XII. century a house did in fact exist there, called *domus Johannis papæ* and in the *Mirabilia* the "image which is called the Woman Pope" is pointed out on this road as one of the sights. This image was thrown into the Tiber by Sixtus V. (1585), and the house was, absurdly enough, pulled down. The story of the woman pope John was universally believed up to the end of the XVI. century; a fact at least as remarkable as would be the truth of the stroy itself. Joan's House.

The origin of the story does not appear to be a confusion with some of the many VII. or IX. century antipopes: Döllinger says it is due to the Dominicans and Minorites; while Baronius says it refers to the accession of a woman as Patriarch of Constantinople. It is perhaps more likely that the story originated not in one woman pope, but in the succession of popes who were the paramours and creatures of Theodora and her daughter Marozia. John IX., the son of Marozia, was placed A.D. 898. by these pope-makers in the pontifical chair at the ripe age of 18. John X., Theodora's lover,† was hanged by 915. her daughter's direction. John XI. was Marozia's 931. child,‡ and John XII., her grandson, was Pope at 17 956. years old. Baronius will have none of these popes, whom he calls "false pontiffs" only placed in the list for the sake of marking the times (*ad consignanda tempora*): a conclusion more consolatory to morals than

* *Vitæ Romanorum Pontificum.*

† Placed by her on the papal throne. (Gregorovius, and Duchesne Lib. Pont.)

‡ *Ex Papæ Sergio*, says the *Liber Pontificalis*. In all 8 popes were their creatures.

satisfactory to orthodoxy. It would seem more than probable that the story of the pope-makers was personified in Pope Joan, who represented all these hateful *Johns*. A monster wicked pontiff in female form was a scapegoat quite in accordance with the prejudices of monastic chroniclers.

ARMS OF THE POPES.

Arms were not used in Europe until the middle of the XII. century. A century later they became hereditary.

The arms of the popes are much *en evidence* in Rome, as it is the pontiffs' custom to place their family shield on buildings and similar works undertaken by them.* The proper papal *badge* is the crossed keys, the keys given by Christ to Peter, signifying power to open and shut the gates of heaven. These are surmounted by the tiara; and sometimes draped with a pallium.

In Rome and Italy a bishop's or archbishop's arms appear on his cathedral church with the arms of the town and those of the pope: an Italian bishop does not 'impale' the arms of the See with his own. The prelatial hat† surmounts the shield in place of helmet and crest, the bishop's mitre is not used for this purpose.

A cardinal's arms are surmounted by a cardinal's hat, no distinction being made between the 3 grades.

A pope, cardinal, or other prelate, who is also member of a monastic Order, should bear the arms of this Order *in chief;* but they sometimes appear in the dexter half like the arms of a See. The same applies to membership of a knightly Order (except in the case of the pope). The shield is often placed on the cross of such Order; and when this is an eight-pointed white cross, it is that of the Order of S. John of Jerusalem (Order of Malta).

* See pp. 325 and 447.
† See *prelatial hat*, p. 473.

INNOCENT III.
Conti. Segni.
1198–1216.
Bur. 1st in Perugia, then moved to Lateran by Leo XIII.

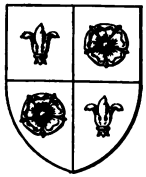
HONORIUS III.
Savelli. Rome.
1216–1227.
Bur. S. Maria Maggiore.

GREGORY IX.
Conti. Anagni.
1227–1241.
Bur. S. Peter's

CELESTINE IV.
Castiglione. Milan.
1241–1243.

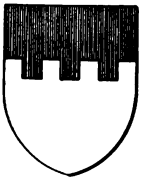
INNOCENT IV.
Fieschi. Genoa.
1243–1254.
Bur. Cathedral at Naples.

ALEXANDER IV.
Conti. Anagni.
1254–1261.
Bur. Duomo at Viterbo.

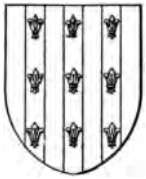


URBAN IV.
Langlois. Troyes.
1261–1265.
Bur. Duomo, Perugia.

CLEMENT IV.
Gros. Narbonne
1265–1269.
Bur. Viterbo.



GREGORY X.
Visconti. Piacenza.
1271–1276.
Bur. Duomo, Arezzo.



INNOCENT V.
Peter of Tarantaise.
Savoy. 1276–1276.
Bur. Lateran.

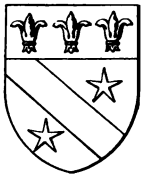
ADRIAN V.
Fieschi. Genoa.
1276–1277.
Bur. Duomo, Viterbo.

JOHN XXI.
Peter Hispanus.
Lisbon. 1277–1277.
Bur. Duomo, Viterbo.

NICHOLAS III.
Orsini. Rome.
1277–1281.
Bur. S. Peter's (crypt).

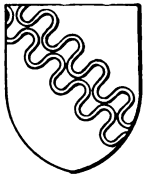
MARTIN IV.
Monipiti. Champagne.
1281–1285.
Bur. Duomo, Perugia.

HONORIUS IV.
Savelli. Rome.
1285–1287.
Bur. Ara Cœli.

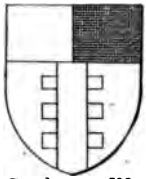


NICHOLAS IV.
Jerome d'Ascoli.
1289–1292.
Bur. S. M. Maggiore.

CELESTINE V.
Morrone. Naples.
1294–1295.
Bur. at Aquila.



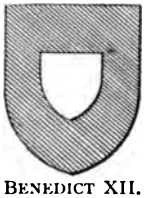
BONIFACE VIII.
Gaetani. Anagni.
1295–1303.
Bur. Old S. Peter's (crypt).



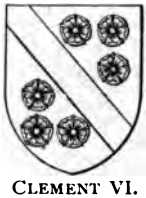
BENEDICT XI.
Boccasini. Treviso.
1303–1305.
Bur. Duomo, Perugia.

CLEMENT V.
De Got. Bordeaux.
1305–1314.
Bur. S. M. d'Uzès, Narbonne.

JOHN XXII.
Duèse. Cahors.
1316–1334.
Bur. Duomo, Avignon.

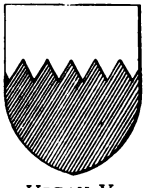


BENEDICT XII.
O. S. B. Cist.
Fournier. Languedoc.
1334–1342.
Bur. Duomo, Avignon.

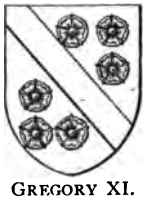


CLEMENT VI.
O. S. B. Pierre Roger. Limoges.
1342–1352.
Bur. Chaise Dieu, Avignon.

INNOCENT VI.
D'Albert. Limoges.
1352–1362.
Bur. Chartreuse of Villeneuve.



URBAN V.
Grimoard. Grisac.
1362–1370.
Bur. S. Victoire, Marseilles.



GREGORY XI.
Pierre Roger. Limoges.
1370–1378.
Bur. S. Francesca Romana.

URBAN VI.
Prignano. Naples.
1378–1389.
Bur. Old S. Peter's.

BONIFACE IX.
Tomacelli. Naples.
1389–1404.
Bur. Old S. Peter's.

INNOCENT VII.
Migliorati. Naples.
1404–1406.
Bur. Old S. Peter's.

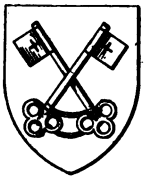
GREGORY XII.
Correr. Venice.
1406–1409.
Bur. Cathedral of Recanati.

ALEXANDER V.
O. M. Philargo. Candia.
1409–1410.
Bur. Franciscan Church, Bologna.

JOHN XXIII.
Cossa. Naples.
1410–1417.
Bur Baptistery, Florence.

MARTIN V.
Colonna. Rome.
1417–1431.
Bur. Lateran.

EUGENIUS IV.
Condolmieri. Venice.
1431–1447.
Bur. S. Peter's. Monument in S. Salvatore in Lauro.

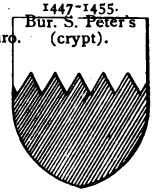


NICHOLAS V.
Parentucelli. Sarzana.
1447–1455.
Bur. S. Peter's (crypt).

CALIXTUS III.
Alfonso Borgia.
Valencia. 1455–1458.
Bur. S. Maria in Monserrato.

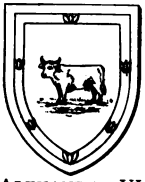
PIUS II.
Piccolomini. Pienza.
1458–1464.
Bur. S. Andrea della Valle.

PAUL II.
Barbo. Venice.
1464–1471.
Bur. S. Peter's (crypt).



SIXTUS IV.
Della Rovere. Savona.
1471–1484.
Bur. S. Peter's.

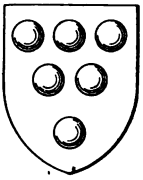
INNOCENT VIII.
Cibo. Genoa.
1484–1492.
Bur. S. Peter's.



ALEXANDER VI.
Borgia. Spain.
1492–1503.
Bur. S. Maria in Monserrato.

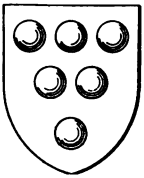
PIUS III.
Piccolomini. Siena.
1503–1503.
Bur. S. Andrea della Valle.

JULIUS II.
Della Rovere. Savona.
1503–1513.
Bur. S. Peter's.

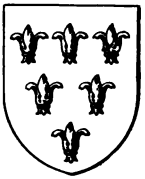


LEO X.
Medici. Florence.
1513–1522.
Bur. S. Maria sopra Minerva.

ADRIAN VI.
Florent. Utrecht.
1522–1523.
Bur. S. Maria dell' Anima.



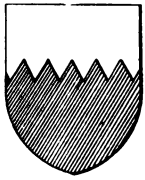
CLEMENT VII.
Medici. Florence.
1523–1534.
Bur. S. Maria sopra Minerva.



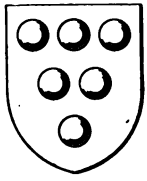
PAUL III.
Farnese. Rome.
1534–1550.
Bur. S. Peter's.

JULIUS III.
Del Monte. Monte San Sovino. Tuscany.
1550–1555.
Bur. S. Peter's (crypt).

MARCELLUS II.
Cervini. Montepulciano.
1555–1555.
Bur. S. Peter's (crypt)



PAUL IV.
Caraffa. Naples.
1555–1559
Bur. S. Maria sopra Minerva.



PIUS IV.
Medici. Milan.
1559–1566.
Bur. S. Maria degli Angeli.

PIUS V.
Ghislieri. Alexandria
1566–1572.
Bur. S. Maria Maggiore.

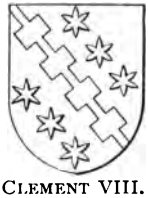
GREGORY XIII.
Buoncompagni. Bologna.
1572–1585.
Bur. S. Peter's.

SIXTUS V.
Peretti. Ancona.
1585–1590.
Bur. S. Maria Maggiore.

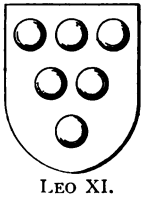
URBAN VII.
Castagno. Rome.
1590–1590.
Bur. S. Maria sopra Minerva.

GREGORY XIV.
Sfrondati. Cremona.
1590–1591.
Bur. S. Peter's.

INNOCENT IX.
Facchinetti. Bologna.
1591–1592.
Bur. S. Peter's (crypt).

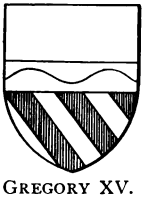


CLEMENT VIII.
Aldobrandini.
1592–1605.
Bur. S. Maria Maggiore.

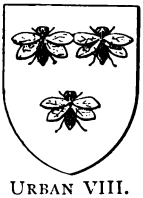


LEO XI.
Medici. Florence.
1605–1605.
Bur. S. Peter's.

PAUL V.
Borghese. Rome.
1605–1621.
Bur. S. Maria Maggiore.

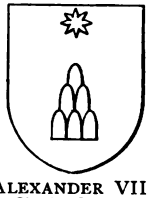


GREGORY XV.
Ludovisi. Bologna.
1621–1623.
Bur. S. Ignazio.

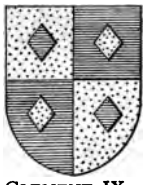


URBAN VIII.
Barberini. Florence.
1623–1644.
Bur. S. Peter's.

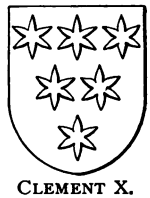
INNOCENT X.
Pamfili. Rome.
1644–1655.
Bur. S. Agnese, Piazza Navona.



ALEXANDER VII.
Chigi. Siena.
1655–1667.
Bur. S. Peter's.



CLEMENT IX.
Rospigliosi. Pistoja.
1667–1670.
Bur. S. Maria Maggiore.

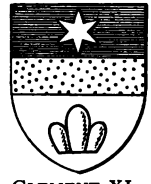


CLEMENT X.
Altieri. Rome.
1670–1676.
Bur. S. Peter's.

INNOCENT XI.
Odescalchi. Como.
1676–1689.
Bur. S. Peter's.

ALEXANDER VIII.
Ottobuoni. Venice.
1689–1691.
Bur. S. Peter's.

INNOCENT XII.
Pignatelli. Naples.
1691–1700.
Bur. S. Peter's.

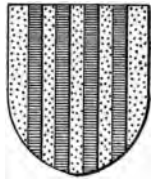


CLEMENT XI.
Albani. Urbino.
1700–1721.
Bur. S. Peter's.

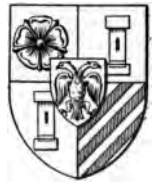
INNOCENT XIII.
Conti. Rome.
1721–1724.
Bur. S. Peter's
(no monument).

BENEDICT XIII.
Orsini. Rome.
1724–1730.
Bur. S. Maria
sopra Minerva
(the arms of Benedictine
order in chief, of which
this pope was a member).

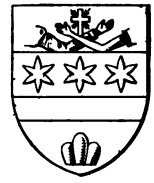
CLEMENT XII.
Corsini. Florence.
1730–1740.
Bur. Lateran.



BENEDICT XIV.
Lambertini. Bologna.
1740–1758.
Bur. S. Peter's.



CLEMENT XIII.
Rezzonico. Venice.
1758–1769.
Bur. S. Peter's.



CLEMENT XIV.
Ganganelli. Rimini.
1769–1775.
Bur. SS. Apostoli
(arms of Franciscan
order in chief).

PIUS VI.
Braschi. Cesena.
1775–1800.
Bur. S. Peter's
(crypt).

PIUS VII.
Chiaramonti. Cesena.
1800–1823.
Bur. S. Peter's
(arms of the Benedictine
order impaled).

LEO XII.
Della Genga. Spoleto.
1823–1829.
Bur. S. Peter's.

PIUS VIII.
Castiglioni. Cingole.
1829–1831.
Bur. S. Peter's.

GREGORY XVI.
Cappelari. Belluno.
1831–1846.
Bur. S. Peter's
(Arms of the Camaldolese order impaled).

PIUS IX.
Mastai-Ferretti.
1846–1878.
Bur. S. Lorenzo Fuori.

LEO XIII.
Giocchino Pecci. Carpineto.
1878–.

Only sixty-five monuments to popes are now extant in Rome, and twenty are scattered in various towns of Italy and France, while between 260 and 270 popes have occupied the see of Peter. About 150 popes must have been buried in the atrium and within the old basilica of S. Peter's, but their monuments were all destroyed with the older building, and only a few fragments remain, preserved in the crypt of S. Peter's.

Until the III. century, the bishops of Rome were buried "near the body of Peter" in the Vatican catacomb. From this century until the middle of the V., during the ages of persecution, the popes were laid in the various catacombs without the city walls, after which date the Vatican was again adopted as the papal burial place. During the following centuries, the atrium of old S. Peter's was crowded with monuments to consuls, bishops, popes and emperors, the last emperor to be there buried being Valentinian III. Leo I. was the first pope to be buried within the basilica itself. During the XI. and XII. centuries, the Vatican being in a ruinous condition, the popes inhabited the Lateran palace, and were buried in the basilica and its atrium. All these monuments also perished in the two fires which almost destroyed the Lateran, and in later restorations. During the Avignon exile, monuments to French popes were raised in Avignon and in other French towns. Upon the return of the papal court to Rome, once again

S. Peter's became the favourite resting place, and since this date, the larger number of popes have been buried in the basilica of S. Peter's.

THE FATHERS OF THE CHURCH.

Eight Fathers of the Church.

(OF THE WEST.)

DATE.	NAME.	COUNTRY.	FEAST DAY.
A.D. 340–420	Jerome	(Dalmatian)	Sept. 30
340–397	Ambrose, Archbishop of Milan	(Roman)	Dec. 7
354–430	Augustine, Bishop of Hippo, Founder of the Canons Regular	(African)	Aug. 28
540–604	Gregory, Pope	(Roman)	March 12

(OF THE EAST.)

298–373	Athanasius, Bishop of Alexandria		May 2
329–379	Basil, Bishop of Cappadocia, Founder of the Basilians		June 14
	Gregory Nazianzen, Bishop	(Cappadocian)	May 9
344–407	John Chrysostom, Archbishop of Constantinople	(Asia Minor)	Jan. 27

Doctors of the Church.

The Doctors of the Church, after the first centuries, have been regularly *declared* such by a special act of the Roman See.

DATE.	NAME.	COUNTRY.	FEAST DAY.
A D. 315–386	Cyril, Bishop of Jerusalem		March 19
ob. 368	Hilary, Bishop of Poitiers	(French)	January 14
412–444	Cyril, Bishop of Alexandria		
ob. 450	Peter Chrysologus, Bishop	(Italian)	December 4
ob. 461	Leo I., Pope	(Italian)	April 11
ob. 636	Isidore, Bishop	(Spanish)	April 4
1033–1109	Anselm, Archbishop of Canterbury	(Italian)	April 21
ob. 1072	Peter Damian, Cardinal Bishop of Ostia	(Italian)*	February 23

* Declared a Doctor by Leo XII., 1823–1829.

DATE.	NAME.	COUNTRY.	FEAST DAY.
1091–1153	Bernard, Reformer of the Cistercians	(French)	August 20
1221–1271	Bonaventura, Cardinal, Franciscan Bishop	(Italian)	July 14
1227–1274	Thomas Aquinas, Dominican	(Italian)*	
1567–1622	Francis of Sales, Bishop	(French)†	January 29
1697–1787	Alphonsus Maria Liguori, Bishop. Founder of the Redemptorists	(Italian)	August 2‡

S. Bede, the Venerable (673–735) has just been declared a Doctor of the Church; is only English Doctor (May 27).

All the "Fathers" of the Church are counted among its Doctors.

COUNCILS.

century. The earliest Synods, or gatherings, of the Church were convened to ensure uniformity by determining the date for the Easter festival. They were at first provincial meetings, and their decisions, though often communicated to other Churches, were not binding on these.

IV. century. Constantine was the first to convoke an *Œcumenical,* First Œcumenical Council. or General, Council of the Christian Church, that of Nicæa in 325, and he declared that its decisions were inerrable. During that IV. century the infallible authority of this great council grew, and was transferred to future councils. This infallibility attaches to decisions *in rebus fidei et morum* 'in matters of faith and morals,' and not to those regarding discipline and practice, which formed the subject matter of the earliest councils. The adoption of new formulas, indeed, caused at first immense difficulty; for it was the preservation of apostolic tradition which had legitimised primitive

V. century. decisions. In the West, Vincent of Lérins recognised an *organic* progress in doctrine, from the more uncer-

* Declared a Doctor by Pius V., A.D. 1567.

† Declared a Doctor by Pius IX.

‡ The Pope takes counsel with the Sacred Congregation of Rites before declaring anyone to have been *Doctor Ecclesiæ.*

tain to the more certain, "and proclaimed the Councils as the agents in this progress."*

The Council of Constance recognised heresy schism or scandal (such as a notable change in ecclesiastical discipline — an alteration of ritual — against the wish of the Community of the faithful) as grounds for appeal from the offending pope to a General Council. Conciliar decrees have declared the superiority of a Council over the Pope, but later decrees have established that of the Pope over Councils.

xv. century. Relation of the Pope to the Council.

To-day Bishops only are cited to Œcumenical Councils; but for many centuries, beginning with Nicæa, Deacons sat at them. Æneas Sylvius (afterwards Pius II.) has preserved for us the appeal made in his day to the universal Church, in these interesting words: "But they appeal to the universal Church, *id est*, the congregation of the faithful, high and low, men and women, clergy and laity. In early days, when the believers were few, such an assembly was possible; now it is impossible that it should come together, or appoint a judge to settle any cause."

Who sit at Councils.

The number of Œcumenical Councils, of Councils, that is, whose decisions are binding, is variously stated as from 16 to 20. Cardinal Bellarmine reckons 18, Hefele 19. Sixteen only are universally recognised. These are:

List of the Œcumenical Councils.

I. Nicæa, A.D. 325.	IX. I Lateran, 1123.
II. I of Constantinople, 381.	X. II Lateran, 1139.
III. Ephesus, 431.	XI. III Lateran, 1179.
IV. Chalcedon, 451.	XII. IV Lateran, 1215.
V. II Constantinople, 553.	XIII. I Lyons, 1245.
VI. III Constantinople, 680.	XIV. II Lyons, 1274
VII. II Nicæa, 787.	XV. Florence, 1439.†
VIII. IV Constantinople, 869.	XVI. Trent, 1545.

* The criterion of a true tradition, he asserted, is that which is believed "everywhere, always, and by all," *quod semper, quod ubique, quod ab omnibus.* A *dictum* which has been sometimes misapplied as a test of the validity of first principles, and has so made havoc of logic and reason.

† A short-lived union between the Eastern and Western Churches was made by this Council, held under Eugenius IV.

Doubtful Councils.

The doubtful councils are: (*a*) Sardica, *circa* 343–344, (*b*) Trullo 692, (*c*) Vienne 1311, (*d*) Pisa 1409, (*e*) Constance 1414–1418, (*f*) Basle 1431–1439, (*g*) V^th^ Lateran 1512–1517.

Of these (*a*) declared nothing regarding faith, (*b*) is regarded as Œcumenical only by the Greeks, (*c*) is by many, including Bellarmine, reckoned among the most famous, (*d*) at this Council Gregory XII. and Benedict XIII. were deposed. S. Antonino of Florence doubted its genuineness. Alexander V. died affirming his belief in it, and in his own pontificate. (*e*) like (*c*) has been specially upheld by the French Church. The Council of Pisa (*d*) which had set up Alexander V., dissolved in August 1409, and that of Constance (*e*) was proclaimed in October 1413. It removed to Basle (*f*) in 1431, having elected Martin V. at Constance. Hefele accepts the Council of Constance-Basle until its removal to the latter; but he makes choice of the decrees he will accept or reject. The Councils of "Ferrara" 1438, and of "Florence" 1439, are merely continuations of that of Basle. (*g*) Its œcumenicity was denied by the French. Bellarmine counts it among his 18, but questions its œcumenicity, which, he says, has been doubted, even among Catholics, up to his day.

All these XV. century councils were convoked to put an end to the schism of the West. The XVI. century Council of Trent met on December 13, 1545 (and dissolved in 1563) to provide for the reformation of the clergy, and to deal with the doctrinal matters involved in the tenets of Protestantism. The last General Council was that of the Vatican, convoked in 1869, by Pius IX., which was sitting when the Italians entered Rome in 1870, and was never completed. It defined that the infallibility of the Christian Church is seated in the Pope.

Vatican Council.

The Popes early claimed the exclusive right of calling Councils; notably Gregory VII. in the XI. century. The infallibility of Œcumenical councils is said to be ensured by the approbation of the pope, who must ratify all its acts.

PONTIFICAL ACADEMIES.

Apostolic Academies. Accademie Pontificie.

Accademia Teologica. Theological Academy.
Its seat is at the Pontifical Seminario Romano.

Pia Unione degli Ecclesiastici di S. Paolo Apostolo. Pious Union of Ecclesiastics of S. Paul.
Seat at S. M. della Pace.

Accademia Liturgica. Liturgical Academy.
This meets in the Casa della Missione, Montecitorio.

Accademia di Religione Cattolica. Academy of the Catholic Religion.
It holds its meetings in the Cancelleria.

Arcadia, founded in 1690 (by Crescimbeni, Canon of S. M. in Cosmedin).
Which has numbered among its members, who are called *Arcadians*, all Italians of distinction and many foreigners since that day, among whom was Alfieri. They have a *Bosco*, or sylvan residence, called il Bosco Parrasio on the Janiculum, for summer meetings, and a permanent seat within the city at S. Carlo al Corso, where they continue their well-known work of public conferences on matters antiquarian and literary. Women have belonged to it from the first, and the history of Arcadia was written by "Corilla Olimpica" in 1775.

Insigne Artistica Congregazione dei Virtuosi al Pantheon. 'The Excellent Artistic Congregation of *Virtuosi* at the Pantheon.'
Through the door on the left as you enter — one of the many academies of this kind which used to exist in Rome, such as the *Umoristi*, the *Fantastics*, and the existing Arcadian Shepherds, interesting themselves in the encouragment of literature and the arts.

Accademia di Archeologia. Academy of Archæology.
It has its seat at the Cancelleria.

Accademia dei Nuovi Lincei. Academy of the New Schools.
Meets at the Cancelleria.

Accademia Tiberina.
Meets at the Cancelleria.

Accademia Romana di S. Tommaso d'Aquino.
This academy which has its seat at another Pontifical Academy, that of the Nobili Ecclesiastici* in Piazza Minerva, was founded by the present pope.

Dell' Immacolata Concezione. Of the Immaculate Conception.
Meets at the SS. Apostoli.

ROMAN BOOKS.

LIBER PONTIFICALIS. It is not strange to find in Rome a List of its Bishops compiled in the II. and III. centuries. Rome was the first Church to possess such a record. Hegesippus and Irenæus, who set themselves to gather up the last echoes of the Apostolic age, both directed

* See page 497.

their attention to the episcopal succession in Rome, and Eusebius had continued the series.

The Liber Pontificalis was originally a bare record of the names of the Roman bishops and the duration of their pontificates. After the time of Pontian the dates were retrospectively filled in from Peter downwards (A.D. 67 to 235). This list was enlarged in the VI. century * into biographical notices, which were continued by anonymous compilers. The book was one of the 3 or 4 indispensable volumes in every monastic library, the treasure-house of information about the Roman Church in the first 9 centuries, and the model of all other *Gesta Episcoporum* and *Abbatum*.

It was also a store-house of anachronism and legend. A collection of the two earliest recensions (530 and 687) was therefore made by the master hand of the Abbé L. Duchesne, who in the edition of the Liber Pontificalis published in Paris in 1884 has reconstructed its primitive form.†

PAPAL REGESTA. With Innocent III. (XIII. century) begins a fresh, though not quite continuous, series of papal annals drawn from the official Chancery. From 1198, therefore, to our own times this Register presents an authentic and almost intact source of information for the historian; only a small part of which has as yet been explored. In the XIV. century papal biography fell into the hands of the Mendicant Orders, especially of the Dominicans.

SACRAMENTARIES. The formulæ for the litany, collect, and eucharistic prayer, as they varied for the different festivals, were inscribed in books called in the West

* The "anonymous clerk" developed the biographies of all the popes from Peter, and placed the work under the name and authority of Damasus. It hence constitutes one of the many forgeries accepted in the Middle Ages.

† It will be understood how easily short notices like those of the *L. P.* could be altered and amended to suit the views of the compiler: the way this was effected is very obvious in the notices of Peter and Linus, which differ in the two MSS.

Sacramentaries, in the East Euchologues. The three Western books are all Roman in origin. They include the prayers for ordaining the clergy, and consecrating Virgins, and a note of every feast in the year. They deal solely with the solemn public acts of the Church; even the Sunday is excluded.

The Leonine Sacramentary, preserved in an uncial MS. of the VII. century, and bearing the name of "S. Leo," was first published in 1735. It is imperfect. The Abbé Duchesne is inclined to date it to about the year 538, after the siege of Vitiges, parts, at least, of the book being certainly anterior to Gregory. The *Prefaces* to the mass contain allusions to the rancour felt by the Roman clergy against the ascetics in the time of Jerome.

The Gelasian Sacramentary is a work of the VII. century, of unknown authorship, but attributed by Alcuin to Gelasius (492–496) because it is recorded of that pope in the Lib. Pont. that he wrote Prefaces and prayers "Sacramentorum." It consists of several books, and though Roman in origin has been rewritten in France, and is therefore not a complete guide for Roman usages.

The Liber Sacramentorum, or Gregorian Sacramentary, bears the name of Gregory the Great, and contains much which was in use in his time. As it now stands it corresponds to the arrangement of the Roman liturgy and feasts in the time of Hadrian; and a copy was sent by that pope to Charlemagne, before the close of the VIII. century. The many local additions with which it is supplemented are easily distinguished.

ORDO ROMANUS. When Sacramentaries were accompanied by indications as to the order of the ceremonial, they were called *Ordos*. In these ceremonies the pope is always regarded as present, and the route and rites for the great Stational procession * are specially described. The earliest ordo is of the extreme end of the VII. century; its later portions not being earlier than 795.

* Part II., p. 200.

Besides the Stational Mass it contains the order of baptism, ordination, and the paschal ceremonies. From these books the changes in papal ritual between the VIII. and XV. centuries can be observed.

PONTIFICALE. The Pontificale is the name of a Ritual book containing all the rites performable by a bishop. There are no *Pontificales* before the XI. or XII. century, one of the earliest being an English one now in the British Museum (Cottonian MSS. 'Claudius A. III.').

INDEX.

Numbers in black type=principal reference.

A.

Abailard 25 *n.*, 87, 87 *n.*
Abate 491.
Abbas or Abbat 11, 44, 45, 54, 56, **57**, 57 *n.*, 72, 124, 126.
,, benediction. See Consecration of.
,, consecrated 58, 59.
,, *de mitrâ* 59, 126, 128.
,, dress and insignia 59, 486.
,, with episcopal jurisdiction 380.
,, general 44, 56, 56 *n.*, 88, 106, 108, 110, 116, 212.
,, *Primas* 90.
,, style of 49.
Abbé 491.
Abbess 31, 44, 45, 51, 53 *n.*, 54, **57**, 58, 124, 126.
,, benediction. See Consecration of.
,, consecrated 58, 59.
,, dress and insignia 58.
,, Saxon 37, 58, 80, 81.
,, style of 49.
Abbey 44, 56.
Abito piano 477.
Academies, pontifical, 559.
Acarie Mme. 190, 194.
Acolyte 501, **529**.
Addolorate 196.
Agnes Abbess 26 *n.*, 87.
Agricole suore 269.
Aix Chapter of 205, 209.
Albans St. 45, 91.
Alberic Abbat 96 *n.*, 101.
Alcantarines 146, 155, 157, 158, 165.
Alessandrina Library 440.
Alexandria, schools of, 4, 37.
Alix le Clerc Ven. 209.
Almoner Pope's 350, 362.
Amand St., 51 *n.*, 79, 91.
Ambassadors to the H. See, 357.
American congregations in Rome 155, 318, 329.
Amess 213.
Ammon Abbat 11.
Anagni 441 *n.*
Anchorites 6, 7.
André St. Dames de 276 *n.*
Angela de la Concepcion 222.
Angelica Library 440.
Angelique Arnaud 85.
Anna Figlie di S. 270.
Anne e Provvidenza, suore di S. 274.
Anne of S. Bartholomew Ven. 87, 186, 187 *n.*
Annonciades Celestes 289.
Annunziatelle 176.
Antipopes 544.
Antonians 67, 68.
Apostolic Delegate 469, 532.
,, prefectures 469.
,, Representatives 358.
Apostolicæ sedis gratia 335.
Archæology, commission of 362.
Arch confraternity 325.
Archdeacon 133 *n.*, 482.
,, of Rome 364 *n.*, 445, 513.
Archdeaconess 524.
Archimandrite 65.
Archivium 362, 425, 435.
Archpriest 481.
,, cardinal 482.
Arians 15, 164, 465.

Armenians 55, 65, 66, 67, 90, 92, 464.
Arms of the popes 548.
Asceticism 1, 4, 5, 10, 15, 15 *n.*, 18.
Ascetics 16, 37.
Asketriai 38.
Assistant priest 513.
Assomption dames de l' 292.
,, pères de l' 248.
Augustinians 34, 44, 47 *n.*, 51, 102, 116, 120, **214**, 216, 218, 246.
,, canons. See Canons Regular.
,, discalced 216.
,, habit 34, 215, 220.
,, hermits 214.
,, nuns 44, 55, **216**, 218, 219, 220.
,, in Rome 215, 218, 219.
Austin friars. See Augustinians.
Auxiliatrices. See Sœurs de Montpellier.

B.

Bambin Gesù Oblates of 247.
Bandeau 34.
Bangor 26.
Barking 58, 87, 88, 91.
Barnabites 297.
Barrés Les 192.
Basilians, 33, 38, **64**, 65, 66, 68.
,, in Rome 29, 65, 68.
Battistine (Hermits) 245.
,, di Gesù Nazzareno 266.
Beatification 382.
"Beato" 383.
Beda Collegio 495 *n.*
Bede the Ven. 30, 54 *n.*, 79, 87, 88, 124, 556.
Beghini 191.
Béguines 156.
Belgian congregations in Rome 267, 283, 284, 322.
Benedictines 31, **68**, 91, 492.
,, badge 92, 137.
,, Black **88**, 90, 92, 93, 109.
,, branches of, Table 94.
,, Cassinese 69, 88.
,, in the East 90.
,, extinct congregations 119.
,, habit 32, 34, 37, 74, 92, 112.
Benedictine houses in Rome 47 *n.*, 91, 94.
,, nuns 44, 45, **79**, 89, 92, 123.
,, saints 123.
Beneficiaries 480, 481.
Bernardines 101.
Bernardoni 123.
Berno Abbat 93.
Berrettini. See Humiliati.
Bishop **469**, 489, 501, 502, 507, 508, 512, 534.
,, assistant at the throne 351, 475 *n.*
,, cope 473.
,, dress 477.
,, ,, liturgical 469, 472.
,, œcumenical 334.
,, office of 504.
,, preconisation of 377.
Black friars 175.
Bobbio 26, 428.
Bollandists 304.
Bon Secours garde malades **262**.
,, ,, de Paris 263 *n.*
Bons Enfants Collège des 253, 307.
Bourbourg 86.
Bridgettines 117.
Brief 360.
Brignoline. See daughters of Calvary.
Buckfastleigh 100.
Buckland 100, 236.
Bufalini. See Missioners of the Precious blood.
Bufalo Ven. 312.
Bull 359.
Bull Periculoso 41.
Buon e Perpetuo Soccorso, sisters 269.
Bus César de 307.
Buskins 13, 59, **471**, 515.
Bussolanti 352.

C.

Calasanziane 306.
Calced and discalced 34.
Calvary, daughters of our Lady of Mount 263.
Camail. See Canon's cape.
Camaldolese 33, **101**-104, 109, 137.
,, of monte Corona 103.
Camaldoli 47, 65, 102, 105.
Camauro 213, 335.
Camerieri segreti partecipanti 476 *n.*

Camerlengo. See Chamberlain.
Camilline 305.
Camillini 304.
Cancelleria 358.
,, palace **441**, 459.
"Canon," "in the" 203.
Canonesses 16, 31, 46, **206**, 209, 227, 236, 481.
,, Benedictine 85.
,, secular 203, 483.
Canons 31, 34, 47 *n.*, 174, **203**, 212.
,, Regular 38, 44, **205**.
,, ,, badge 139, 214.
,, ,, habit 34, **212**.
,, ,, in Rome 212.
,, secular 203, 205, 479, 482.
,, ,, badge 484.
,, ,, dress 486.
Canonica 204, 206, 479.
Canonici 203, 204.
Canonisation 382.
,, miracles for 385.
,, ceremony 387.
Canossiane 264.
Capes Canon's 213, 335 *n.*
,, priest's 486.
Capitanio sisters of the Ven. 264.
Capotari 353.
Cappa 34, 37, 175, 213.
,, magna 448, 481.
,, ,, papal 337.
Cappellani. See Chaplains.
Cappella Papale 198, 378, 380.
Cappelle cardinalizie 379.
Capperuzzio 33.
Cappuccini. See Capuchins.
Cappuccio 147, 159.
Capuce 32, 33, 121.
Capuchins 51, 67, **147**, 151, 157, 158, 159, 165, 489.
,, nuns 147.
Carabineers papal 357, 393.
Cardinal bishops 451.
,, Chamberlain. See Chamberlain.
,, deacons 445, 451.
,, priests 445, 451.
,, vicar 362.
Cardinals 367, 445, 489.
,, closing the mouths of 378.
,, di Curia 450.
,, dress 447.
,, election of. See Consistory.
,, hat 337, 448.
Cardinals list of 451.
,, Palatine 349.
,, *in petto* 376.
,, titular church of 446, 449.
Carmel 182.
Carmelites 33, 38, 41, 44, 47 *n.*, 51, 61, 110, **182**, 219.
,, badge 138, 195.
,, habit 34, 192.
,, nuns 118, 186.
,, in Rome 193.
Carnival 388.
Carthusians 33, 43, 46, 96, **105**, 108.
,, badge 110, 137.
,, cell 106.
,, habit 109.
,, nuns 108.
Casa Madre. See Motherhouse.
Casanatense Library 440.
Cassian 8, 12, **25**, 25 *n.*, 31, 32, 39 *n.*, 52 *n.*, 55 *n.*, 62, 65.
Cassock 485, 487.
Castel S. Angelo 391, 405, 428.
Castel Gandolfo 66, 441.
Caterina sorelle dei poveri di S. 265.
Caterina suore di S. 176, 177.
Cathedra 333 *n.*, 502, 518.
Catherine de la Barre 89.
"Cause" 383.
Cavalcata 343, 344, 350, 375.
Cavallerizzo 351.
Cecilia Cesarini, Sister 87, 173.
Celestinians 122.
Celibacy 521, 524, **532**.
Cellarer 28, 54, 56, 59.
Cells 52 *n.*, 53, 56 *n.*, 107, 189.
Cénacle Dames du 285.
Cenobitism 10, 37, 75.
Certosa 46, 108.
Chaldeans 67, 467.
Chamberlain of the Roman Church 369, 370, 372.
,, Lay 350, 351, 387, 497 *n.*
,, papal 476.
,, vice 380, 476.
,, in violet habit 381.
Chanoinesses. See Canonesses.
Chaplains papal 381, 476.
Chapter collegiate 31, 82 *n.*, 86.
,, of faults 54.
,, House 53, 54, 135.
,, general 45, 46, 58, 93, 101, 106, 110, 121.
,, room 40.

Chapters in Rome 205, 479.
Charité Filles de la 192, 250.
Charity Institute of 314.
Charity sisters of 47, 249.
,, ,, in Rome 263-9.
Charles S. de Nancy sœurs de 271.
Charta charitatis 93.
Charterhouse 108, 115.
Chartreuse Grande 105-108.
Chelles 30 *n.*, 81, 91.
Choir monks 37, 76, 76 *n.*
,, papal 381.
Chorepiscopi 527, 531.
Christian schools Brothers of. See Frères Chrétiens.
Chrodegang 204.
Churches national 464.
Circolo San Pietro 253.
Cistercians 33, 51, 53, **93**, 100, 114, 116, 117, 121, 126, 483.
, badge 101, 137.
,, habit 101.
,, nuns 100.
Citeaux 76, **93**, 96, 100, 105, 114 *n.*, 116, 119, 169.
Clairvaux 82, 97, 101, 117.
Clarisses 44, 51, 147, **148**, 151, 153, 157, 158, 159.
,, Colettines 150, 159.
Clementina 337.
Clergy or cleric 500 *n.*, 503.
,, benefit of 335.
,, regular 11, 14, 39.
Clerical hat 485.
Clerks Minor 305.
,, Regular 294.
Cloak monk's 33.
Cloister 53, 108.
Clothing of monk and nun 36, 135.
Cluny 59, 76, 77, 87, 91, **93**, 101, 117, 123.
Coadjutor 106.
Cœnobium 10, 29, 52 *n.*, 64.
Colchester 91.
Coldingham 91.
Colettans 150.
Colettines 150.
Collegio Romano 303, 438.
Colobio 32, 515.
Commendatore di S. Spirito 207, 380, 387.
Compassion Dames de la 277.
Concettini 323.
Conclave 368.
,, marshal of 372.
,, rules of 367.
Conclavista 372.
Confessor 37.
Confraternities 325, 352.
,, dress of 326, 328.
Congregations 48, 48 *n.*, 49, 51, 216, 218, 263, 280.
,, ecclesiastical 306.
,, active, dress of 293.
,, Religious 51.
,, Roman 450, 454.
Congregation of Rites 383, 385, 460, 556 *n.*
Consecration of an abbat 126.
,, ,, an abbess 128.
,, ,, a benedictine nun 129, 131.
,, ,, carthusian nun 108.
,, ,, a virgin, 15, 29.
Consistorial advocates 377.
Consistory 375, 395.
Convent 52.
Conventuals 146, 151, 158.
Converses frères 76, 189.
,, sœurs 76, 189.
Conversi 76.
Conversion 12, 38.
Convertite, Augustinian 219.
Copts 67, 464.
Cordeliers 146.
Corse dei barberi 388.
Cotta 213, 473, 485.
Councils of the Church 556.
,, List of 557.
,, œcumenical 232, 556.
Council of Aix 70.
,, Arles 513 *n.*, 525 *n.*
,, Autun 525.
,, Auxerre 528.
,, Beneventum 527 *n.*
,, Carthage 42, 129.
,, Chalcedon 40, 334 *n.*, 464, 466, 524, 535.
,, Chalons 482 *n.*, 506 *n.*
,, Constance 232.
,, Constantinople 467.
,, Elvira 532.
,, Ephesus 506, 524.
,, Gangres 3.
,, Laodicea 531.
,, Lateran 77, 145, 255.

Council of Limoges 489.
,, London 514.
,, Macon 339.
,, Mayence 487.
,, Narbonne 486.
,, Nicæa 522, 532.
,, Orange 525.
,, Orleans 492, 525.
,, Paris 525, 532 *n.*
,, Ravenna 472.
,, Riez 532.
,, Sardica 529 *n.*, 558.
,, Toledo 471 *n.*, 488, 492.
,, Tours 528
,, Trent 41, 42, 51, 57, 220, 249, 255, 449 *n.*, 480 *n.*, 487, 491, 492, 531, 558.
,, Treves 84.
,, Trullo 524, 533 *n.*
,, Worcester 514.
,, York 514.
,, Vatican 232, 469 *n.*, 558.
Cowl 32, 36, 66, 76, 88, 123.
Croccia 478.
Croce Tedesca sisters of. See Kreuzschwestern.
Croisiers, crociferi. See Holy Cross.
Croix Filles de la 275.
Cross Holy, Canons of the 212.
,, ,, Priests of the 317.
Croyland 78.
Crozier 59, 124, 129, 341, 470.
Crutched friars. See Trinitarians.
Cuculla 32, 109, 176.
Curia 445.
Cursori papal 381.

D.

Dalmatic 515.
Dame 50.
Dames Anglaises. See Institute of Mary.
Damiano, S. 148, 157.
Dataria 361, 441, 461.
Datario Pro 349.
Day'r Antonias 55.
Deacon 364, 364 *n.*, 365, 365 *n.*, 502, 510, 510 *n.*, 514, 523, 525, 531, 557.
,, office of 510.
,, and the Cup 511, 512, 512 *n.*
Deaconess 516, 519, 521, 526, 531.
,, office of 515, 522.
Dean 28, 60, 482.
Decanus. See Dean.
Definitor 51, 147.
Deputato ecclesiastico 50.
Desert, hermits in the 6, 7, 8
Diakonia 502.
Discipline 62.
Discreet 150.
Divine office in monasteries 56, 60, 71, 86.
,, ,, and canons 479, 480.
Divin' Amore sisters of 292.
Doctors of the Church 555.
Doctrinaires 307.
Doctrine chrétienne Père de la. See Doctrinaires.
Dom 50, 106.
Domini canes 180.
Dominicans 34, 38, 41, 44, 49, 51, 56 *n.*, 110, 169, 171, 455, 457.
,, badge 138, 180.
,, habit 34, 175.
,, mass 180.
,, nuns 172.
,, popes 180.
Don 490.
Donat 77.
Dormitory 53, 54.
Dorotee, or Dorothy sisters of 283.
Dowry. See Nuns.

E.

Ecclesiastical dress origin of 486.
,, endowments 534.
,, immunities 535.
Ecclesiastics style of 489.
Egyptian Church 464.
,, monasticism 5, 18, 27, 31, 32, 35.
Eichstadt 80 *n.*
Elders 501, 501 *n.*, 507, 508, 508 *n.*, 516 *n.*, 517, 518.
Elijah Prophet 4, 182, 192, 194, 338.
Enclosure 40, 42.
,, episcopal 43.
,, among men 43.
,, papal 39, 41, 43.
,, semi 285, 293.
Encyclical 360.
English congregations in Rome 177, 255, 268.

Episcopal control of monks 12 *n.*, 28, 45, 106.
Episcopia 204, 491.
Eremo 65, 102.
Escurial 54.
Essenes 4.
Etchmiadzin 55.
Ethiopians 67, 464.
Eudists 308.
Eulogies 523.
Eusebius of Cæsarea 2, 63, 504, 509, 542, 542 *n.*, 543 *n.*
Eutychians 464.
Exarch 65.
Excommunication monastic 57, 59, 71.
Exequatur 474.
Exorcist 501, 530.
Extern Sisters 150.

F.

Fabbrica di S. Pietro 461.
Falda 336, 387 *n.*
Fanone 336, 369.
Farfa 78, 78 *n.*
Farmoutier 30 *n.*
Farnesiane 151.
Fate-bene-fratelli 47, 200.
Fathers of the Church 555.
Ferraiuolone 151, 477, 485.
Festum coronæ 340.
Feuillants 122.
Filippine. See Oblates.
Filippini. See Oratorians.
Fillet 34.
Fiocchi 448, 473, 476.
Fioretti 143.
Firemen papal 357, 393.
Flabelli 342.
Fleury 91.
Flora 100, 123.
Fondo per il Culto 46.
Fontevrault 30, 78, 86, 91, 98, 119, 120.
Ford 100.
Foresteria 50, 53, 55, 56.
Foriere 351.
Foundling Hospital 253.
Fountains 100.
Fra, frate 50, 140.
Francesca de Romero 222.
Franciscans 33, 38, 41, 44, 47 *n.*, 140, 151, 153.
Franciscan badge 138, 165.
,, branches, Table 166.
,, divisions 146.
,, habit 34, 158.
,, nuns. See Clarisses.
,, popes 165.
,, in Rome 157.
,, de terre sainte 146.
,, third order 113, 125, 152.
Francis de Sales of Annecy, congregation 289.
Fratelli della Penitenza 199.
Frati bigi 154.
Fraticelli 141 *n.*
French congregations in Rome 154, 155, 248, 250, 253, 254, 257, 258, 259, 262, 267, 271, 274-278, 281, 282, 285, 287, 290, 292, 293, 307-309, 313, 317-319, 321.
Frères Chrétiens 321.
Friaries 44.
Friars 44, 45, 51, 140.
,, habit of 33, 84, 168.
Friars Minor 140, 141, 143, 151.
Friars Preachers. See Dominicans.
Fulda 45.
Furness 100.

G.

Gabriel St. Frères de 259.
Gall S. 14, 54, 116 *n.*
Gandersheim 81, 82.
Garde Malades. See Bon Secours.
Gatekeeper 28, 56, 59, 60.
Gemignano S. 105.
Generalate 44.
Gentiluomo of a cardinal 449.
Georgians 66, 466.
Germain St. des Prés 89.
German congregations in Rome 268, 270.
Gesuati 155, 245 *n.*
Gilbertines 30, 121, 213.
Girdle 32, 34.
Giuseppe S. Figlie di 267.
,, Suore di 278.
Giuseppini. See Missioners of S. Joseph.
Glastonbury 91.
Good Shepherd Sisters of the 290.
Grand Master 236, 244.
Grandmontains congregation of 120.
Grate. See Grille.

Grauenschwestern 155.
Gray friars 154, 159.
,, sisters 155.
Greca 168, 213, 214, 477, 485.
Greco-Sicilian monks 67, 68.
Greek Melkites 66, 68.
,, monks 66, 68.
Gregorian University. See Collegio Romano.
Grille 41, 48, 149, 151, 173, 189 *n.*
Grises sœurs 254, 257.
Grotta ferrata 68.
Guest house. See Foresteria.
Guimpe 34, 66.

H.

Habit monastic 28, 31, 36, 168.
,, ,, eastern 64, 67.
Habits white, Table 168.
Hailes 100.
Hair. See Tonsure.
Hebdomadary 28, 56, 60.
Hegesippus 489, 543 *n.*
Hegumenos 65.
Heidenheim 80 *n.*
Heiromonachi 14.
Helfta 85.
Heloise 84, 87, 87 *n.*
Hermits 16, 43, 47 *n.*, 67, 102, 202, 215, 244.
,, of S. Jerome, 244.
,, of S. Paul 245.
,, women 218, 245.
Hierarchy 462.
Hildebrand 91, 334, 367, 532, 533 *n.*
Hildegarde 81, 82, 84, 385.
Hohenbourg 84.
Holy Family sisters of the 314, 314 *n.*
Holy office 394, 456.
,, ,, palace of the 441.
,, Roman Empire titles 345, 484.
,, Sepulchre canonesses of the 206.
,, Spirit canons of the 207.
,, ,, canonesses 207, 209.
,, ,, and Heart of Mary, Missioners of the 309, 496.
,, ,, missionary priests of the 258.
Hood 32, 33, 36.
Hope sisters of 268 *n.*
Hospitallers 28.
,, of S. John of God 200.
,, knights 227.
,, sisters of mercy 271.
,, tertiaries 156 *n.*
Hrotswitha 81, 82.
Humiliati 92 *n.*, 121.

I.

Ignorantelli 322.
Immacolata Figlie dell' 266.
Immaculate conception, sisters of the 268 *n.*
,, ,, Franciscans of the 155.
,, ,, Franciscan missioners of the 318.
,, ,, and heart of Mary, missioners of 318.
,, ,, of Lourdes, sisters of the 293.
Imprimatur 458.
Index 457.
Infirmarian 60.
In partibus infidelium 468.
Inquisition 169, 454.
Iona 26.

J.

Jacobins 175.
Jamet Marie 259, 262.
Jarrow 54.
Jean de la Barrière Ven. 122.
Jeanne de Lestonac Ven. 282.
,, Baptiste Solimani Ven. 245.
,, Jugon 259, 261.
Jesuitesses 256 *n.*
Jesuits 158, **297**, 309.
,, badge 139, 303.
,, Rule, Religious following the 280.
Jesus-Marie, Sœurs de 282.
Joachim of Flora 100.
Johann Soreth Ven. 183.
John of Jerusalem Knights of S. 206, **227**.
,, ,, in England, 235, 236, 239, 240, 241, 143.
,, ,, insignia 238.

John de la Puebla 146.
Joseph S. Sœurs de 278.
,, de l'Apparition, Sœurs 279.
,, de Cluny, Sœurs 278.
,, Missioners of 318.
Josephites 317, 318 *n.*
Jouarre 30 *n.*, 79, 91.

K.

Keys papal 548.
Kildare 26, 91.
Kircherian Museum 439.
Knighthood, papal orders of 344.
Kreuzschwestern 270.

L.

Lacordaire 180, 184.
Langue 236.
Lateran canons and canonesses 209.
,, Chapter 480.
,, Palace 391, 441.
Lauras 7, 61, 105.
Laus perennis 86.
La Verna 157.
Law of guarantees 347.
Lay brethren 34, 46, 76, 76 *n.*, 101, 106, 168.
,, sisters 46.
Lazarists. See Fathers of the Mission.
Lazzaro S. Venice 90.
Lectors 500, 501, 511, 527, **528**, 529 *n.*, 531 *n.*
,, in the monastery 53, 55 *n.*, 60.
Legate 358.
Legatus a latere 358.
Lérins 53, 91.
Levite 512.
Liber Eliensis 89.
Liber pontificalis 559.
Libraries monastic 53, 78.
,, Roman 439.
Locutory 41, 54, 149.
Louise de Marillac Ven. 250, 254.
Luxeuil 26, 91.

M.

Macarius 10.
Mace bearers papal 381.
Madonna of Mt. Carmel 195.
Madre di Dio, Clerks of the 306.
Maestre Pie Filippini 272.
,, Venerini 273.
Maestro di Camera 350, 372, 394.
,, del S. Ospizio 350, 380.
,, del S. Palazzo Apostolico 350, 380, 387, 394, 457, 458, 461.
Maggiordomo 349, 350, 394, 476.
Major orders 527, 527 *n.*
Malta. See Knights of S. John.
Mansionarii 531.
Mantellate 177, 195, 197.
Mantelletta 478, 486.
Mantellone 478.
Mantle. See Cloak.
Marcelline 274.
Marcionites 2, 532 *n.*
Margheretine 155, 164.
Maria Ausiliatrice figlie di 289.
,, Lorenza Longa Ven. 147.
,, S. of Lucca, canons of 208.
,, dell' Orto, figlie di S. 264.
Mariane Suore 274.
Marianistes de la Croix 317.
Marianists 319.
Marie Auxiliatrice Sœurs de 289 *n.*
,, enfants de 282.
,, Réparatrice religieuses de 283.
,, Rivier Ven. 175 *n.*
,, Thérèse Mère 276.
Marist brothers 313.
Marists 313.
Marmoutier 24 *n.*, 78, 91, 120.
Maronites 67, 467.
Marriage of clergy. See Celibacy.
Mary Company of 258.
,, Institute of 255.
,, Little Company of 271.
,, Missionaries of (Franciscans) 158.
,, Ward 42, 255.
Mathurins. See Trinitarians.
Matriculæ 203, 206, 517, 520, 535.
Matricularii. See *Matriculæ.*
Matteo di Basso Ven. 147.
Maur S., 78, 89, 91, 120, 123, 124.
Mayence 80 *n.*
Mechitaristi 90, 92.
Melk 89.
Melkites 66, 68, 465.
Melote 31, 32, 37.
Melrose 100.
Mendicants. See Orders.

Mercedari 223 *n.*, 225, 226.
Mercy, Sisters of, 226 *n.*
,, Our Lady of, brothers of 322.
Minimites 198.
,, badge 139, 199.
Ministra 516.
Minor orders 503, 527.
Minoresses 150.
Minories 150.
Minster in Thanet 80.
Miraculous medal 252.
Mission Fathers of the 253.
Missionaries Algerian 317.
Missionary sisterhoods in Rome, 278.
Missionary work 323.
Missione, Piccola 265.
Missioners Pious Society of 315.
Missions Etrangères 307.
Mitella or mitra 34, 35 *n.*, 524.
Monasteries in Rome number of 47.
Monasteries in Rome still occupied by Religious:
S. Adriano 226.
S. Agnese Fuori 29, 94, 211.
S. Agostino 215.
S. Alessio 65, 94.
S. Ambrogio de' Maxima 92.
S. Andrea delle Fratte 199.
SS. Annunziata 176.
S. Anselmo 90, 92.
S. Antonio, Aventine 103.
,, via Merulana 157.
,, Piazza S. Pietro in Vincoli 68.
S. Apollinare 66.
SS. Apostoli 158.
Aracœli 94, 157.
Bambin Gesù 247.
S. Bartolomeo 157, 201.
S. Basilio 68.
S. Benedict's 92.
S. Bernardino 48, 158, 199, 219.
S. Bernardo 101, 123.
S. Bonaventura 157.
S. Bridgida 118, 193.
S. Carlino 224.
S. Callisto 92, 158.
S. Caterina de' Funari (*Domina Rosa*) 219.
,, a Magnanapoli 176.
S. Cecilia 48, 92, 94, 122, 158.
S. Clemente 176.
Monasteries in Rome still occupied by Religious (*continued*):
SS. Cosma e Damiano 154, 194.
S. Cosimato 94, 158, 255.
S. Crisogono 94, 224.
S. Croce 94, 101.
S. Dionisio 282.
SS. Domenico e Sisto 176.
S. Dorotea 158.
S. Egidio 193.
S. Filippo Neri 247.
S. Francesca Romana 112, 208.
S. Francesco di Paolo 199.
,, a Ripa 157.
Gesù e Maria 216.
S. Giovanni Calibita 201.
SS. Giovanni e Paolo 310.
S. Giovanni a Porta Latina 94, 154.
S. Giuseppe Capo le Case 193.
S. Gregorio 94, 103, 158.
S. Ildefonso 103 *n.*, 216.
S. Isidoro 157.
S. Lorenzo Fuori 29, 158.
S. Lucia in Selci 219.
Madonna della Scala 189, 193, 219.
SS. Marcellino e Pietro 68, 193.
S. Marcello 197.
S. Maria degli Angeli 157, 199.
,, in Campo Marzio 65, 92.
,, in Cappella 253.
,, in Carinis 68.
,, della Concezione 158.
,, in Domnica 68.
,, delle Grazie 200.
,, in Julia (S. Anna dei Falegnami) 89.
,, in Macellum 200.
,, del Popolo 215.
,, del Priorato 65, 243.
,, sopra Minerva 94, 176, 179.
,, Traspontina 193.
,, in Via 197.
,, della Vittoria 193.
S. Martino 94, 158, 193.
S. Norberto 211, 264.
S. Onofrio 244.
S. Paolo Fuori 29, 65, 91.
,, alla Regola 154.
S. Pancrazio 91, 193.
S. Pasquale 247.
S. Pietro in Montorio 157.
,, in Vincoli 212.

Monasteries in Rome still occupied by Religious (*continued*):
S. Prassede 65, 105.
S. Prisca 65, 94, 157, 215.
S. Pudenziana 48, 123, 193, 212.
SS. Quaranta 157.
SS. Quattro Incoronati 48, 103 *n.*, 193, 210.
SS. Quirico e Giulitta 176.
S. Sabina 172, 176.
S. Salvatore in corte 199.
S. Sebastiano 29, 157.
Sette Dolori 247.
S. Sisto 172, 176, 177.
S. Stefano degli Abissini 224.
S. Stefano Rotondo 193.
S. Susanna 101.
S. Tommaso in Formis 224.
Tor de' Specchi 113.
Tre Fontane 117.
SS. Trinità, via Condotti (now Spanish Dominicans) 225.
Monastery 24, 52.
,, church of the 52, 56, 56 *n.*
,, double 27, 29, 30, 119, 121.
,, government of 44.
,, officers 28, 118.
Monasticism 14, 17, 22, 29, 46.
,, in East and West 18, 24, 26 *n.*, 27, 31, 45.
Monastria, monialis 38, 517.
Monazontes 37.
Monks 37, 46, 57, 62, 69.
,, dowry and property 43, 60.
,, Eastern 14, 134.
,, as laymen 11, 73, 74 *n.*
,, pensions 46.
Monophysites 466.
Monothelites 65, 467.
Monsignore di Mantelletta 351, 382, 475.
,, ,, dress of 478.
Monsignore di Mantellone 352, 382.
,, ,, dress of 478.
,, ,, title of 475, 490.
,, ancient dress of 380.
Montanists 532, 534, 535.
Monte Cassino 37, 46 *n.*, 57, 69, 77, 78, 88, 91.
Monte Vergine, order of 120.
Montmartre 79.
Mont' Oliveto 112, 113, 123.
Montpellier Sœurs de 271.
Mont'St. Robert 82.
Mother-General 44, 153.
,, House 69, 76.
Mother of God Incarnate poor servants of the 268.
Mozzetta 33, 335, 478, 486.
Museums, Vatican 362.
Mutter Schmerzhaften, sisters of the 268.

N.

Nazareth dames de 276.
,, Institute of 278.
,, little sisters of 277 *n.*
Nazzareni 199.
Nazzarettine. See Institute of Nazareth.
Neo-platonism. See Schools of Alexandria.
Nestorians 464, 467.
Nivelle 86.
Noble guard 354, 393.
Norbertines. See Premonstratensians.
Norbertine. See Calvary daughters.
Notre Dame canonesses of 171, 209.
,, ,, sœurs de 382.
Novatians 2, 532.
Novice 56, 75, 136.
,, dress of 37.
,, master 76, 106.
Noviciate 75, 135, 146, 157.
Nuncio 357.
Nuns 38, 46, 50.
,, Anglo-Saxon 30, 30 *n.*, 80, 81.
,, crown and ring 34, 132.
,, dowry 43.
Nursing sisters in Rome 270.

O.

Obedience. See Vows.
Oblates 44, 47 *n.*, 48, 77, 85, 222, 246, 271, 273.
,, Filippine 247.
,, S. Francesca Romana (Tor de' Specchi) 113.
,, Mary Immaculate 313.
,, S. Pasquale 247.
,, Sette Dolori 246.

Observants 146, 157, 159.
Observatory papal 363.
Offerti. See Oblates.
Olier M. 307.
Olivetans 110, **112**, 138.
Opus Dei 33, 71.
Oratorians 319.
Oratory French 321.
Orders active 47, 63.
,, of chivalry 225, 227.
,, Ecclesiastical 500.
,, ,, the seven 501, 531.
,, initials of 49.
,, mendicant 34, 102, 140, 174, 183, 195, 198, 201, 202, 216, 221.
,, ,, Table of 167.
,, monastic 49.
,, and papal jurisdiction 44.
,, of Penance. See Tertiaries.
,, religious 10, 47, 51.
,, sacred. See Major orders.
Ordinary 126.
Ordination of women clergy 521, 524.
Ordo or order 500, 514, 529, 530.
Ordo Romanus 561.
Origen 19, 512, 520.
Osma Cathedral 169, 172, 175.
Osservanti. See Observants.
Ostiarii 501, 523, **530**.
,, monastic. See Gate-keepers.
Ostiarii of red rod 381.

P.

Padre 50, 491.
Pailleur, Abbé le 259.
Palatine guard 357.
Palladius 11, 22, 38 *n.*
Pallium or mantle 31, 32, 35 *n.*, 136 *n.*, 487.
,, archiepiscopal 337.
Pallotti Ven. Vincenzo 315, 316.
Pallottine 316.
Pallottini. See Pious Society of Missions.
Paolotte 198.
Papal jurisdiction 44, 51.
,, offices state 358.
,, officers ancient 347.
Paraclete Monastery 84.
Parco maggiore 359, 380, 476.
Parish 506, 506 *n.*
,, presbyters 445, 486, 508, 509, 530.
Parloir 41, 293.
Passionists 309.
Pastoral staff 470.
Patriarchate of the Pope 333.
Patriarchates of Christendom 462.
,, List of 467.
Patriarchium 491.
Patricius 366.
Paul IV. Caraffa 295.
Pauvres, Petites Sœurs des 259.
Pectoral cross 471.
Pedum rectum. See Crozier.
Pellegrino or cape 486.
Penance order of. See Tertiaries.
Penitentiary apostolic 361.
,, cardinal 370.
Pères Blancs. See Missionaries Algerian.
Perpetual adoration, congregations with 293.
,, ,, Religieuses of the 284.
Persian monks 67.
Peter's pence 346.
Peter of Rheims, S. 41, 86, 120, 209.
Peter the Venerable 86, 87, 93, 98, 109, 123.
Peter years of 543.
Pii Operai 308.
Pius IX. requiem for 379, 382.
Ploërmel Brothers of 325.
Polish congregations in Rome 154, 268, 314, 315.
Pontifex Maximus 334.
Pontificale 562.
Poor Clares. See Clarisses.
Pope the 333.
,, coronation 375, 379 *n.*
,, dress 335.
,, ,, liturgical 336.
,, election of 364, 375.
,, *famigliari* 352.
,, funeral of 369.
,, household 347, 349.
,, kissing foot of 341.
,, lying in state 370.
,, mule of 343.
,, ordination 374.
,, See of 333.
,, state coach of 344.

Pope, titles of 333-335.
,, troops 352.
Pope Joan 545.
Popes early, list of 542, 543 *n.*
,, list of 536.
,, martyrs 536.
,, monuments to 554.
Porporati 378, 447.
Portantina 343.
Porziuncola 145.
Postulant 51, 106, 136.
Postulator 51.
Prébayon 108.
Precious Blood Missioners of the 312.
Prelates 475.
,, "assistant at the throne" 351, 380.
,, domestic 475 *n.*, 476.
,, palatine 349.
Prelatial hat 473.
Premonstratensians 210.
,, canonesses 121, 171, 211.
Prémontré 210.
Presbyter 501, 501 *n.*, 502, 507, 508, 509, 513, 514.
Presbytera or presbytis 501 *n.*, 516, 520, 525.
Presentation of Mary sisters 175 *n.*
,, of the Holy Virgin sisters 175.
President 504, 508, 516, 518, 521.
Preziosissimo sangue suore 312.
Prezioso sangue suore 312.
Priest office of 507.
Priests' dress 485, 489.
Princes "assistant at the throne" 380.
Prior 49, 53, 56, 59, 106.
,, claustral 59.
,, conventual 59, 65.
,, general 44.
,, sub 59.
Prioress 44, 49, 53, 59.
,, claustral 59.
Priories 44, 173.
Procura 46, 51.
Procurator 51, 106.
,, general 147.
Profession 38, 76.
,, age for 63.
,, ceremony of 40.
,, of monk 134.
,, of nun 129, 130.
Propaganda Fide 460, 469.
Prophets 502, 528.
Protokathedria 502, 518, 520.
Protonotaries 380, 387, 475.
Prouille 171, 172.
Providence daughters of Divine 264.
,, sisters of 267.
,, Sœurs de la 267.
,, ,, et l'Immaculée 267.
Provinces monastic 44, 51, 154.
Provincial 44, 51.
Provost 59, 60 *n.*, 122, 483 *n.*

Q.

Quedlinburg 58, 82.

R.

Rancé Abbé de, Ven. 114.
Ransom Order of. See Mercedari.
Reading 91.
Recluses 102.
Recollects 146, 154, 157.
Redemptorists 311.
Refectory 53, 107.
Regesta Papal 426, 436, 560.
Regularis concordia 53, 89.
Religious 12, 37, 51.
,, Institutes 321.
Remiremont 86, 91, 209.
Resurrectionists 314.
Resurrectionist sisters 315.
Reverenda Camera 341, 361, 380, 391, 425, 478.
Riformati 146, 154, 158.
Ring, abbats, abbesses and virgins 471.
,, of the bishop 471.
,, "of the fisherman" 341, 471.
,, called *pontificale* 341.
Ripon 91.
Rivaulx 100.
Rochet 86, 376, 473, 478, 481.
Rochettine. See Lateran Canonesses.
Roman books 559.
Romites 38.
,, Augustinian 215, 218.
,, badge 138.
Ronceray 85.
Rosary 34, 156 *n.*, 170.
Rosminians. See Institute of Charity
Rota 361, 380, 387, 475.
Rufinus 8, 11, 19, 22, 29, 61, 542.

Rule of Antony 67, 67 *n.*
,, Augustine 121, 172, 217, 260, 264, 280, 295.
,, Basil 51, 64, 66, 70.
,, Benedict 26, 39, 40, 44, 51, 61, **70**, 78, 79, 83, 89, 102, 110, 113, 117, 119, 120, 121, 148.
,, Cæsarius 25, 26, 27, 28, 108.
,, Carmelite 61, 183, 187.
,, Carthusian 106, 107.
,, S. Clare 148, 150.
,, Columban 26, 28, 30 *n.*, 60, 62.
,, Ferreolus 60, 62.
,, Franciscan 51, 67, 140, 145.
,, S. Francis de Sales 287, 289, 290.
,, Isidore of Seville 28, 34.
,, Jesuit 280, **300**.
,, Macarius 10 *n.*
,, Pachomius 61.
,, Yvo of Chartres 205.

S.

Sacerdos 504, 508, 509 *n.*
Sacra Famiglia suore della 269.
Sacramentaries 560.
Sacramentate 220.
Sacrement, Prêtres du Très-saint 317.
,, sœurs ,, ,, 274.
Sacré-Cœurs dames du 280.
Sacrés cœurs d'Issoudun missioners of 318.
Sacred College. See Cardinals.
,, Heart of Jesus, priests of the 319.
,, ,, congregation of 314.
Sacristan monastic 56, 60, 106.
,, papal 136 *n.*, 215 *n.*, 381, 396, 425.
Sacro cuore Ancelle del 284.
,, ,, di Gesù Ancelle del 292.
,, ,, Figlie del 273.
,, ,, di Gesù, Bettlemite 329.
,, ,, di Gesù e Maria, suore 270.
Sagesse Filles de la 257.
Sagro convento 157.
,, speco 69.
Saint Æthelwold 37, 53, 89.
,, Agnes of Montepulciano 180.
,, ,, Poitiers 26 *n.*, 87.
Saint Albert Patriarch 182, 187, 194.
Blessed Aleth of Montbarc 97.
S. Alphonsus Liguori 311.
S. Ambrose 11, 14, 15, 36, 87, 129, 504, 505.
S. Andrea Corsini 194.
S. Angela Merici 286.
S. Anne of Bohemia 164.
S. Anselm 124, 555.
B. Anthelm 108.
S. Antonio Zaccaria 297, 379.
S. Antony **6**, 8, 11, 15, 17, 57, 102.
S. Antony of Padua 160, 161 *n.*
S. Asella 20, 21
S. Athanasius 2, 2 *n.*, 17, 18, 35, 205, 464, 519 *n.*
S. Augustine 11, 21 *n.*, 22, 36, 40, 54, 55 *n.*, 59 *n.*, 61, 204, 206, 214, 543, *n.*
,, of Canterbury 80, 90, 103, 124.
S. Aurelian of Arles 26.
S. Basil 2, 7, 37, 40, 61, **63**, 75, 205, 534.
S. Bega 87.
S. Benedict 8, 11, 12, 13, 26, 32, 39 41, 53, 57, 60, **68**, 76, 90, 112, 115, 123, 124, 140.
,, of Aniane 61, 88.
,, Biscop 54, 91, 124.
S. Bernard 82, 84, 87, **97**, 100, 115, 121, 123, 124, 125, 140.
,, of Menthon 101 *n.*
,, Tolomei 112, 125.
S. Bernardino of Siena 146, 161.
S. Bertha de' Bardi 104.
S. Berthgytha 80, 124.
B. Berthold of Calabria 182.
S. Blesilla 18, 20, 21.
S. Bonaventura 161.
S. Boniface 45, 80, 80 *n.*, 81, 87, 124, 205, 334.
S. Bridget of Kildare 26.
,, of Sweden 117, 125, 164.
S. Bruno 105, 123, 125.
S. Cæsaria of Arles 25, 79, 81.
S. Cæsarius of Arles 25, 45 *n.*, 54, 105, 205.
S. Camillus of Lellis 304.
S. Catherine 62, 118, 171, **177**-179.
,, of Bologna 163.
,, Ricci 180.

St. Catherine of Sweden 118.
S. Celestine 122.
S. Charles Borromeo 122, 123, 272 *n.*, 491.
S. Chrysostom 11, 13, 22, 25 *n.*, 63, 505, 509, 520, 526 *n.*
S. Clare 148, 160.
S. Clement of Alexandria 2, 14, 488.
,, of Rome 519 *n.*, 542, 543 *n.*
S. Colette 150, 163.
S. Columba 26, 26 *n.*
S. Columban 26, 30, 30 *n.*, 62.
S. Cyprian 7, 205, 504, 509, 534.
S. Cyril of Alexandria 13.
,, of Jerusalem 2.
S. Diego 164.
S. Demetrias 20, 21.
S. Dominic 87, **169**, 177, 394, 455.
S. Donatus of Besançon 26.
S. Dunstan 89 *n.*
S. Ebba 91, 124.
S. Editha 37, 124.
S. Eleazar and Delphine 164.
S. Elizabeth of Hungary 155, 162.
,, of Portugal 164.
S. Ephrem 67, 67 *n.*
S. Epiphanius 2, 20, 40, 61 *n.*, 523, 534.
S. Etheldrytha 37, 124, 472.
S. Eusebius of Strigonia 245.
,, of Vercelli 204, 491.
S. Eustochium 20, 21.
S. Fabiola 20, 21.
S. Felix of Cantalicio 164.
,, de Valois 221, 223, 224.
S. Ferreolus of Uzès 26.
S. Fidelis of Sigmaringen 164.
S. Fortunatus Venantius 26, 87.
S. Francesca Romana 118, 124.
S. Francis 51, **141**, 144, 152, 160, 198, 385.
,, Borgia 302.
,, Caracciolo 105.
,, of Paula 198, 199.
,, Regis 302.
,, de Sales 123, 287, **288**.
,, Xavier 302.
S. Fructuosus 27, 30.
S. Gaetano Tiene 295.
S. Galla 87.
S. Gertrude 81, 85, 87, 123, 124.
S. Gilbert of Sempringham 121.
S. Gregory the Great 12, 29, 38 *n.*, 40, 87, 123, 124, 333, 334, 445 *n.*, 491, 527.
,, the Illuminator 55.
,, Nazianzen 63, 64.
,, of Nyssa 63, 521.
,, of Tours 10.
,, VII. See Hildebrand.
B. Grignon de Montfort 257, 309.
B. Guy of Arezzo 104.
S. Herman Joseph 211.
S. Hilarion 10, 11, 61 *n.*
S. Hild or Hilda 27, 30, 80, 87, 88.
S. Hormisdas 67, 67 *n.*
S. Hyacinth 180.
S. Ignatius 517.
S. Ignatius Loyola 218, 219, 273, **297**, 303, 494.
S. Irenæus 502, 504, 542, 542 *n.*
S. Isabel of France 164.
S. Isaiah 67.
S. Isidore of Seville 27, 28, 34, 338, 364, 470.
S. Ives of Brittany 164.
S. Jeanne Françoise de Chantal 287, 288.
S. Jerome 2, 13, 18, 19, 20, 21, **22**, 29, 31, 32, 36, 61, 203, 488, 507, 508.
S. Jerome Æmilian 295.
B. Joanna d' Aza 169, 180.
S. John Baptist 31, 69, 84, 224, 225, 228.
B. John Baptist of the Conception 222.
S. John Baptist La Salle 321.
S. John of Beverley 27.
,, Berchmans 302.
,, Capistran 164.
,, Colombino 245 *n.*
,, of the Cross 194.
,, Damascene 62.
,, of God 200, 201.
,, Gualbertus 104, 123, 125.
B. John Leonardi 306.
S. John de Matha 221, 224, 225.
S. Joseph Calasanctius 305.
S. Juliana 334.
S. Juliana Falconieri 195, 197.
S. Justin Martyr 14, 487.
S. Justina 126.
S. Læta 20, 21.
S. Lea 21.

S. Lewis Bertrand 180.
S. Lioba 80, 80 *n.*, 124.
S. Louis of France 162, 182.
,, Gonzaga 302.
,, of Toulouse 162.
S. Macrina Archdeaconess 63, **64**, 524.
S. Maddalena de' Pazzi 194.
S. Marcella 17, **18**, 20, 28, 29, 519
S. Marcellina 15, 87, 274.
S. Margaret of Cortona 155, 164.
B. Maria Fornari 289.
S. Martin of Tours **24**, 24 *n.*, 29, 32.
S. Mary of the Incarnation. See Mme. Acarie.
S. Maurus 77.
S. Mechtilde 85, 87, 123, 124.
S. Melania 20, 22.
S. Methodius 15.
S. Mildred 58 *n.*, 80, 124.
S. Nicholas of Tolentino 215.
S. Nilus 67, 67 *n.*
S. Norbert 98, 209.
S. Pachomius 10, 11, 18, 32 *n.*, 55 *n.*, 57, 61, 75.
S. Pammachius 29.
S. Paphnutius 8, 533.
S. Pasqual Babylon 164.
S. Patrick 26.
S. Paul of the Cross 310.
S. Paul the 1st Hermit 6.
S. Paul the Simple 8.
S. Paula 17, 21, 88.
S. Paulinus of Nola 22, 29, 30, 34, 54.
S. Pelagia 9.
S. Philip Benizi 195, 197.
,, Neri 113, 300 *n.*, **319**, 495.
S. Placid 77, 123, 124.
S. Peter of Alcantara 146, 163.
,, Claver 302.
,, Damian 62, 104.
,, Fourier 209.
B. Peter Gambacorta 244, 245.
S. Peter Martyr 179.
,, Nolasco 225, 226.
,, Regalata 87, 164.
S. Principia 20, 29.
S. Priscilla 17.
S. Proba 17.
S. Radegund **25**, 26 *n.*, 29, 61, 81, 87, 224.
S. Raymond Nonnatus 226.
,, of Pennafort 180, 384, 455.
S. Relinde 84.
S. Robert d'Arbrissel 119.
,, of Molesme 93, 105, 123.
S. Roch 164.
S. Romana Archdeaconess 524.
S. Romuald 101, 102, 123, 125.
S. Rose of Lima 180.
,, of Viterbo 164.
S. Scholastica 79, 123, 124.
S. Serapion 8.
S. Simeon Stylites 10.
S. Simon Stock 182, 191, 194.
S. Stanislaus Kotska 302.
S. Stephen Harding 96, 100, 101, 123.
,, of Muret 120.
B. Henry Suso 180.
S. Sylvester Gozzolini 116, 125.
S. Syncletica 11, 32.
S. Terasia 30.
S. Thaïs 8.
S. Theresa 61, 87, 146, **183**, 194.
S. Thomas Aquinas 179, 503.
,, of Villanova 215.
S. Umiltà 105, 124.
S. Vincent Ferrer 179.
,, of Lérins 556.
,, de Paul 243.
S. Walburga 80, 80 *n.*, 124.
S. Wilfrid of York 27, 91, 124.
S. William Abbat 120.
S. Willibald 80 *n.*, 124.
S. Yvo of Chartres 205.
Sainte-Croix 25, 61.
Saint-Seine 88 *n.*
Sainte-Vanne 89.
Salesiane. See Visitation.
Salesians of Don Bosco 289.
Salesians Missionary 285.
Salpetrière 254.
Salvatore Divin, suore del 268.
,, S. of Bologna, canons 209.
Salvatorians 68.
Salvatorists 317.
Sanctimonialis 38, 133.
Sanguintimi. See Priests of the Sacred Heart.
Santuccia Terrebotti Ven. 89.
Santuccie 89.
Sapienza The 439.
Sapienza. See Sagesse.
Sauveur Notre de Lorraine canons of 210.
Savigny 100 *n.*, 114 *n.*

Saviour Divine, Society of the 268.
,, Most Holy, canons of 208.
Sbirri. See Capotari.
Scagnozzo 491.
Scalco segreto 352.
Scalzetti 199.
Scapular 32, 34, 66, 92, 109, **191**.
,, of the Passion 252.
,, wearing of the 191.
School monastic 55, 74, 85, 492.
Scolopii 105.
Scopatori segreti 352.
Scriptorium 53.
Secretary of State 349, 359, 394.
Sede vacante 371, 486.
Sedia gestatoria 342, 351.
Sees Catholic, number of 468.
,, *in partibus* 468.
,, titular 468.
Segnatura 361, 380, 475.
"Segreto" 476.
Semi-enclosed congregations 280, 283, 285, 286.
Seminaries national 491.
in Rome 492-497.
Seminarists dress of 497-499.
Sepolte vive 151, 158.
Soprana 497.
Sepulchre Knights of the 206.
Sepulchrines. See Canonesses of the Holy Sepulchre.
Servi Sette di Maria 195, 197.
Serving brothers 234, 235, 239.
Servites 38, 51, 89, 192, **195**.
,, badge 139, 198.
,, habit 197.
,, nuns 196.
,, in Rome 197.
Servus Servorum Dei 334.
Shaftesbury 58 *n*.
Sherborne 96 *n*.
"Signori" 146.
Sion Dames de 277.
Solideo 336.
Solitaries. See Anchorites.
Somaschi 295.
Sophia S. 90.
Spanish congregations in Rome 216, 224, 226, 292.
Spirituales 141, 230 *n*.
Stability. See Vows.
Staff abbatial 470.
,, episcopal 470.
State secretariats 349.
Stigmata 51, 144, 179, 194, 359, 361.
Stimatini 321.
Stole 487.
,, papal 336, 336 *n*.
Stolone 515.
Stylitai 10.
Subdeacon 501 **527**.
Subdeaconess 528.
Subiaco 69, 78, 79, 88, 90, 91.
Subsellium 502, 518, 518 *n*.
Sulpicians 300 *n*., 307.
Superior 36, 44, 119.
,, general 45.
Suppression of monasteries 46.
Swiss guard 354, 393, 394.
,, sisterhoods in Rome 270.
Sylvestrians 110.
Syncellus 513.
Synod. See Councils.
Syrian monks 67, 68.

T.

Tabenna 11, 32.
Teaching sisterhoods 272, 280, 282-3, 285-6, 292.
Templars 227, 230, 230 *n*., 344.
Tertiaries 38, 44, **152**, 153, 153 *n*. 154, 173, 177, 190, 192, 193.
,, Carmelite 190.
,, Dominican 48, 174.
,, Franciscan 48, 159.
,, French missionary 154.
,, habit of 159.
,, regular 153.
,, secular 153 *n*., 174, 191, 196.
,, Servite 196.
Tertullian 6, 15, 35, 36 *n*., 334, 335, 487, 488, 500, 501, 502, 503 *n*., 504, 508, 517, 518, 519, 521.
Teutonic Order 227, 230.
Theatines 147, 192, 295.
Thebaid 7, 10, 11, 60.
Theodosian code 40, 63, 535.
Therapeutæ 4, 7, 11, 15 *n*., 52 *n*., 60, 61.
Thesaurius. See Chamberlain.
Thomas à Kempis 212.
Tiara 339.
Tintern 100.
Tommaso di Gesù Ven. 216.

Tonaca mozza 32.
Tonsure 34, 36, 36 *n.*, 64, 136, **486**, 488, 492, 531.
Tourelle 48.
Trappe La 114, 117.
,, discipline of 115.
Trappists 43, 114, 116, 117, 126.
Treasurer 380, 476.
Treasury. See Rev. Camera.
Trinitarians 38, 51, 192, **221-225**.
Trinité congregation de la sainte 223 *n.*
Triregnum. See Tiara.
Trumpets silver 382.
Tunic 32, 33, 109, and see Colobio.
Turchine. See Annonciades.

U.

Uditore 350, 361, 380, 476.
Urbanists 148.
Ursulines 286.

V.

Vagabond monks 29.
Vallicelliana Library 440.
Vallombrosans 76, 104, 110, 119.
,, badge 138.
Vatellottes 307.
Vatican Chapter 480.
VATICAN PALACE 390, 441.
Archives of the Chapter 436.
Archivium 425, 435.
Armoury 437.
Aula Major. See Sala Regia.
Aula Minor. See Sala Ducale.
Belvedere Villa 392, 419, 429.
Borgia Torre 391, 404, 405.
Borgian apartment **404**, 419 *n.*, 429.
Braccio Nuovo 392, 422, 434.
Bronze gates 392, 393.
Camera Palazzo della 391.
Capella Magna. See Sistina.
Capella Minor. See Paolina.
Chiaramonti museum 422.
Cortile of the Belvedere 392, 404.
,, of Damaso 392, 394, 429.
,, of the Pappagallo 391, 404.
,, of the Pigna 392, 438.
,, of the Stamperia 434.
Egyptian museums 419 *n.*, 420.
Etruscan museums 419 *n.*, 423.
Galleria degli Arrazzi. See Raphael's tapestry.
Vatican Palace (*continued*):
Galleria dei candelabri 419 *n.*, 423.
Galleria Lapidaria 394, 419 *n.*, 422.
Gardens 438.
Innocenziano Palazzo 391.
Leonina. See Library of printed books.
Library 394, 404, **425**.
,, Alexandrinan collection 428, 432.
,, Capponi collection 428, 432.
,, catalogues 425, 426, 427.
,, galleries of 429, 431.
,, Hall of. See Sala Sistina.
,, Ottobuoni collection 428, 432.
,, Palatine collection 432.
,, Sala Sistina 392, 410, 428, **429**, 432, 438.
,, Urbino 428, 431.
,, of printed books 429, 434.
Loggie 392, 405, 410 *n.*, 411.
,, Raphael 416.
Lorenzo Chapel of S. 410 *n.*, 415.
Mosaic factory 394.
Museo Gregoriano. See Etruscan museum.
,, Profano 431.
Museums 404 *n.*, 419.
,, Christian 433.
Observatory 215, 363, 437.
Paolina chapel 396.
Pinacoteca, picture gallery 410 *n.*, 418.
Pio-Clementino museum 419.
Popes' residence 392, 394.
Raphael Loggie. See Loggie.
,, Tapestries 397, 419 *n.*, 423.
,, Stanze 404, **410**.
,, ,, of Constantine 414.
,, ,, of Heliodorus 414.
,, ,, of Incendio 411.
,, ,, of Segnatura 412.
Sala Ducale 391, 395.
,, del Pappagallo 396.
,, dei Paramenti 396.
,, Regia 391, 393, 395, 410.
Sistine chapel 391, 392, 395, **397**.
,, ,, ceiling 399.
,, ,, "Last Judgment" 398.

Vatican Palace (*continued*):
Sistine chapel, Popes' portraits 403.
,, ,, Sybils and prophets 401.
Stables 437.
Stamperia or printing press 363, 437.
Zecca or mint 437.
Veil the 35, 132, 136 *n.*
,, the abbess' 128.
Veilette 34.
Veiling by force 63.
"Venerable" the title 383.
Venia 62.
Vestiarium 53, 54, 55.
Vicar general 469 *n.*
,, monastic 106, 109 *n.*, 146.
Vicaress 149.
Vicariate of Rome 362.
Vicariates 469.
Vicario of a Cardinal 446, 486.
Victor S. 25 *n.*, 91, 98.
Vidua, Viduate. See Widow.
Vincent S. de Paul Conferenza di 255 *n.*
,, ,, ,, daughters of. See Filles de la Charité.
,, ,, ,, sisters of 254.
Vincentian Brothers 255.
,, Fathers. See Fathers of the Mission.
Virgin ecclesiastical 14, 15, 16, 34, 35, 38, 40, 41, 42, 109, 132, 516, 521, **526.**
Virginie Trédaniel 259.
Virginity 2 *n.*, **14**, 40, 517, 517 *n.*, 526.
Virgo Sacra 29, 526.
Visit *ad limina* 45, **474.**
,, ,, abbatial 45, 126.
Visitandines. See Visitation.
Visitation episcopal 45, 506, 507 *n.*
Visitation Order of the 257.
Vittorio Emanuele Library 439.
Vows 38, 64, 70, 75, 135.
,, varieties of 39, 153.
,, how taken 40.
,, irrevocableness of 39, 40.
,, Benedictine 135.
,, of obedience 38, 39, 39 *n.*, 73, 135, 173.
,, of stability 38, 70, 75, 135.

W.

Waverley 100.
Wearmouth 54 *n.*
Westminster 79, 91.
Whalley 100.
Whimple 34, 92.
Whitby 26, 91.
Whitefriars 168, 182 *n.*, 192.
White monks 100, 123.
Whitland 100.
Widow 500, 501, 516 *n.*, 517, 521, 526.
,, office of a 515, 516.
Widow-nun 133, 517, 521.
Widows and orphans in early church. See Matriculæ.
William the Pious 93.
Wilton 58 *n.*
Wimborne 80 *n.*, 91.
Winchester 58 *n.*, 91.
Woburn 100.

Z.

Zimarra 335, 427.
Zoccolette 252.

3 2044 037 715 620

MALLESON, H
Handbook to Christian
and ecclesiastical Rome.

G36
M252ha
1897
v.3